Take It Easy, Vol 1

Talks on Zen Buddhism
Talks given from 11/04/78 am to 24/04/78 am
English Discourse series
14 Chapters
Year published:

Take It Easy, Vol 1

Chapter #1

Chapter title: Back From the Leaky Road
11 April 1978 am in Buddha Hall

A REST ON THE WAY BACK
FROM THE LEAKY ROAD
TO THE NEVER-LEAKING ROAD;
IF IT RAINS, LET IT RAIN;
IF IT BLOWS, LET IT BLOW.

MY SELF OF LONG AGO,
IN NATURE NON-EXISTENT;
NOWHERE TO GO WHEN DEAD,
NOTHING AT ALL.

WHEN ASKED, HE ANSWERED;
NO QUESTION, NO ANSWER;
THEN MASTER DARUMA
MUST HAVE HAD
NOTHING IN HIS MIND.

OUR MIND --
WITHOUT END,
WITHOUT BEGINNING,
THOUGH IT IS BORN, THOUGH IT DIES --
THE ESSENCE OF EMPTINESS!

ALL THE SINS COMMITTED
IN THE THREE WORLDS
WILL FADE AND DISAPPEAR
TOGETHER WITH MYSELF.

RELIGION IS IRRATIONAL -- by the irrational and for the irrational. Reason cannot contain it; reason is so small. Religion is the vast sky of existence. Reason is a tiny human phenomenon. The reason has to be lost, has to be dropped. Only by going beyond the mind does one start understanding what is. That's the radical change. No philosophy can bring that radical change -- only religion. Religion is non-philosophic, anti-philosophic, and Zen is the purest form of religion. Zen is the very essence of religion. Hence it is irrational, it is absurd. If you try to understand it logically you will be bewildered. It can only be understood illogically. It has to be approached in deep sympathy and love. YOU CANNOT approach Zen through empirical, scientific, objective concepts. They all have to be dropped.

It is a heart phenomenon. You have to feel it rather than think it. You have to BE it to know it. Being is knowing. And there is no other knowing.

That's why religion has to choose a different kind of language. Religion has to talk in parables, in poetry, in

metaphors, in myth. Those are indirect ways of hinting at the truth -- only hinting at the truth, no direct pointing; just whispering, not shouting. It comes to you in a deep rapport. These small poems of the Zen master, Ikkyu, are of immense importance. They are not great poetry, remember, because that is not the concern. The poetry has been used as a device, so that yom heart can be stirred. The poetry is not the goal. Ikkyu is not concerned with creating great poetry; he is not really a poet, he is a mystic. But rather than speaking prose, he speaks in poetry -- for a certain reason. The reason is: poetry has an indirect way of hinting at things. Poetry is feminine. Prose is masculine. Prose, the very structure of it, is logical; poetry is basically illogical. Prose has to be clear-cut; poetry has to be vague -- that's its beauty, its quality. Prose simply says what it says; poetry says many things. Prose is needed in the day-to-day world, in the marketplace. But whenever something of the heart has to be said, prose is always found inadequate -- one has to fall back to poetry.

There are two languages in language. Each language consists of two languages: one is prose, the other is poetry. Prose has become very predominant because it is utilitarian. Poetry has disappeared by and by, because it has no utility. It is needed only when you are in love. It is needed only when you are talking of love, death, prayer, truth, God -- but they are not commodities. They are not sold in the marketplace, they are not purchased either. Our world, slowly slowly, has become linear. The other language, the deeper language, has lost its meaning for us. And because of the disappearance of the second language, the language of poetry, man has become very poor --

because ALL richness is of the heart. Mind is very poor, mind is a beggar. Mind lives through trivia. The heart is an opening to the profundities of life, to the depths of existence, to the mysteries of cosmos.

Remember this there are tWo languages in language, two ways of speaking, two levels of linguistic usage. There is a language of clear truths, concepts and formulas, the language of pure logic, objective information, exact science. But that is not the language of the heart, and that is not the language of love, and that is not the language of religion.

Science and religion are diametrically opposite. They belong to different dimensions of existence. They don't overlap each other's grounds, each other's fields. They simply never meet! They don't criss-cross. And the modern mind has been trained for science, hence religion has become almost out of date, of the past. There seems to be no future for religion.

Sigmund Freud has declared that there is no future for the illusion called religion. But if there is no future for religion, there is no future for man either. Science is going to destroy humanity -- because humanity can live only through the poetic, the metaphoric. Life gathers significance only through the heart. Man cannot live by mind alone. Man cannot live by calculation, mathematics alone. Mathematics can serve, but cannot be the master. The head can only be the servant, and as a servant it is very useful; but when it pretends to become the master it is dangerous, it is fatal.

The language of objective science lives in the world of facts. Things are as they are; you say what you mean, as precisely as you can, and as unequivocally. Speaking, then,

is deciphering a puzzle, defining, prescribing limits -- this is this, not that. It is water, not steam and not ice. Here is here, not there. One is one, two equals two, dead is dead. This is the world of facts -- dull and dead, stale and stagnant.

It is impossible to live just in the world of facts, because then you will never be able to relax. In fact, it is meaningless to live in the world of facts -- from where will you get the meaning? from where will you get the value? Then a rose has no beauty; it is only a botanical fact. Then love has no splendour; it is only a biological fact.

How can one live in facts? Living in facts, life starts becoming meaningless. It is not an accident that the modern philosophical minds are talking continuously about meaninglessness. We have created it by deciding to live only in one language -- the prose language.

It is a good thing that we have this language, the language of facts, the language of prose. Our world cannot do without it, true. It is needed, but it Can't be the goal of life. It can only serve. But we never use it when we Want to pour out our hearts and say what is really in us, hidden and almost impossible to name.

A man is certainly poor if he has not felt the inadequacy of ordinary language. If there is somebody so unfortunate that he has not felt the inadequacy of ordinary language, that simply shows he has never felt love, he has never felt any meditative moment, he has not known ecstasy. His heart beats no more; he is just a corpse. He lives and yet lives not. He moves, walks, but all his gestures are empty; they contain nothing.

If a man has not felt the inadequacy of the prose language -- the empirical language, the language of facts, mathematics -- that simply shows that he has not experienced any mystery of life, that he has not been living really. Otherwise, how can you avoid the mysteries? That he has never seen the full moon in the night; that he has never seen the beauty and the splendour of human eyes. That he has never laughed, that he has never cried; that he does not know what tears signify. That he is a robot. He is not man, he is not human -- he is inhuman. He is just a machine. He works, he earns, and then he dies. He reproduces and then he dies. But in vain -- he cannot say why he lived in the first place.

It is true that this kind of language is needed, it is a need, but even if all the needs are fulfilled, the ultimate need remains unfulfilled by it -- the need to celebrate, the need to rejoice; the need to have a dialogue with the stars and the ocean and the sand; the need to hold hands, the need to fall in love, the need to dance and sing. The ordinary language cannot fulfill that ultimate need, and that ultimate need is what is specific to humanity.

A man is man only in so far as he lives in that ultimate need.

In questions of love and death and God and man, the first language is not only inadequate but also dangerous. If you use the first kind of language for the ultimate concerns of life, by and by your very language will destroy them. That's how we have destroyed God. That's how we have destroyed all that is beautiful and significant. Use wrong language and sooner or later you will be trapped by the wrong language, because your mind lives through language. You

know only that which comes into your language; you know only that which you can clearly think about.

If you have dropped the vague world of heart, the vague world of feelings, sensations, emotions, ecstasy, then naturally you are closed to God. And then if you say God is dead, it seems to be absolutely true. Not that God is dead -- only you are dead towards God. To be alive towards God is to move into poetry. Poetry is the rainbow bridge between man and God, between man as mind and God as mystery. That is the opening, the door, the threshold.

Have you ever seen Khajuraho, Konarak, or other beautiful temples of India? In the old scriptures it is said that on each temple's threshold there should be a statue, a sculpture of lovers. It is very strange. Those scriptures don't specifically say why; they simply mention it for the architects, that it is a must. On each temple's threshold, on the door, there must be at least one couple in MAITHUNA -- in orgasm, in deep love, their limbs intertwined with each other, in great ecstasy.

Why on the door? Because unless you know love, you cannot know the bridge between man and God. And the door is a symbol: the door is the threshold between the world of mind and the world of no-mind. It is love that bridges the world of mind to no-mind. It is only through love that we come to know the orgasmic mysteries of life. It is very significant -- although many temples are not built that way. People have been avoiding it. They are too moralistic and stupid. But the ancient prescription is of great significance: only love can be the threshold, because only love will make your poetry alive.

If you use only the first kind of language, you will be destroying something very delicate in you. You will become more and more accustomed to the rocks and less and less aware of the flowers.
But there is a second language, deep below the first, like a much older structure wide around the first. It is the language of what cannot really be said. Yes, poetry is the language of what really cannot be said. Still it HAS to be said . There is an urgency to say it -- and poetry is the language of that which cannot be said.
That which can be said can be said through prose. How will you say that which cannot be said if you don't have poetry? It is the language of what cannot really be said, that language that you speak so as not to have to be completely silent, the language of emotion and ecstasy.

THESE SMALL POEMS OF IKKYU may not be very poetic -- in fact, R. H. Blyth, writing about these DOKA of Ikkyu, says: "Ikkyu's little poems are not of great poetical value, yet they portray for us a man of deep sincerity, too honest perhaps to be a great Lyrical poet." The purpose is not poetry. The purpose is to convey something which cannot be conveyed through ordinary language. The poetry is being used as a vehicle, remember it. Don't think in terms of literature: think in terms of ecstasy.
And sometimes ecstasy can be expressed through small words.Just the other day I was reading William Samuel. He writes:

Pondering the enigma of communication one day out in the back-country of my hills, I witnessed the happy reunion of

a father and his five-year-old son who had been lost in the woods for many hours. I knew the boy would be found -- and I knew I knew -- but despite the positive knowing, I was unable to allay the father's fears or bring him to understand the truth I saw. Then, even as I wondered -- even as I asked about this inability to communicate when it seemed so important to do it -- I saw the little boy and the father find each other.
Oh, such a reunion! A barefoot ragamuffin came running out of the woods shouting with all his might, "Daddy! Daddy!" and I saw the father, unashamedly sobbing, sweep the child into his arms. All he could say was, "Hallelujah! Praise God!" again and again. "Hallelujah! Praise God!"

There are moments when something has to be said and nothing can be said. There are moments when tears say much more than words. There are moments when laughter says much more than words. There are moments when gestures say much more than words. There are moments when silence speaks more than words. All the laughter, all the tears, all the gestures, silences, they are contained in the second language -- the language of poetry.
William Samuel also writes:

Once in China, I was given a simple verse to read and then to give my interpretation. I was ready to give an answer immediately but was informed that I had twenty-eight days to think about it. "Why so long?" asked I, with the usual impatience of a Westerner.
"Because nothing has been read once until it has been read twelve times," Was the answer. "Read and re-read."

I did. Twelve times twelve to make twelve readings -- and I heard a melody I could not have heard otherwise. Since then I have known why it is that certain lines in the Bible, or any other book, that have been read countless times will one day, upon just one more reading, suddenly take on a grand new significance.

That is the whole secret of mantras. A mantra is a condensed poem; it is essential poetry. Just by reading it, you can't understand it. Not that you don't understand intellectually -- it is simple, the meaning is apparent -- but the apparent meaning is not the real meaning. The apparent meaning comes from the first language, and the hidden meaning will have to be waited for. You will have to repeat it in deep love, in great prayerful moods... some time it will suddenly erupt from your own unconscious, it will be revealed to you. A melody will be heard. That melody is the meaning -- not the meaning that you had deciphered from the first reading, on the first reading. And one never knows when it will happen.

Hence, in the East, people have been reciting the Koran, the Bhagavad Gita, the Dhammapada; they go on reciting. Every day, morning and evening, they go on reciting. They recite as many times as possible. They don't even keep count; what is the point of keeping count? But with each reciting, something goes deeper into you, the groove is deepened. And one day the melody is heard.

When you have heard the melody, you have come to know the real mantra. You have stumbled upon the second hidden layer, the real poetry in it. That cannot be understood: that

can only be heard. That cannot be understood: that can only be experienced.

These small poems of Ikkyu are like mantras. Don't try to understand them intellectually. Rather, play with them with deep love, sympathy, rapport. And, slowly slowly, like a fragrance, like a melody, something will arise in you and you will be able to see what this man wants to convey. He wants to convey that which cannot be conveyed; he wants to say that which cannot be said. And he has been able to convey it.

This man Ikkyu was a strange master. Zen masters ARE strange masters. A religious person is bound to become strange, because he lives in a totally different way -- he lives in a separate reality. He starts existing here as an outsider. He becomes a stranger to this ordinary world, because he is here and yet not of it. He lives here, but untouched, uncontaminated, unpolluted by it. He lives here, and lives in such a way that he is untouchable. He does not escape from the world. He lives in the ordinary world in an extraordinary way.

I have heard a few stories about Ikkyu. One is this, which will give you some taste of the man. Before we enter into his poems, it is better to have some taste of the man.

One summer day while working, perhaps weeding, Ikkyu got so tired, and being hot, came up to the temple porch and aired himself in the cool breeze. He felt so fine that he went into the temple and took the Buddha from the shrine, and binding him to a pole outside, said, "Now, you too cool yourself!"

Looks absurd, binding a wooden Buddha to a pole, and saying to Buddha, "Now, you too cool yourself!" But look... something deep is there. For Ikkyu, nothing is dead any more, not even the wooden Buddha. All is alive. And he has started feeling for everything as he feels for himself. Those boundaries of I and you are no more relevant. He ha come to the one.
And now another, just the polar opposite of this story:

One night, a very cold winter night, he was staying in a temple. And then suddenly, in the middle of the night, the priest of the temple heard noise and saw light, so he came running: "What is happening?"
He saw Ikkyu sitting there -- he was burning a wooden Buddha. The priest was aghast. He said, "Are you mad or something? What have you done? This is sacrilege. There can be no other sin greater than this. You have burnt my Buddha!"
And Ikkyu took a small stick and started poking into the ashes. And the priest said, "Now what are you doing, and what are you TRYING to do?"
And Ikkyu said, "I am trying to find the bones of the Buddha."
And the priest said, "You must be absolutely mad -- how can you find bones in a wooden Buddha?"
And Ikkyu laughed and he said, "The night is long and very cold, and you have so many wooden Buddhas -- why don't you bring a few more? And you can also warm yourself up."

Now this man is a strange man. One time he binds the wooden Buddha on a hot summer day to a pole and says, "Now, you too cool yourself." Another time he burns a wooden Buddha because the night is too cold. And he says to the priest, "Look at me -- the Buddha inside is shivering." In fact, both the stories are the same, from two different angles the same.
A man of realization, a man who has understood, makes no differences. Distinctions are lost, divisions disappear. All boundaries become meaningless. A man of realization starts living in the unbounded, in the infinite.

Now, these doka:

A REST ON THE WAY BACK
FROM THE LEAKY ROAD
TO THE NEVER-LEAKING ROAD;
IF IT RAINS, LET IT RAIN;
IF IT BLOWS, LET IT BLOW.

EACH WORD HAS TO BE PENETRATED WITH SYMPATHY. The Leaky Road' means this world, the world of desires. Through desires we are leaking our energy. Through desires we are wasting our being. Through desires we are disappear-ing down the drain.
This world is the Leaky Road. Man simply wastes himself here. Nothing is gained out of it, never. In fact, you come as emperors and you die as beggars. This is a Leaky Road! Each child is born as an emperor and soon the kingdom is lost, the purity, the innocence is lost. Each child is Adam in

the Garden of Eden, and each child has to be expelled from the Garden. And he starts moving into the world of desires. Ten thousand desires are there. They cannot be finished, they cannot be fulfilled. They bring only frustration and more frustration. Each desire is a new trap of the frustration. You hope again and you are trapped, and each desire only brings a great frustration. But by the time it comes, you start desiring again. You move from one desire to another desire. You can go on moving for millions of lives. In fact, that's how we have been moving.

Ikkyu calls it the Leaky Road. And the Never-leaking Road? -- the world before we and it were born, or the world when we and it are no more.

In Zen, this is one of the most fundamental meditations: to search for the face that you had before you were born, or, to search for the face that you will have when you are dead. Just to think about it brings great realizations. Just to meditate upon it constantly -- and one starts feeling something faceless. That is your original face: facelessness. You had no face before you were born, you had no body, you had no mind, you had no name, no form -- no NAMARUPA -- neither name nor form. You were, but you were not identified with anything.

To realize it again, amidst all this noise of the Leaky Road, amidst all these people who are just running after desires, chasing one desire and then another and then another; to recognize and to realize the original face when you were neither a body nor a mind, but only a pure consciousness, a witness, is the goal of all meditations. That is called the Never-leaking Road. If you can remain in that state, your life energies will not leak.

And the Way back is the return to that source, to that original face. All religions are the way back. Religion means a one-hundred-and-eighty-degree turn, an about-turn, an absolute about-turn. We are rushing away from the original source, we are rushing from ourselves. We have to return back. We have to come to our original source -- because only there is peace and contentment and bliss. Only there is fulfillment.

The source is the goal -- they are never separate. Only the source can be the goal! When one has come back to one's original source, one has achieved all that life can give, all hat life is meant to give.

Life is losing the paradise; religion is regaining it. Rushing into the world of desires is the Adam who is falling from grace; returning back is Christ. They are the same person! Adam and Christ are not two separate persons. They are the same person, only their direction has changed. Adam is on the Leaky Road, going away from the source, farther and farther away from the source. Christ is turning back, has taken the turn.

The Christian word 'conversion' means exactly that: turning back. Conversion does not mean a Hindu becoming a Christian, or a Mohammedan becoming a Christian. Conversion means Adam becoming Christ. It has nothing to do with Christianity; it has something to do with Christhood itself. By becoming a Christian you don't become converted, nothing changes. You were a Hindu and you were rushing into the world of desires, then you become a Christian and you go on rushing into the same world -- just the label on you changes. Now you are no more called a Hindu, you are called a Christian. Or you can

be a Christian and can get converted to being a Hindu -- that is not conversion either.
Conversion means a one-hundred-and-eighty-degree turn -- Adam turning back, the way back.
Buddhists have an even more beautiful word for it. It is called PARAVRITTI -- that exactly means about-turn and exactly a hundred and eighty degrees. Less than that won't do. If you miss even by a single degree, you will still be rushing into the world.
That is the meaning of my sannyas too -- the way back.
And 'the rest' means our short human life, so short that rain or wind, grief or passion, are of little moment or meaning.
Now listen to the doka:

A REST ON THE WAY BACK
FROM THE LEAKY ROAD
TO THE NEVER-LEAKING ROAD;
IF IT RAINS, LET IT RAIN;
IF IT BLOWS, LET IT BLOW.

Our human life is so momentary. There is no point in getting disturbed about it. Somebody has insulted you and you make so much fuss -- and it is so momentary! It is not going to stay. All is going to be lost. Or somebody has succeeded and goes mad. Or somebody has accumulated much wealth and cannot walk on the earth, starts flying.
In the ancient days in Rome there was a tradition, a beautiful tradition. It should be followed in every country. Whenever a Roman conqueror would come back -- he had conquered new countries, had been a great soldier, was coming with great success and victory -- the masses, the

crowds, the mob, would shout in joy. He was greeted like a god. The tradition was that a servant used to walk just behind him and continuously remind him: "Don't be deceived by the people. Don't be deceived, sir, by the people! Don't be deceived by the fools, otherwise you will go mad." A servant, a slave, had to repeat it continuously just at the back of the conqueror so that he would remember. Otherwise it is very easy: when success comes one goes mad.

This should be followed in every country. A person should follow Jimmy Carter, Morarji Desai, just reminding them that "Don't be deceived by the success. It is momentary; it is just a bubble, a soap-bubble. Don't let it get into your head."

Success gets into the head -- and so does failure. It hurts. And all is momentary. This REST is momentary. Just think of the infinities... before your birth there was infinity, beginningless time preceded you; and after your death endless time is going to succeed you. And between these two infinities, what are you? what is your life? A soap-bubble, just a moment's dream.

Don't allow it to affect you. If one can keep aware, and is not affected by success and failure, praise and insult, enemies and friends, then one is moving back to the original source. One becomes a witness.

A REST ON THE WAY BACK
FROM THE LEAKY ROAD
TO THE NEVER-LEAKING ROAD;
IF IT RAINS, LET IT RAIN;
IF IT BLOWS, LET IT BLOW.

You don't get disturbed about it. Ponder over it, contemplate over it -- it is a great secret, one of the great secrets of Buddhas. Just to be alert that all is trivial, momentary, a midsummer dream. It is going, it is already going. You cannot hold on to it. There is no need to cling to it, there is no need to push it. It is going of its own accord, good or bad, whatsoever it is, it is going. All is going. The river is flowing. You remain undisturbed, detached, just a witness. This is meditation.

MY SELF OF LONG AGO,
IN NATURE NON-EXISTENT;
NOWHERE TO GO WHEN DEAD,
NOTHING AT ALL.

AGAIN, TRY TO UNDERSTAND EACH WORD: MY SELF OF LONG AGO... Before birth we were non-existent, and so we will be again after death. No self was there, and no self is going to be there after death.
Buddha insists very much on this vision of no-self, because all our desires hang around the concept of the self: I am. If I am, then a thousand and one desires will arise. If I am NOT, then how can desires arise out of nothingness?
This is one of the greatest contributions of Buddha to the world. As far as the idea of no-self is concerned, he has surpassed all other masters -- Krishna and Christ and Zarathustra and Lao Tzu -- he has surpassed all.
This is one of the most fundamental meditations. If it can settle in you that "I am not," then suddenly the world disappears. To know that "I am not" is to know that there is

no need to do anything, to be anything, to possess anything, to attain anything. When there is no self, ambition is irrelevant. If there is a self, then ambition is relevant.
That's why all other religions, except Buddhism, have fallen in a trap. The trap is: they try not to desire the things of THIS world, but then they start desiring things of the other world. But it is the same -- DESIRE is the same. It does not matter what you desire. It makes no difference at all what the object of your desire is -- desire is the same. You desire money or you desire meditation: desire is the same. Only the object has changed. And the object is not the problem -- the problem is the desire itself, desiring itself. Somebody desires long life here, a beautiful body here, success, name, fame; somebody else desires eternal life with God in paradise -- what is the difference? The only difference seems to be this: that the first man is not so greedy as the second. The second is more greedy.
That's why your so-called spiritual people are very greedy people. It is not just an accident that India is very greedy -- it is so spiritual. That spirituality creates new greeds. In fact, the so-called mahatmas go on teaching people: "Don't desire things of this world because they are momentary. Desire things of the other world because they are eternal." And this they call renunciation? Is this renunciation? This is getting more desirous. This is asking for eternal gratification.
The worldly people are simple people, they are satisfied with momentary desires. And the other-worldly seem to be absolutely greedy. They are not satisfied with this world; they need another world where eternal pleasure exists,

where beauty never fades, where life is always young, where one lives and lives and never becomes old.
This is greed! This is pure greed! transplanted into another world. This is more greed than the first. Avoid this so-called spiritual materialism; it is utterly materialistic. It does not change your life. It can't change it. It simply nourishes your old mind. It poisons you even more.
Buddha says the basic meditation is to see that "I was not and I will not be, so how can I be in the middle of two nothingnesses? If I was not before and I will not be again after death, then how can I be right now?" One cannot exist between two nothingnesses. Then this too must be a nothingness -- we have not rightly seen it.

MY SELF OF LONG AGO...

Before birth we were non-existent, no-self, and we shall be so after death again. Therefore we are in this condition at the present moment, without a thing in the world we can call our own -- not even our own selves. This goes to the deepest core of the problem.
Don't dispossess things -- dispossess your self, and then things are automatically dispossessed. If I am not, then how can the house belong to me? If I am not, then how can I possess a woman or a man? If I am not, then how can I possess a child? If I am not, then how is possession possible? There is nobody to possess. See the difference.
Other religions have said: Renounce possessions! Buddha says: Renounce the possessor. Certainly, it goes infinitely deeper. You can renounce the possessions, but the possessor remains, and with the possessor the blueprint to

possess again -- the possessor will bring his possessiveness by the back door.

You can see it happening: a man renounces his worldly life, moves to a Himalayan cave, but then he possesses that cave. And if somebody else comes and starts living in the cave, he will throw him out. He will say, "Get out! This is my cave." And this man has renounced his house, his wife, his children. Now the same possessiveness has entered in a new form.

It does not matter what you possess, but if you possess then you remain on the Leaky Road.

Dispossessing things does not mean escaping from things. Things are there, they will be everywhere. In the Himalayan cave also things will be there -- the mountains, the trees -- and you can start possessing them. If you sit under a certain tree, you start possessing it. This is your tree; no other ascetic can come and meditate there; he has to find his own tree. Or you start possessing the temples, the mosques, the churches. Or you start possessing philosophies -- Hindu, Christian, Mohammedan. Or you start possessing scriptures -- the Gita, the Koran, the Bible. Or you start possessing concepts of God: "This is my concept of God. Your concept is wrong and my concept is right."

Buddha cuts the root. He says there is nobody to possess. Just see the beauty of it and the tremendous import of it. He simply cuts the roots. He does not cut the branches and the leaves; they will sprout again, because the roots remain intact. Cut the root and the whole tree dies. Don't drop possessions: drop the possessor. And then you can live in

the world and there is no problem. Just live in the world and don't possess because there is nobody to possess. That's why I don't say to my sannyasins to renounce the world. I say renounce the ego and live in the world. The world cannot do you any harm. All the harm that happens happens through the ego. That's what Buddha calls 'self'; it is his word for 'ego': ATTA -- the self.

MY SELF OF LONG AGO,
IN NATURE NON-EXISTENT...

Buddha worked for six years continuously in search of the self. You have heard the famous teaching of all the ages: Know thyself! Buddha worked hard. For six years he tried from every nook and corner, from every angle, from every possible side, to penetrate into this reality of the self. But he could not find it. Know thyself, and the day you know you will know there is no self.

That day you have known -- when you know that there is no self. There is utter emptiness inside, absolute emptiness, silence undisturbed, virgin silence. There has never been anybody. It is just a dream.

In the night you dream and you think you have become an emperor. And in the morning you find yourself in the same old bed, and you are not an emperor. But the mind can imagine; the mind is a great imaginative force. The self is mind's imagination. It does not exist in reality.

Those who have penetrated deep into their own being have come to know utter silence. Nobody has been found there. And that is the greatest realization: to find nobody there...

then all problems disappear, because the problem creator has disappeared.

MY SELF OF LONG AGO,
IN NATURE NON-EXISTENT;
NOWHERE TO GO WHEN DEAD,
NOTHING AT ALL.

Nothing' means NO THING AT ALL. There is a famous Zen anecdote:

A man came to a Zen master and asked, "Does a dog have Buddha-nature?"
Now you cannot ask such a question anywhere else. If you ask a Christian, "Does a dog have Christ-nature?" he will be absolutely enraged. You are insulting Christ, the only begotten Son of God. This is not only profane, this is sacrilegious. But in Buddhism you can ask; there is no problem about it.
The disciple asked the master, "Has a dog the same nature as Buddha?"
And the master's answer is very strange and very puzzling, and down the centuries people have been contemplating it; it has become a koan to meditate over.
The master said, "Mu." means nothing. Now the problem is: what does he mean by saying MU? It can also mean no; it can mean nothing, it can mean no. Is he saying that the dog has not the same nature as Buddha? That is not possible from a Zen master. Then what does he mean by MU? He does not mean no -- he means nothing. He is

saying: Buddha is nothing, so is dog. He is saying yes by saying no.
He is saying: Yes, the dog has the same nature as Buddha, but Buddha is nothing! so is a dog. There is no self, either in Buddha or in a dog. There is nobody there inside! Buddha is empty and so is the dog. Only the forms are different, dreams are different. The dog is dreaming it is a dog -- that's all. You are dreaming you are a man, somebody is dreaming he is a tree. But inside there is nobody -- pure silence.
This silence is samadhi. When you start having glimpse of this silence, your life starts changing. Then you live for the first time in a poetic way. Then death creates no fear in you. Then nothing can disturb you or distract you.
The master's reply, MU, really means yes. But he didn't say yes for a certain reason -- because the yes will be misunderstood. Then the man would have thought that the dog also has the same self as the Buddha -- that's why he didn't use the word 'yes'. He said no. But he does not mean that the dog has not the same nature. He means both have nothingness inside. The form differs.
For a Buddhist, and particularly a Zen Buddhist, there is nothing profane and nothing sacred.
Listen to this story:

It was a solemn, dignified gathering of deeply concerned people assembled to learn the Truth. They had gathered, they believed, to hear the final secrets of the universe. At long last they were face to face with the Absolute, the Ultimate, finally, they thought, to hear the gems of wisdom

for which prince and pauper have struggled since the beginning of time.
Imagine the dignity of it all, the solemnity, the air of expectancy that filled the room as The Master entered. An electrified hush descended. The room became a cathedral. Every eye was upon The Master and there were those who thought they saw his aura. There were those who saw angels hovering near.
The Master sat down and prepared to speak. The audience leaned forward and with bated breath prepared to catch his every word. Finally, after what seemed an interminable time, The Master of Righteousness opened his mouth and taught them saying, "Today, this very moment, I am wearing fuzzy underwear." And that was all that he taught that day.

Zen has a totally different approach towards life. It does not believe in the sacred, it does not believe in the profane. It does not believe in anything -- it is all one. Dog and God -- it is all one. Buddha, no Buddha -- it is all one. The ignorant, the wise -- it is all one. The sinner and saint -- it is all one.

WHEN ASKED, HE ANSWERED;
NO QUESTION, NO ANSWER;
THEN MASTER DARUMA
MUST HAVE HAD
NOTHING IN HIS MIND.

TRY TO GO INTO EACH WORD. Mind in its own purity is just a mirror, an empty mirror. It contains nothing. It is a

mirror because it is empty, because only emptiness call mirror. If something is contained already, then your reflection will not be the true reflection. When the mirror is absolutely empty, it is the most perfect mirror.
In meditation the mind becomes more and more mirrorlike. Slowly slowly all the dust of the thoughts disappears, all the clouds of desire disappear... and then there is nothing left, ANATTA, no-self, nothingness, MU. Mind in its purity is just a mirror, undisturbed by passion and unclouded by thought. Everything appears AS IT IS.
Daruma -- Bodhidharma's Japanese name -- answered when questioned, ate when he was hungry, slept when he was tired. The true life of a sage. Nothing in the mind: nirvana. Listen:

WHEN ASKED, HE ANSWERED...

The enlightened person has no ready-made answer. He has no thought ready to throw into your heads. He responds. His utterances are his responses. He is a mirror. The disciple comes in front of the master and he responds; he responds to the needs of the disciple. He has no fixed idea. He is not concerned with dishing something out and giving it to everybody. He simply waits there like a mirror. You come and you see your face.
Hence the contradictions of a master. A teacher is consistent, a master is bound to be contradictory, inconsistent. A mirror has to be inconsistent: one moment it is mirroring a cat; another moment it is mirroring a man; another moment it is mirroring tears, another moment laughter. How can a mirror be consistent? You cannot tell

the mirror: "Be consistent! Yesterday I saw tears in you, today I am seeing laughter. Yesterday I looked in you and you were sad, and today you look very happy. Yesterday I saw you were in deep meditation; today I see you are dancing and singing. This is inconsistent!"
Only a photograph can be consistent, not a mirror. The photograph is a photograph. If there are tears, they will remain there for ever. The photograph is dead; it does not respond. If a monkey comes, the photograph will go on showing its tears. If a sage comes, the same. But remember, with a master it is different. If you are a monkey, then the master will show your face; then his answer will be in response to your being. He responds. He does not reply, he responds.

WHEN ASKED, HE ANSWERED;
NO QUESTION, NO ANSWER...

That's why it happened that Kabir and Farid, two great Indian masters, met and sat together for two days continuously -- not a single word was exchanged. Two mirrors reflecting each other, what can they reflect? Just put two mirrors in front of each other: one mirror will mirror the other mirror, and so on and so forth... mirror and mirror and mirror, but nothing will be mirrored. There is nothing.
Two silences sat together, Farid and Kabir, looked into each other. There was no question, hence there was no answer. There was NOBODY, hence there was no response.

WHEN ASKED, HE ANSWERED;
NO QUESTION, NO ANSWER;
THEN MASTER DARUMA
MUST HAVE HAD
NOTHING IN HIS MIND.

Yes, that is the mind of a master -- he has nothing in his mind. To have something in the mind is to remain unenlightened. To have nothing in the mind is to become enlightened. Even if you have enlightenment in your mind, then you are not yet enlightened. To have nothing in the mind is to be enlightened. Remember it.

Let me repeat it: If you have the idea that you have become enlightened, then you are not yet enlightened. Even this idea is enough to keep you tethered to the road which leaks; even this idea is enough to keep you tethered to the world of desires.

Just the other day, somebody wrote me a letter. He thinks he has become enlightened, so he wants to come and shake hands with me. Shaking hands is perfectly good, but the very idea that you have become enlightened will keep you unenlightened. Wait... when you are ready, I will shake hands with you. You just wait, have a little patience. Let ALL ideas disappear, even the idea of enlightenment.

The day you come like a mirror, I will shake my BEING with your being -- why hands?! Hands won't do.

THEN MASTER DARUMA
MUST HAVE HAD
NOTHING IN HIS MIND.

Ordinarily, we are walking bundles of solutions to problems that no longer exist. Everybody is so. You are carrying thousands of solutions for problems which are no more existent -- and you call it knowledge. It is hindering your capacity to know. It is not knowledge.

Drop all the solutions that you are carrying. Drop all the answers that you are carrying. Just remain silent. And whenever a question arises, out of that silence you will hear the answer -- and that will be THE answer. It will not come from you, it will not come from scriptures, it will not come from anywhere -- it will come from nowhere and it will come from nobody. It will come from your innermost nothingness.

The other religions call that nothingness 'God'. Buddha often emphasizes the word 'nothingness' -- and significantly so, meaningfully so. Because once you use the word 'God', people start getting attached to it. Then they have some idea; they ask what God looks like. You cannot ask what nothingness looks like -- or can you? Once you have the word 'God', you start asking: "How to make the image? How to create a temple? How to worship? How to pray? What name to give to him?" And then there are many names and many images... and then the fight ensues.

That's why Buddha emphasizes the word 'nothingness' so much -- because it is really beautiful. It does not allow any games to be played with it. It does not allow itself to be corrupted by you. But if you understand rightly, nothingness means God, God means nothingness.

OUR MIND --
WITHOUT END,

WITHOUT BEGINNING,
THOUGH IT IS BORN,
THOUGH IT DIES --
THE ESSENCE OF EMPTINESS!

MIND HAS TO BE UNDERSTOOD IN TWO WAYS.
One: Mind with a capital 'M'. That is the universal Mind, the cosmic Mind, the Mind of the whole -- the whole itself, the con-sciousness that pervades existence. It is a conscious existence. It is alive, alive to the very core. Everything is alive. You may know it, you may not know it. It may not be tangible to you, it may not be visible to you, but everything is alive. Only life exists.
And death is a myth. Death is an illusion. So is un-consciousness. Even the rock is not unconscious -- it is conscious in its own way. It may not be available to us, it may not be possible for us to know whether it is conscious or not, because there are millions of ways of being conscious; man's way is not the only way. Trees are conscious in their own way, and birds in their own, and animals and the rocks.
Consciousness can be expressed in as many ways as possible. This universe has infinities of every expression. Mind with a capital 'M' is the cosmic Mind -- that has to be attained. That's what Buddha calls 'nothing', that's what he calls mirrorlike emptiness.
Then there is another mind that we go on talking about with a lower case 'm', the small mind. Then my mind is different, your mind is different; man's mind is different from the trees' minds, and the trees' minds are different

from the rocks' minds. Then there are differences. And each mind has its own limitation; it is tiny.
One has to disappear from the tiny to the infinite. The lower case 'm' has to be dissolved into the capital 'M'.
The lower case 'm', the small mind, is part of time, and the capital 'M', the cosmic Mind, is eternity. The lower case 'm' is also part of the capital 'M'. Eternity penetrates into time -- just as the moon is reflected in the lake; not really there, but reflected.
Our small minds are only reflections of the great Mind. When the moon rises, the full moon, millions of lakes on the earth will reflect it, and the seas and the rivers and the ponds. Wherever there is some water it will be reflected. But the noon is one and reflections are millions... so are our small minds. The Mind is one -- you can call it the Buddha Mind, you can call it the Mind of the whole, the cosmic Mind, or the Mind called God. These are just different names for the same reality.
This small mind has a beginning and an end. That great Mind has no beginning, no end.

Now listen to the words:

OUR MIND --
WITHOUT END,
WITHOUT BEGINNING,
THOUGH IT IS BORN,
THOUGH IT DIES --
THE ESSENCE OF EMPTINESS!

A very contradictory statement. On one side Ikkyu says: OUR MIND -- WITHOUT END, WITHOUT BEGINNING... HE IS talking about the Mind with a capital 'M'.
Then he says: THOUGH IT IS BORN, THOUGH IT DIES... now he is talking about the lower case 'm' mind, the small mind. The small mind is born and dies; the great Mind continues. The small mind is only a reflection; reflections are born and die.
As a reflection you are born and you will die. If you cling too much to the reflection, you will suffer. That's what suffering is, that's what hell is. If you don't get too much attached, if you are not clinging tO the reflection... the body is a reflection, this mind is a reflection, this life is a reflection. If you watch it silently, you will be able to see all these reflections are passing -- and then you become aware of the mirror in which these reflections are passing. That mirror is eternity. To attain to that mirror is to know what truth is.

ALL THE SINS COMMITTED
IN THE THREE WORLDS
WILL FADE AND DISAPPEAR
TOGETHER WITH MYSELF:

THE THREE WORLDS are the worlds of the past and the present and the future -- the world of time. The sutra is of great revolutionary meaning.

ALL THE SINS COMMITTED
IN THE THREE WORLDS

WILL FADE AND DISAPPEAR
TOGETHER WITH MYSELF:

The moment you know that you are not, then all that you have done in the past, are doing in the present, or will be doing in the future, has also disappeared. When the doer disappears, the doings have disappeared.
In the East, people have been too much concerned with karmas, actions. They have been very much afraid because whatever bad things they have done in the past, they have to pay for them, they have to suffer for them.
Ikkyu is giving you a great key: Don't be afraid -- because YOU ARE NOT, so you have not done anything! How can you do? because in the first place you are not. He is taking the very ground from underneath your feet -- with it, all disappears.

ALL THE SINS COMMITTED
IN THE THREE WORLDS
WILL FADE AND DISAPPEAR
TOGETHER WITH MYSELF:

So the only thing is to go deep into yourself and to see your nothingness. You need not do good things to weigh against the bad things that you have done. You are not to go and do good deeds -- because whether you do bad or good, you remain in the illusion of a doer. See the difference!
Ordinary religions teach you to be moral, do good, avoid sins. Remember those Ten Commandments -- they consist of the ordinary religion: Don't do this, do that. The extraordinary religion says: Disappear as a doer -- don't be

bothered about doing good or bad. And who knows what is good and what is bad?

In fact, nothing is good and nothing is bad, because existence is one -- how can there be two? It is ALL one. Good turns into bad, bad turns into good; one never knows what is what. Things are changing continuously into each other. You can watch it....

You were doing something good, and something bad turns out. A mother tries to protect her child from all the bad things of the world, and just because she is protecting she is forcing her to go into them -- because she is creating the temptation.

Remember the old story: God said to Adam not to eat from THIS tree -- he created the temptation. He must have been a good father, he destroyed the child. Just by saying, "Don't eat from the Tree of Knowledge," he created the temptation and the desire, the irresistible desire, to eat from that tree. Now, he wanted to do good, but what happened? The original sin happened.

All people who go on doing good prove to be very mischievous; the do-gooders are the most mischievous people in the world. The world has suffered a lot from them. Their intention is good, but their understanding is nil. And just a good intention is not going to do anything.

Those who understand, they say it is not a question of good and bad: it is a question of the disappearance of the doer. Or We can say it in this way: To remain as a doer is bad; to disappear as a doer is good. Not to be is virtue; to be is sin. This is Buddha's understanding. All our doings are just dreams. When one becomes awakened, one simply starts laughing: all the bad, all the good, have been just dreaming.

Listen to this story:

Once upon a time there lived a working man who detested coffee. His wife did not know this, however. He had never told her. She loved coffee very much and took great delight in packing a thermos of the stuff in his lunch box every morning.
He always carried the box and the thermos to work, but being a frugal man brought them home again in the evening, the thermos of coffee still untouched. Then, to save a penny, and because his wife loved coffee as much as he detested it, he poured the java back into the coffee pot when she wasn't looking. He was excused the evening coffee on the grounds that it kept him from sleeping well.
One night the wife dreamt that her husband was unfaithful to her. The next night she had the same dream. It angered her, but she said nothing. A week or so later, the dream happened a third time, causing her much jealousy and anguish.
"It is true," she thought. "It must be true. The worm is unfaithful to me!" So she set out to avenge herself. This she did by putting a pinch of arsenic in his thermos every morning until she killed herself.
At the husband's trial of acquittal, the judge said, "It is always the same: those who believe the dream murder themselves."

The greatest dream is that "I am" -- and that has become our suicide. Now it will look very paradoxical. The idea that "I am" has proved very suicidal. And if you disappear as a self, if you commit that spiritual suicide, for the first

time you will start living. For the first time you will be born to eternal life. For the first time you will know something which is not of time.
And then there is nothing good, nothing bad. Then a man eats when he is hungry, sleeps when he is tired, answers when a question is raised. Then a person has no idea how to live -- then a person lives without mind. Then a person lives with nothingness in him, and this is the goal of Buddhism. To live as nothingness is nirvana.

Take It Easy, Vol 1

Chapter #2

Chapter title: Death in the Ego is Life in Love
12 April 1978 am in Buddha Hall

The first question

Question 1
YOU SAID YESTERDAY THAT SCIENCE AND RELIGION ARE DIAMETRICALLY OPPOSITE. IN THE WEST THERE ARE MANY SCHOOLS TEACHING SCIENTIFIC MYSTICISM, AND THE PATHS OF TANTRA AND YOGA ARE ALSO VERY SYSTEMATIC. YOUR LITERATURE IS ALSO DEEPLY AND ARTISTICALLY RATIONAL. THERE SEEMS TO EXIST A BRIDGE BETWEEN THE RATIONAL SCIENCE AND THE IRRATIONAL RELIGION.
PLEASE COMMENT.

THE BRIDGE IS POSSIBLE -- AND THE BRIDGE IS POSSIBLE only because they are diametrically opposite. The gap exists, so the gap can be bridged.

Opposites can meet, and they can meet only because they are opposites. Opposites attract each other. That's how the whole life moves, has dynamism. It is through polar opposites: man/woman, yin/yang, matter/mind, the earth and the sky, this and that. There is a constant bridging, but the bridging is possible only because they are opposites. If they are not opposites there is no need for any bridge.

So the first thing to be understood: science and religion ARE diametrically opposite, but to bridge them is possible. That bridge will not make them the same. In fact, that bridge will make their diametrical opposition more loud, more clear.

Religion can have a scientific flavour, it can be systematic, but it never becomes science, it remains mysticism. It takes the garb of a science, the methodology, the terminology of a science, but it remains mysticism, it remains poetry.

You can translate poetry into prose; the prose can be translated into poetry. Just by translating prose into poetry you will not make it poetry -- it will remain prose. And just by translating poetry into prose, it will NOT become prose, it will remain poetry. Buddha speaks in prose, but what he speaks is poetic.

I am not a poet. I speak prose, but what I speak is poetic, its soul is poetic. And it remains poetic.

Religion can use scientific systematization -- that's what Tantra and Yoga have done. Science can also use mysticism as a method to inquire into reality, and all the

great scientists HAVE used it, but still it remains science. Its basic trust is in reason. Religion's basic trust is not in reason. On the periphery religion can become scientific, but at the core it remains irrational. And science, on the periphery, can become very very poetic, but at the core it remains rational.

Albert Einstein, or other great scientists, great explorers, are very much like mystics. Their search into reality is almost the same as the search of William Blake into reality. Einstein's eyes are full of mysticism, but deep down his trust is in reason. Even if he stumbles upon something through his poetic feelings, through his intuition, he will immediately translate it into reason. He will trust it only when it becomes rational.

And just the opposite is the case with a mystic: even if he comes to know something about reality which is very rational, he will transform it into the irrational, he will turn and change it into poetry.

They ARE opposites, but they can be bridged -- and they are always bridged wherever you can find a contradictory person. But then that man is going to be contradictory. He will speak two languages together and he will speak in contradictions, in paradoxes. All the great scientists are paradoxical, and all the great mystics also.

A master, whether of science or of religion, is bound to be paradoxical. He cannot be one-dimensional, he has to be in tune with both the realities -- but then he becomes very very difficult to understand.

That is your problem with me: I talk about the irrational, but I talk rationally about the irrational. I am ALL for the illogical, but my approach? -- I slowly slowly persuade you

towards the illogical through logic. I ARGUE for it. My argument for the illogical is bound to be logical, because no argument can be illogical in itself -- it has to be logical. The other day I mentioned that in old scriptures it has been said that each temple should have at least one maithuna figure on the threshold of the temple -- at least one. If it can have many, good. A master is a threshold, a door, an opening. His feet are rooted in the earth and his hands are reaching towards the sky -- the master is the bridge between reason and irreason. The master is the bridge between religion and science, between love and logic. A master is a threshold -- hence he can convince you, he can use all logical argumentation, and yet his goal remains illogical. Once you are convinced, he throws you into the mysterious. It is a quantum leap.

I would like to say something more about that ancient tradition:

Mediaeval architects' manuals, all the manuals in India, make it a rule that all temples must bear maithuna sculpture s on their doorways. 'Maithuna' is a Sanskrit word -- very pregnant. It does not mean ordinary intercourse, it does not mean an ordinary couple in love -- it means UNIO MYSTICA. It means two persons so deeply dissolved into each other that they are no longer two. It is not just a couple making love -- it is LOVE, and the couple has disappeared into it. It is a state of being lost into each other, of oneness. Other architects' manuals say that the temple has to be a meeting of the sky and the earth. The earth is visible, logical, material. The sky is vague, nebulous, undefined. The temple has to be a place where the defined meets the

undefined. The temple has to be a place where the known meets with the unknown.

Man is logic, man represents logic, mathematics, systematization, science. Woman is illogic, intuition, feeling, emotion, poetry; vague, undefined and indefinable. The maithuna figure represents this meeting of logic and illogic, of mind and heart, of body and soul -- of ALL the pairs of opposites of yin and yang. And when yin and yang meet and merge and become one, a temple is created. Love is the temple: orgasm, that state of orgasmic flow where you don't know who you are -- man or woman -- where you don't know any identity, all identity is lost, when you are in an utter state of forgetfulness AND remembrance... forgetfulness of all that you had known about yourself and remembrance of ALL THAT YOU REALLY ARE, forgetfulness as an ego and remembrance as a whole. That is the meaning of maithuna.

Maithuna means lovers in a deep state of oneness, in a state of inner marriage -- not just the outer marriage. You will be surprised to know that only man can come to that inner marriage -- animals can't. Have you ever seen animals making love? You will never find any ecstasy on their faces, in their eyes, never. Love-making is done as a matter of fact, as a biological phenomenon. They do it almost as a drag.

Biologists, physiologists, have agreed upon the fact that the female, except in human beings, has not known orgasm at all; no animal female knows orgasm. It is man's privilege to know orgasm. Orgasm means the inner marriage, even in man....

Ninety percent of women in the past have not known orgasm -- that means they never knew anything about the inner marriage. Their love remained biological. They were used by nature to reproduce, but there was no meditativeness in it. My own observation is this: because of this phenomenon, all the old religions were against sex -- because sex represented the animal. But they were not aware that man can transcend sex -- and the transcendence can happen only through sex -- that man can attain to something inner through the outer. That which is not possible for animals is possible for man. Man can move in an orgasmic state, in an ecstasy, where sex becomes irrelevant, is left behind. Bodies become irrelevant, minds become irrelevant. One plunges into the very depth of being -- for a single moment, of course, but God becomes available.

Maithuna means: love so deep, so tremendously deep, that a glimpse of God becomes available.

Maithuna means a couple which is no more a couple, a state of being a couple from the outside, but from the inside there is only one -- it exists all alone. For a moment the duality is surpassed, for a moment the harmony attained, the accord has happened -- hence, orgasm is so relaxing. And Wilhelm Reich is right: if man can become capable of orgasmic joy, then madness, all kinds of neurosis, psychosis, will disappear from the earth.

That is the experience of Tantra too. But to put a maithuna figure on the threshold of a temple took great courage. The very step was of deep revolution. Those people must have been courageous; they declared something by it. They said:

It is only through love that the polar opposites can be bridged.
A master is love. A master is in a state of orgasm continuously. He is oneness. His duality is gone. He knows that only one exists. In that state, opposites can be bridged. The couple entwined in deep love stands there on the threshold of the temple in a great ecstasy of oneness: lost, merged: one with something deeper and higher than both. You have to fall in love with a master. The master is a threshold to God. You have to learn how to merge with the master, how to become one with the master. Only through that will you know the bridging.
They stand there possessed by the God called Love. And that's exactly the relationship between a disciple and a master: possessed by deep, immense love. It is non-sexual, it is non-physical -- but it is the same that is attained by two lovers. It is the same! The peak is the same. Two lovers move through physiology, through biology; they go through a long way to reach the peak. A disciple and a master reach to that peak immediately. They don't go roundabout; they don't pass through the body or the mind. That is the meaning of surrender, or SHRADDHA, or trust. Their love opens the doors of a new perception, a new way of looking at reality. That new way of looking at reality bridges the polar opposites. They are passing from the ordinary to the extraordinary, from prose to poetry, from logic to love, from separation to unity, from the ego to the state of egolessness.
Have you not seen it happen? Deep in love, the ego disappears. You cannot find it. Hence I insist: while making love, remember always to look once at least when

you are reaching to the peak -- look in. Is there any ego? And that experience can become a satori.

Ordinarily you don't look within. You become so engrossed with the fun of love, with the joy of love, that you forget meditation. If you can remember in that moment when you are dissolving, if you can remember to have a look within, you will never be the same man again. Coming out of love, you will come a totally new man. A new being is born. You will have new ways of perception and new ways of seeing reality.

Once seen, that the ego does not exist, you cannot gather that ego again. And even if you gather it, you will know it is false, it is pseudo. Now that understanding has penetrated deep into you.

The lovers move from time to timelessness. Observe: when the peak happens, time disappears. For one moment, time stops, the whole world stops, all movement stops. That stopping of all movement and time is what we mean by 'peak', the climax, the orgasm.

Time can stop with a master too. And it stops! -- it stops every day here to many people. For moments. You are just in tune with me. You are no more there, I am no more here We both have disappeared. Something exists which is beyond both. You have entered the temple, you have bridged the polar opposite.

The reality cannot really be divided; it cannot be divided into logic and love, into time and eternity, into body and soul, into God and matter -- it cannot be divided. Although the polar opposites exist, they are not enemies, they are complementaries. They support each other: without the one, the other will not be possible.

Can you think of poetry if there is no logic left? Or can you think of logic if no love is left? They look opposite, yet deep down somewhere they support, they feed each other, they strengthen each other.

So, bridging IS possible, but it always happens through love. It always happens through a threshold. I call the master the threshold.

In a moment of love or trust... you are just here and now! the eternal now, the absolute here. You are on the doorway. Remember, doorways are openings. Porphyrus wrote: "A threshold is a sacred thing." A threshold is that which joins the opposites. What is a temple really? A threshold. It joins the world with the beyond; it joins the marketplace with meditation. That's why the temple exists in the marketplace -- it has to exist there.

That's why I insist: Don't renounce the world -- be there! And remaining there, search for the other and you will find it. It is hidden somewhere there in the marketplace. If you listen attentively, to the market noise, you will be surprised -- there is hidden music in it! Great music in it! Just drop liking and disliking. Listen attentively. Be en rapport with it. And everywhere in the known you will find the unknown, in the visible the invisible.

Porphyrus is right when he says a threshold is a sacred thing. A threshold is the boundary between this and that, between two worlds, ordinary, profane space and the sacred world beyond. The threshold is the point where we pass from one mode of being to another, from one level of consciousness to another, from one reality to another kind of reality, from one life to another kind of life. To enter into a temple is symbolic of entering into one's own depths -- or

heights. Existentially they mean the same thing. You can call it depth or you can call it height -- they mean the same thing. It is the vertical dimension.
There are two dimensions: the horizontal and the vertical. The threshold joins these two dimensions. The ordinary profane life is horizontal; the religious life is vertical. Let me remind you about the Christian cross: it is simply a representation of these two dimensions, the horizontal and the vertical. The cross is a beautiful symbol; the cross is a threshold. The cross is a bridge where the horizontal and the vertical meet, where the ordinary and the extraordinary meet.
And obviously, the most natural metaphor for opening and opener can only be the state of love-making. According to another ancient text: "Where cows have sported with bulls, accompanied by their young ones, or where beautiful women have dallied with their lovers, that place is a appropriate place for a temple."
A strange statement. Listen again. You will be shocked, particularly Hindus and Christians and Buddhists -- all will be shocked. But this comes from an old Eastern text. It says: "Where cows have sported with bulls, accompanied by their young ones, or where beautiful women have dallied with their lovers, that place is an appropriate site for a temple."
Strange, but tremendously significant. That's how it should be. A temple has to be a meeting, a bridging.

You ask: You SAID YESTERDAY THAT SCIENCE AND RELIGION ARE DIAMETRICALLY OPPOSITE.

YES, THEY ARE DIAMETRICALLY OPPOSITE, hence they are attracted towards each other as man and woman. They call fall in love. They are complementaries too -- all opposites are complementaries too.

IN THE WEST THERE ARE MANY SCHOOLS TEACHING SCIENTIFIC MYSTICISM, AND THE PATHS OF TANTRA AND YOGA ARE ALSO VERY SYSTEMATIC.

True, there is a way to teach scientific mysticism, but mysticism is always going beyond science. That's what I am doing here! I am teaching you logical illogicalness, scientific mysticism, worldly religiousness.
Remember it: whenever there is really something happening, there will be the paradox -- because the bridge will be needed. But still, mysticism is mysticism, science can be used as a device, but mysticism never becomes scientific. The ultimate flight remains unscientific, transcendental.
And Tantra and Yoga ARE very systematic -- but just on the way they are systematic. Once you have followed them long enough, they push you into the chaos, they push you into the chaos of existence where all systems have to be abandoned -- because all systems are tiny, because all systems are small prisons made by the mind.
A prison is very systematic. Have you not seen it? Have you ever gone to a prison? Just go to see... that's the MOST systematic thing in the world. Your house is not so systematic as the prison -- everything is systematic, everything follows certain rules, and absolutely. People get up

early in the morning at exactly a certain hour, they take their breakfasts, they take their baths, they move almost like robots -- everything is systematic.

In fact, when everything is too systematic you are imprisoned, freedom is crushed. Freedom needs chaos.

A strange thing has been observed by psychologists. The strange thing is that in the army people are taught to be very systematic and their goal is to create war, their goal is to create chaos, their goal is death, to kill and to be killed. Their goal is to destroy -- their goal is Hiroshima, Nagasaki. But army people are absolutely systematic. The army lives in order to create disorder.Just see the complementariness: the army lives in order to create disorder.

And have you seen another polarity? Artists create order out of disorder, but they live very sloppy, lazy lives, very disorderly lives. If you see an artist living, you will start thinking of committing suicide. Just lousy! No system at all. You can go and see Chaitanya Hari -- when he goes to sleep, when he gets up -- there is no order. And he creates beautiful music, he creates order.

Artists create order, hence they have to complement it by disorder in their lives. And army people create disorder, hence they have to complement it by order in their lives. Things move in balance.

Buddhas talk VERY logically because their goal is illogic. And you can see modern physicists talking very illogically: the theory of relativity is illogic. The theory of uncertainty is illogic. Non-Euclidean geometry is illogic. Higher mathematics is illogic. They talk VERY illogically and

they create logic, their goal is logic. They are moving towards order.
You will always find this balance happening. Life cannot be one-sided, otherwise it disappears. It needs day and night. summer and winter, birth and death; it needs love and hate
So I say: science and religion are diametrically opposite, but I am not saying that bridging is not possible -- bridging always happens, continuously is happening. It happens from the side of science, it happens from the side of religion too. And when it happens, you have a great master, a Buddha or an Einstein. Whenever it happens you have the super phenomenon.

The second question

Question 2
WON'T YOU SPEAK TO US OF DREAMS? I HAVE TAKEN TO DREAMING I AM DREAMING, OR TO LIVING THROUGH PAINFUL SITUATIONS OF THE PAST OR FUTURE AND DEALING WITH THEM DIFFERENTLY. SOMETIMES I WAKE IN THE DEAD OF NIGHT OR AFTER A SHORT SLEEP WITH SUCH A SENSE OF TERROR A VULNERABILITY, I FEEL I AM FIVE YEARS OLD. YOUR PRESENCE IS IN MY DREAM-CONSCIOUSNESS WITHOUT FAIL, EVERY DREAM SINCE I'VE BEEN HERE. WHAT ARE ALL THESE NEW DEVELOPMENTS? I KNOW YOU PLAY DOWN OUR DREAM-LIFE, BUT AREN'T THEY AS MUCH PART OF THE "WHO AM I?" QUEST?

SAVITA, WHETHER YOU ARE DREAMING or not dreaming, you are dreaming. Whether you are dreaming with closed eyes or open eyes makes no difference. You dream in the night, you dream in the day. There are night-dreams and there are day-dreams. You simply go on changing from one dream to another dream, one kind of dream to another kind of dream.

Listen.... You dream in the night, and then abruptly the sleep is broken, then you feel horror -- that too is a dream. Now you are dreaming of horror, of vulnerability, fear. Then you fall asleep again and you start dreaming. And in the morning you open your eyes and you start dreaming with open eyes. Dreams are a continuum. Your mind is made of dreams. Your mind consists of dreams.

Remember the one who is seeing the dreams. Awake to that witness. Don't pay much attention to the dreams.

That is where the East and West differ. The Western psychology is too much addicted to dreams, dream analysis; one has to go deep into dreams.

Savita is a therapist, a psychoanalyst, so obviously she must be feeling offended when I put down or play down your dreamlife. Don't feel offended -- this is a totally different approach. By analyzing dreams you will never come to end them. By analyzing dreams you may become a little more understanding about dreams, but awareness is not going to happen through it. By analyzing dreams you may even start dreaming better dreams, but better dreams are just dreams all the same. By analyzing dreams you may start feeling your motivations hidden behind the dreams, your repressed desires, your ambitions, but you will never come to know who you are. How can one come to know

who one is by analyzing dreams? Dreams are objects and you are the subject. You have to take a PARAVRITTI -- a conversion; you have to move a hundred and eighty degrees. You have to stop paying attention to the dreams; you have to pay attention to the one who has been dreaming.

The East is concerned with the witness, not with what it witnesses. You may be seeing a real tree or you may be seeing a dream tree -- it makes no difference. For the Eastern approach it makes no difference whether the tree is real or just a dream tree. In both the cases it is the object, in both the cases you are not it. So what difference does it make whether it is there really or you have just imagined it?

The only thing that makes any difference is the one, the mirror, in which the tree is reflected -- true or untrue, that is irrelevant. But the pool of pure water in you where it is reflected... pay attention, emphasize the witness, go deeper into the witness.

And that's my purpose here in order to help you -- not to analyze your dreams. That you can do in the West in a far more scientific way. The West has become very very skillful in analyzing dreams. But the East was never worried because the East says ALL IS DREAM, SO what is the point of analyzing?

And there is no end. If you go on analyzing and the source that creates the dreams is there, it will go on creating new dreams. They will be coming and coming and coming.... That's why nobody is ever totally psychoanalyzed; there exists not a single person on the earth who is really and totally psychoanalyzed, because the goal of total

psychoanalysis is that dreams should disappear. That docs not happen. It didn't happen even to Freud or Jung. They continued to dream. That means they continued to remain suppressed; that means they continued to remain the same as they were before. Dreams were still coming, because the source had not been radically changed.

The projector is working and you go on analyzing the film on the screen, and you go on thinking how to analyze it. And then you differ, your analysis differs; and then there are schools of psychoanalysis. Freud says something, Jung says another thing, Adler still another, and so on and so forth. Now there are as many psychoanalyses as there are psychoanalysts, and everybody has his own opinion, and nobody can really be refuted -- because all is dream work, Whatsoever you say, if you can say it loudly, convincingly, with authority, with argument, with logic, it appeals TO people -- it must be true. And they all seem to be true. ALL those interpretations seem to be true, because no interpretation is of any worth. All interpretations are wrong!

The East has a totally different kind of approach: witness -- don't analyze. In analysis you become too much interested, focussed on the dream. Forget the dream: just look at the watcher. That watcher is constant. In the night IT sees dreams; in the day it sees dreams. First you see the dream, Savita, and then you are awakened abruptly and you see horror. Then you fall asleep again and you may see a sweet dream, a beautiful dream, a happy dream, or a nightmare again... and this goes on and on. One thing is constant: the seer, the watcher, the witness.

Turn upon the witness. And that's what I am trying to say to you -- while you are dreaming in the day and when you are dreaming in the night, only one good point about dreams is that you say:

YOUR PRESENCE IS IN MY DREAM-CONSCIOUSNESS WITHOUT FAIL, EVERY DREAM SINCE I HAVE BEEN HERE.

That's good. At least one thing is constantly there which will help you to fall upon yourself. Emphasize that presence.

Gurdjieff used to say to his disciples, "Make one thing constant in your dreams and sooner or later you will get rid of dreams." And small things he used to give, small techniques, devices -- and they work! To one person he said, "Whenever you dream, just in the dream see that you are raising your hands above your head. And in the daytime also, practise this many times so you become very accustomed and habituated to it, so it becomes almost mechanical, so even in dreams you can raise your hand above your head."

And the man said, "What will happen?"

Gurdjieff said, "That, when you have become capable, come and tell me."

Three months passed and the man continued, day in, day out, walking, eating, whenever he would remember, he would raise his hand, and would remember also, "Tonight am going to raise my hAnd in the dream."

And then it happened after three months: one night he was dreaming that he was walking on a road and there was

much traffic and noise, and suddenly he realized, and he raised his hand above his head -- and the dream was broken. And in THAT moment of dream gone, he suddenly saw himself for the first time -- the turning, the conversion. It was in the middle of the night. He danced, he was so joyous. And since that day, dreams disappeared.

And when dreams disappear, reality comes closer and closer every day. It is the dreams that are hindering you from seeing that which is.

When he came in the morning to see Gurdjieff, before he had told anything Gurdjieff said, "So it has happened -- because I see your eyes have a different, shine, a different light. They have clarity. That dream stuff that used to move behind your eyes is no more there. So it has happened! So you were capable of raising the hand! Now don't be worried: whenever it comes, again raise the hand.

Every possibility is that it may not come again, because at least you have done one thing consciously. Even in y our dream, just a small thing of raising your hand, you remembered a small thing. It was very small, but remembrance is great. You remembered, even in your dream. So the witness has reached there -- now no need to worry."

I would like to say to Savita: Invite me more and more in your dreams. Let me also enjoy your dreams. Go every night with a very conscious feeling that I will be there in your dreams. Make it an alert effort, deliberate, and one day it is going to happen. It will not be just a dreamlike phenomenon. I will be really as present as I am now, or even more, because right now I can see there are dreams in

Savita's eyes. If in your dream you can see me as I am even for a single moment, all dreaming will disappear.
Analysis is to no point. Dreams have to go. When dreams are gone, reality comes in. By one door, dreams go out; from another door the reality enters in. And reality is silent, quiet, peaceful, blissful....

The third question

Question 3
WHY DOES IT FEEL LIKE YOU ARE DYING WHEN YOU ARE IN LOVE? IS FALLING IN LOVE A SUICIDAL DESIRE? OR JUST A SELF-DESTRUCTIVE INSTINCT LIKE THE LEMMINGS' MARCH TO THE SEA OR A MOTH'S FLIGHT INTO A FLAME? IT'S WEIRD.

LOVE is DEATH, but the one who dies in love has never existed really. It is the unreal self, the idea of an ego, that dies.
So love is death, it is suicide, it is dangerous. That's why millions of people have decided against love. They live a loveless life. They have decided in favour of the ego -- but ego is false. And you can go on clinging to the false and the false will never become real. So the life of an egoist always remains in insecurity. How can you make something unreal real? It is always disappearing. You have to cling to it, you have to constantly create it again and again. It is a self-deception. And it creates misery.
Misery is the function of the unreal. The real is blissful -- SATCHITANAND. The truth is blissful, and the truth is

awareness. SAT means truth, CHIT means consciousness, ANAND means bliss. These three things are the qualities of truth. It is so, it is alert, and it is blissful.
Unreality is misery. Hell is that which does not exist but you create, and heaven is that which exists but you don't accept. Paradise is where you really are, but you are not courageous enough to move into it. And hell is your private creation. But because it is your creation, you cling to it.
Man has never left God. He lives in God, but still suffers because he creates a small hell around himself. Heaven need not be created -- it is already there; you have to relax and enjoy it. Hell has to be created.
Take life in a relaxed mood. There is no need to create anything, and there is no need to protect anything, and there is no need to cling to anything. That which is will whether you cling to it or not, and that which is not cannot remain whether you cling to it or not. That which is not is not, and that which is is.

You ask: WHY DOES IT FEEL LIKE YOU ARE DYING WHEN YOU ARE IN LOVE?

Because the ego, the unreal, dies. Love opens the door to the real. Love is the threshold of the temple. Love opens you towards God. It brings great joy, but simultaneously it brings great fear: your ego is disappearing. And you have invested so much in the ego. You have LIVED for it, you have been taught and conditioned for it. Your parents, your priests, your politicians, your education, your school, college, university, they have all been creating your ego. They have been creating ambition; they are factories to

create ambition. And one day you find yourself crippled by your own ambitions, caged by your own ego. You suffer much, but the whole life you have been taught that this is valuable, so you cling to it -- you suffer and you cling to it. And the more you cling, the more you suffer.

There are moments when God comes and knocks at your door. That's what love is -- God knocking at your door. Maybe through a woman, through a man, through a child, through a love, through a flower, through sunset, sunrise... God can knock in millions of ways. But wherever God knocks, you become afraid. The priest, the politician, the parent, and the created ego -- it is at stake. It starts feeling that it is dying. You pull back. You hold back. You close your eyes, you close your ears; you don't hear the knock. You disappear back into your hole. You close your doors. Love feels like death -- it is. And those who want to be really blissful have to go through that death, because the resurrection is possible only through death.

Jesus is right when he says you will have to carry your cross on your shoulders. You will have to die. He says, "Unless you are reborn, you will not see my Kingdom, you will not see what I am teaching to you." And he says, "Love is God." He is right because love is the threshold. Die in love. It is far more beautiful than to live in ego. It is far more true than to live in the ego. Life in the ego is death in love. Death in the ego is life in love. Remember: when you choose ego, you are choosing real death -- because it is death in love. And when you choose love you are only choosing unreal death, because to die in ego you are not losing anything -- you had nothing from the very beginning.

That is the whole emphasis of Ikkyu's DOKA yesterday. You are not, so why be afraid? Who is going to die? There is nobody to die! To whom are you clinging? Whom do you want to make safe? Whom do you want to protect and armour? There is nobody. There is only emptiness... emptiness... utter emptiness.
Listen to Ikkyu's song. Accept this emptiness and the fear will disappear. Be a moth when you find the flame of love burning bright -- be a moth! Jump into it... and you will lose the false and you will gain the real; and you will lose dreams and you will gain the ultimate. You will lose something which was not there and you will gain something which has always been there.

The fourth question

Question 4
WHY IS THE RELATIONSHIP BETWEEN INDIAN MAN AND WESTERN WOMAN NOT SUCCESSFUL? IT ALWAYS BREAKS AT SOME POINT. WHAT IS THE REAL PROBLEM WHICH COMES IN, WHICH STOPS THE RELATIONSHIP FROM GROWING MATURE? PLEASE SAY SOMETHING.

VEDANT BHARTI, all relationships break at some point -- have to break. You cannot make your house on the threshold, you should not. Love is a door: pass through it. Pass, certainly, don't avoid it. If you avoid it you will miss the deity in the temple. But you should not make your house on the threshold, at the door. Don't remain there. The door is just an opening. You have to move!

Love relationship is a must, but not the destiny, not the end -- only the beginning. I am all for love. But remember: love is something that has to be transcended too.

There are two types of people -- both go neurotic. One type is those who are so much afraid of love because they are afraid of dying. They cling to the ego. They avoid love. They may call it religion, but it can't be religion -- it is just sheer ego and nothing else. That's why the monks -- the Catholic, the Hindu, the Buddhist -- they have such stronger egos, subtle but very strong, hidden but very strong. The humbleness is only superficial, is just a sugar coating on the poisonous ego. They have pious egos, but egos are there. And a pious ego is more dangerous than an ordinary ego -- because the ordinary ego is apparent, you can't hide it. But the pious ego is very hidden and you can carry it in subtle ways for ever and ever.

So this creates one kind of neurosis: people avoid love and they think they are going towards God. You can't go because you have avoided the door itself.

Then there is another kind of neurosis: seeing the beauty of love, taking the courage to jump into it, dissolving the ego for a few moments... because in love it can only be for a few moments. The ecstasy of love cannot be eternal, because it is ecstasy between two parts meeting, dissolving into each other. Unless you dissolve with the whole you can't have eternal ecstasy. Dissolving with the part -- with a man, with a woman -- you will be dissolving only in a very small drop of God. It can't be oceanic. Yes, for a moment you will have the taste, and then the taste disappears. This creates another kind of neurosis: people cling to love affairs. If love dies with one woman, they change to

another woman, another man; they go on and on. They start living on the threshold. They have forgotten the deity, they have forgotten about the temple. Love has to be transcended into prayer.
Never be in the neurosis of the first kind, and never cling to the second kind of neurosis. Go on... move on.

A great emperor, Akbar, created a small, beautiful capital in India. It was never used because before it was completed Akbar died. So his capital was never transferred to it from Delhi. The place's name is Fatehpur Sikri. It is one of the most beautiful towns ever planned -- and never used by any man.
Every small detail was looked into. Great architects of those days were consulted, great masters were consulted. Akbar asked all the great teachers in India of those days to give him a small sentence which could be written on the door, the passage. A bridge led to Fatehpur Sikri -- a river had to be crossed and Akbar had made a beautiful gate on the bridge. Some Sufi suggested a saying of Jesus, and he loved it. Many sayings were suggested, but He loved it and that saying was written on the door. That saying is beautiful. It doesn't exist in the Bible; it has come from another oral source. It says: Life is a bridge -- pass through it, but don't make your house on it.

Love is also a bridge -- pass through it.
So no love affair EVER succeeds. Gives you hope, gives you great hope, but always ends in frustration. That frustration is in-built; just as the ecstasy is in-built, so is the frustration. In the beginning it is ecstasy, in the end it is

frustration. That frustration will lead you to go beyond, otherwise how will you go beyond? When will you search for the real deity in the temple if you cling to the door? If you think, "The door is enough and I am contented," then nobody will ever move.

Jesus says man reaches to God through love, love is God -- but this is only half of the truth. The other half is: man never reaches through love -- man reaches only by transcending love. When both are understood together, you have understood the phenomenon of love. Love is God and love is not God. In the beginning it is, in the end it is not. In the beginning it brings ecstasy, those honeymoon days, and then the frustration, the boredom that every marriage ends in.

Just think of two persons sitting together, bored. All has been explored and there is nothing to explore any more. This is the moment! Either you can start looking for another man, another woman, or you can start looking beyond love.

You have lived love, you have seen its beauties and you have seen its uglinesses; you have seen its joy, you have seen its misery; you have seen its heaven and its hell. It is not pure heaven, no; otherwise nobody will ever go to God. t is pure heaven and pure hell -- it is both. Hell and heaven are two aspects of it. In the beginning hope and in the end frustration.

Passing through that hope and that frustration again and again, one day the understanding arises, "What am I doing on the threshold? I have to go beyond!" And not out of anger but out of understanding one goes beyond.

So the first thing: no relationship ever succeeds. And it is fortunate that no relationship ever succeeds -- otherwise, when will you relate to God? Why should you think of God? Man thinks of God because love gives a glimpse. Man thinks of God because love gives hope. And man HAS to think about God because love gives frustration. All hopes turn into hopelessness.
Without love there will be no search for God because man will not have any experience of hope and meaning and significance and grandeur. Love gives you a glimpse of the beyond... don't cling to it. Take the hint of it, and search for something more, go on searching. Use love as a stepping-stone.

You ask: WHY IS THE RELATIONSHIP BETWEEN INDIAN MAN AND WESTERN WOMAN NOT SUCCESSFUL?

So first thing: no relationship is successful, whether between Indian man and Western woman, or Western man and Western woman, or Indian man and Indian woman. It can't succeed; its very nature prohibits it. It feels it is succeeding, but it never succeeds. It comes very very close to success, but it never comes exactly to the point. It takes you on great journeys, but it never supplies the goal. It keeps your hope aflame, but just hope. But good, at least it takes you to the threshold. One step has been taken; half the journey is complete, but half the journey still remains.
And the second thing: it is more difficult between an Indian man and a Western woman, or a Western man and an Indian woman. The problem is not between man and

woman, the problem is between Eastern and Western. Man and woman are just man and Woman; East and West make no difference. But the minds are there. Those minds create trouble.
The Indian has one kind of mind and the West has evolved a different kind of mind. So when an Indian man is with a Western woman, or vice versa, there is no communication. They don't speak the same language. It is not only that they don't speak the same language -- English, German or French or Italian -- they may speak the same language, still they don't speak the same language, because they have different kinds of minds. Their expectations are different, their conditioning is different. The Indian man says one thing and the Western woman understands another thing. The woman says one thing and the Indian man understands something else. Unless they drop the minds, unless they become pure man and woman, there will be great difficulty. And Vedant Bharti must be asking this question out of his own experience. One night, eavesdropping on Vedant Bharti, I heard this dialogue:

Vedant Bharti: "Oh, my gorgeous, sweetest darling! Am I the first man you've ever been to bed with?"
And the American girl: "Of course you are! Why do all you Indians always ask the same stupid question?"

Different minds.... The Indian mind is very male chauvinistic. The Western woman is now a liberated woman; she lives in a totally different kind of milieu. She is not the woman you have lived with for centuries in India. It

can't be possible now to possess a Western woman; she is no longer property -- she is as free as you are.
In India, the woman has been taken as property; man can possess her. Not only ordinary man -- even great men in India think of woman as a possession. You may have heard the famous story of Mahabharata. Yudhishthira, one of the very famous men in Indian history -- and has been thought to be very religious, he is known as DHARMARAJ, a religious king, or a king of religion -- playing, gambling, he even staked his wife. He gambled her, because it was thought that your wife is your property. He staked his kingdom, he staked his treasury, he staked everything; then only the wife was left -- he staked the wife too. And still in India he is thought to be one of the greatest religious men. What kind of religious man is this? Just to think of staking an alive person, gambling? But in India the woman has been thought of as property; you are the possessor, and the whole and sole possessor.
In the West that slavery is no more, it has disappeared. It is good. It has to disappear from India too. Nobody can possess anybody, man or woman. NO person can be possessed; no person can be reduced to property! This is ugly, this is sin! What can be a greater sin than this?
You can love a person, but you cannot possess. The love that possesses is not love -- it is ego.
In India, the man is very male chauvinistic. And the Indian woman has not yet asserted her freedom. There exists nothing like the lib movement in India. The woman still goes on living in the same way.
So when an Indian falls in love with a Western woman, the problem arises -- he starts possessing. And the Indian mind

is very much obsessed with sex; that too creates a problem. You will be surprised when I say the Indian mind is very much obsessed with sex, because you think India is very religious and moral. Yes, it is, but its morality and religion are all so much based on repression that deep down is the obsession with sex.

If your woman just holds somebody else's hands, the husband is mad. Just holding hands! Holding hands can be just a simple gesture of friendship. There is no need to give any sexual colour to it, but the Indian man cannot think that. If his woman is holding hands with somebody else, that means she is sexually relating to somebody else. He will be in a rage. He will not be able to sleep. He would like to kill the man or the woman or himself. Something has gone very wrong.

In the West things are looked at in a different way. One can hold somebody's hand just as a sheer gesture of friendship, of lovingness, of sharing. It need not have any sexual overtone to it. Or, even if it has, it is nobody else's business. It is the person's freedom. A person has to decide his life, how to live, with whom to live. Nobody else can be the decisive factor, but that creates problems.

Just listen to this: in the West sex is not so important as people in the East think it is. Sex has almost become a sharing of energy, a loving play with each other, a fun. It no longer has that seriousness that it used to have in the past. In India it is still very very serious. And when something is serious, remember, ego must be involved in it. Ego is always serious; it makes everything serious. And whenever something is playful, that simply shows ego is no

more involved in it. And ALL playfulness is good because it is liberation.
When you fall in love... if all Indian falls in love -- and here it is going to happen again and again -- when an Indian falls in love, he is falling very seriously. That is the trouble. And the woman may not think it serious at all. She may think it is for the moment. You appeal to her -- for the moment. There is no commitment in it; there is no tomorrow to it. But the Indian mind is bringing not only tomorrow -- the whole life. Or there are people who even think of other lives in the future. Those are hidden sources; you don't talk about them, but the clash is going to happen.
She has fallen in love with you because she enjoys loving; it is a beautiful experience. She has not fallen in love with you in particular -- she is in love with love itself. That is the difference. You are not in love with love itself -- you are falling in love with this particular woman. It is a life-death problem for you. If tomorrow she starts moving with somebody else, you will be mad. But you misunderstood. It was a gesture of the moment.

The American girl had just returned to New York from a holiday in England and was talking to her best friend.
"Mabel, I've been thinking about Keith ever since I left England. Now I'm back home and I don't think I should write to him as our friendship was only slight."
"But, Wendy, you promised to marry him!"
"I know, but that was all."

Marriage no longer has that seriousness that it has in the East. Marriage is just a kind of friendship -- nothing special about it.

If you don't understand these different minds it is going to be a difficult problem, communication will not be possible. Man in the East has always enjoyed freedom -- mm? -- they say "Boys are boys." But the woman has not been given any freedom. In the West now there is no discrimination. Man or woman -- both are free. And whatsoever man has been doing, now woman is also doing, it; she has every right to do it.

In the East we played a trick. The trick was that we placed woman very high on a great pedestal; we worshipped woman. That was a trick to imprison her. We satisfied her ego through worship. We said, "A woman is a goddess, a woman is purity. A woman is not of this earth. A woman has to be virgin before marriage and then she has to remain monogamous for the whole of her life." And we gave to much respect for this, and we conditioned the women so much for this, that they became addicted to the ego, and they remained on the pedestal. Imprisoned there, chains there! And man was enjoying all kinds of freedom. Boys are boys....

The woman in the West has come down from the pedestal. She says, "Either you also come up on the pedestal or I am coming down. We both have to exist on the same ground." And that's how it should be.

"I say, old man," said Clive to the host of the party, 'there's this rather delectable young chick whom I'm getting along with really well, if you know what I mean."

He walked and continued, "And I wondered if I might use your spare bedroom for a short while."
"No, I don't mind," replied the host. "But what about your wife?"
"Oh, don't bother about her," said Clive. "I'll only be gone a short time and I'm sure she won't miss me."
"I KNOW she won't miss you," stated the host. "It's only five minutes ago that SHE borrowed the spare bedroom!"

The male ego has never allowed that to happen. It has allowed itself all kinds of freedom; it has not allowed that freedom to the woman. Now things have changed in the West. Man and woman are standing on the same plane as human beings. The woman is no more a goddess, and she does not pretend and she does not WANT to pretend.
But the Indian mind is very much clouded by the past.
If you drop these minds, if you are just a man and a woman, then there is no problem. The problems arise out of the Indian mind and the Chinese mind and the American mind -- if you drop the minds then there are no problems. Then love can flow, and you can grow through it.
But still remember: no love can be ultimate satisfying. It can go a LONG way but it cannot go the whole way. Finally you have to go beyond it. Learn how to love by loving people, then one day use that learning to fall in love with the whole, with existence itself. Only that day have you come home.

The last question

Question 5

NOTHING GOOD, NOTHING BAD. NOTHING TO GAIN, NOTHING TO LOSE. TAKE IT EASY. WITH THIS AS A REFERENCE, PLEASE EXPLAIN THE DIFFERENCE BETWEEN AN EPICUREAN HEDONIST AND A ZEN BUDDHIST.

THERE IS NONE. The Zen Buddhist knows it, the Epicurean hedonist does not know it. That's the only difference -- otherwise there is none.
Between the enlightened person and the unenlightened person there is no difference at all, not even a single inch's difference. The enlightened person KNOWS it, the un-enlightened person does not know about it -- that's all. The unenlightened person believes in the distance, in the difference, hence he creates IT. The enlightened person has come to know there is no difference. The belief has disappeared.

Take It Easy, Vol 1

Chapter #3
Chapter title: All Lies and Nonsense!
13 April 1978 am in Buddha Hall

IF AT THE END OF OUR JOURNEY
THERE BE NO FINAL RESTING PLACE,
HOW CAN THERE BE
A WAY TO LOSE OURSELVES IN?

SHAKYAMUNI,

THAT MISCHIEVOUS CREATURE,
HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

THE MIND --
WHAT SHALL WE CALL IT?
IT IS THE SOUND OF THE BREEZE
THAT BLOWS THROUGH THE PINES
IN THE INDIAN-INK PICTURE.

THE MIND REMAINING
JUST AS IT WAS BORN --
WITHOUT ANY PRAYER
IT BECOMES THE BUDDHA.

TELL A LIE,
AND YOU FALL INTO HELL.
THEN WHAT WILL HAPPEN TO BUDDHA
WHO CONTRIVED
THINGS THAT DON'T EXIST?

TRUTH IS NOT A COMMODITY THAT IS WANTED BY PEOPLE. They think they already know it. And even if they think they don't blow it, they think "Who needs it?" Their need is for more magic in their life, for more illusions, for more dreams.
The ordinary mind is constantly seeking new dreams, new sensations. In fact, it is afraid of truth. The truth may shatter its magic, it may shatter its desires, it may shatter the beautiful dreams that one has been going through.

Truth is not needed by people. The moment a person becomes interested in truth, he is no more part of the mob -- he becomes an individual. That very interest creates individuality. Otherwise, you remain part of the crowd; you don't really exist. You start existing only when you start searching for truth. But the search is arduous. It needs courage, it needs intelligence, it needs awareness.
Buddhism is no ordinary religion. It is not a religion of the mob -- it is the religion of rare individuals. It is not the religion of the mediocre -- it is the religion of those who are really intelligent. No other religion is so individualistic. And the paradox that Buddha says there is no self, the paradox that Buddha does not believe in individuality... but his religion is that of the individuals.
Just to be interested in what Buddha has said is a great adventure, because nobody before or after has been such a radical revolutionary.
Today's sutras of Ikkyu are of immense importance.
The first sutra:

IF AT THE END OF OUR JOURNEY
THERE BE NO FINAL RESTING PLACE,
HOW CAN THERE BE
A WAY TO LOSE OURSELVES IN?

You will have to meditate over it. Slowly slowly, the meaning will dawn into your consciousness.
First: there is no goal, so nobody can go astray -- let it penetrate your heart, let it pierce you like an arrow. There is no goal in life! so there is no way to miss it. All other religions depend on that; all other religions go on telling

people "You are missing." That is the meaning of the word 'sin' -- to miss, to miss the target. The original Hebrew root means to miss the target; not being able to reach the goal -- that is sin.

According to Gautam Buddha there can be no sin. You can't miss it! because there is nothing to miss. The goal exists not; the goal is imaginary, it is your creation. You create the goal, then you create virtue and sin. Those who are moving towards the goal are virtuous, and those who are not moving towards the goal are sinners. You create the goal and then you divide humanity into saints and sinners. Drop the goal and saints disappear and sinners disappear and divisions disappear, and the higher and the lower disappear, and valuation disappears, and then there is no heaven and no hell.

See the point of it! Just the idea of the goal creates heaven and hell. Those who are moving towards the goal, the obedient people, the good people, they will be rewarded by heaven. And those who are not going towards the goal, the sinners, the bad people, they will be punished by hell. First you create the goal and then everything follows... then heaven and hell are created, then saints and sinners are created, and then fear is created -- fear of losing the goal -- and then EGO is created, the ego of attaining the goal. You have created the whole mess, the whole neurosis of mind.

Buddha strikes at the very root: he says there is no goal. Just this simple statement can become a liberating force: there is no goal. Then one is not going anywhere. One is always here; one is never going anywhere. There is nowhere to go, and there is NOBODY to go. All has always been here, and all has always been available.

The goal means the future; then you start becoming more interested in the future, you start forgetting about the present. The goal creates tension, anguish, fear -- "Whether I am going to make it or not?" -- and competition and jealousy and conflict, and the hierarchy. Those who are coming closer to the goal are higher; those who are not coming closer to the goal are lower.

The whole Christian church depends on a single phenomenon disobedience. Buddha says there is nobody to command and there is no way to obey.

Life has no goal as such. Life itself is its own goal -- the goal is intrinsic. The value of life is in itself; it does not come from anything else. Life is not a means to some end somewhere in the future. Life is its own end, its own means. Life is all....

Once you understand this you cannot say life is meaningless.

Socrates started a certain idea in the West which has culminated in its logical perfection in Sartre. Socrates says: A life lived without meaning is not worth living. Now this is the seed -- from Socrates to Sartre this seed has been growing and growing down the ages in the West. Now Sartre says: Because there is no meaning, life is meaningless, not worth living at all.

Albert Camus says: The only problem that man has to solve is the problem of suicide -- the only metaphysical problem. Why? because he says life is meaningless, so why live? If Socrates is right, that a life is worth living only when it has some meaning, some goal, when it is moving somewhere, reaching somewhere, attaining something, achieving something... only then it is worth living. And if there is

nothing to achieve and nowhere to go, then life is meaningless. Then why live at all? Why not commit suicide?

Buddha's understanding is totally different. He says: life is its own meaning. You need not create any other meaning -- and all created meanings will become just sources of anxiety. The rose blooming in the garden is not blooming for something else! And the river Flowing to the ocean is not flowing for something else -- the flow is the joy. The flowering is the celebration.

You in love -- meditate over the phenomenon. Is the love leading you somewhere? Love is its own delight; it need not have any other goal. It is enough unto itself.

When you drop the idea of meaning and goal, a strange phenomenon happens -- the idea of meaninglessness also disappears. With the idea of meaning, side by side, parallel, runs another idea: the idea of meaninglessness. Buddha cuts the root. He says there is no meaning to be attained, hence there is no question of feeling meaninglessness. Life in itself is its value.

Ikkyu comments on this beautiful existential intuition:

IF AT THE END OF OUR JOURNEY
THERE BE NO FINAL RESTING PLACE,
HOW CAN THERE BE
A WAY TO LOSE OURSELVES IN?

There cannot be. Nobody has ever gone astray! Adam has never left the Garden of Eden. He is still living in the Garden of Eden -- but he has become goal-oriented so he cannot see it. He has started thinking of the future. Because

of that thought of the future, his mind is clouded and he cannot see that which is around.
When you are too much future-oriented, you start becoming forgetful about the present -- which is the only reality.
These birds chattering... that faraway cuckoo... THIS moment!... this herenow... is forgotten when you start thinking in terms of achieving something. When the achieving mind arises, you lose contact with the paradise you are in.
This is one of the most liberating approaches: it liberates you right now! Forget all about sin and forget all about saintliness; both are stupid. Both together have destroyed all the joys of humanity. The sinner is feeling guilty, hence his joy is lost. How can you enjoy life if you are continuously feeling guilty? if you are continuously going to the church to confess that you have done this wrong and that wrong? And wrong and wrong and wrong... your whole life seems to be made of sins. How can you live joyously?
It becomes impossible to delight in life. You become heavy, loaded. Guilt sits on your chest like a rock, it crushes you; it does not allow you to dance. How can you dance? How can guilt dance? How can guilt sing? How can guilt love? How can guilt live? So the one who thinks he is doing something wrong is guilty, burdened, dead before death, has already entered into the grave.
And the person who thinks he is a saint, he cannot live either, he cannot delight either. Because he is afraid: if he delights he may lose his saintliness, if he laughs he may fall from his high posture. Laughter is mundane, joy is ordinary

-- the saint has to be serious, utterly serious; he has to be a long face. He cannot dance, because dance may distract him. He cannot hold the hand of anybody; he may fall in love and attachment may arise. He cannot look at a beautiful woman or a man -- who knows, somewhere lurking in the deeper layers of unconsciousness there may be a desire, a lust. He cannot relax, because if you relax, your repressed desires will start surfacing. He has to repress them continuously! A saint is never on a holiday, cannot be, because the holiday means he will have to allow all that he has been controlling. A saint cannot relax, and if you cannot relax, how can you enjoy? how can you celebrate? how can you be grateful?

The sinner loses because of guilt and the saint loses because of the ego, the pious ego -- both are losers. And both are parts of the same game, partners in the same game, and the game is created by the goal. Give a goal to humanity and humanity will remain in misery. Goals are misery-creating.

The achieving mind, the constantly achieving mind, is the original source of all illness, of all disease.

Buddha says: There is nowhere to go -- relax. You can't miss in the first place -- relax. How can you miss? There is no target! Wrong has never been done. And so is right -- right has never been done. There is nothing right, nothing wrong. In fact, there is no doer -- how can you do wrong or right? There is no doer -- how can you be a sinner or a saint? Deep inside you are just a hollow bamboo and existence flows through you for no other motive than the sheer delight in flow.

Existence flows because it delights in flow. There is no utilitarian goal.
That's why I say religion can only speak the language of poetry. It cannot speak the language of arithmetic, it cannot speak the language of logic -- it can only speak the language of love. Logic is always goal-oriented; arithmetic is always goal-oriented. Watch the roseflowers and the grass leaves and the rivers and the mountains, live with nature, and slowly slowly you will see nothing is going anywhere. Everything is moving, but not in any particular direction to a particular goal.
Movement is delight.
That's what William Blake, one of the great mystic poets of the West, says: Energy is delight.
If there is no way to lose yourself, no way to sin, no way to become a saint and no way to feel guilt, the so-called religion disappears, the church becomes meaningless, the dogmas and the rituals lose all significance. Then LIFE becomes religion, and then there is no other religion beyond life, other than life. Then life becomes the only scripture. Then life becomes all that is there.
Live and know, live and feel, live and be.
The religion of Buddha is a religionless religion, and Zen is its culmination. Zen is its fragrance. What was seed in Buddha has become a fragrance in Zen. Zen is the pure essence of Buddha's heart. What this man, Gautam Siddhartha, realized, what this man came to see, has been expressed by Zen in its uttermost beauty. It rarely happens. Ordinarily what happens is: Jesus comes and he himself is the greatest expression of what he has experienced. Slowly slowly, the followers are less intelligent, more mediocre.

And by the time the church has become established, it has become part of the mob, of the crowd, of the lowest -- lowest in intelligence, awareness, love. It has lost its glory. It has lost its snow-capped peaks. Now it moves in the dark valleys.

With Buddha totally different phenomena happened. He was one of the most fortunate masters of human history, because what he found has been going on higher and higher in its expression, in its poetry, in its rhythm. In Zen it has come to its uttermost flowering. Zen is pure essence, just fragrance. Only those who are REALLY intelligent will be able to understand it; otherwise, the mediocre will feel offended -- even mediocre Buddhists feel very offended. Just listen to Ikkyu's words.... The mediocre man cannot find any security in them. He lives through goals -- the mediocre sinner and the mediocre saint, both live through goals. Only an absolutely intelligent person can live without goals; only intelligence can live herenow. Only intelligence can live in the moment, without bringing anything from the outside.

Jesus says: Look at the lilies in the field -- they think not of the morrow, they toil not. And yet even Solomon, attired in all his costly clothes, was not so beautiful as these poor lily-flowers.

What is so beautiful in these lily-flowers? Solomon is not so beautiful with all his kingdom and riches. Even he was not attired in such grandeur, in such splendour as these poor lily-flowers. What is SO beautiful in these flowers? They live in the moment, they think not of the morrow.

A man of absolute intelligence becomes a flower. He lives herenow. He has no past and he has no future. And because

he has no past and he has no future, you cannot say that he lives in the present either, because present is just a midway station between the movement that happens from past to future. The present is just a station on the way. When past and future disappear, present also disappears. What is left is a timelessness. Now is a timeless moment. It is eternity -- and Buddha calls it meditation.

If guilt disappears, religion disappears. And guilt disappears if goal disappears. Guilt is a shadow of the goal. Now, Christianity won't like it, Islam won't like it, Hindus won't like it -- they all live on the goal. They will not like this flight to the beyond; they will not like this poetic, aesthetic religion. They have become accustomed to a very ordinary religion, businesslike; it is part of their marketplace .

Buddha is very wide-winged. He goes to the farthest sky. And he wants you to come to those heights of being, depth of being. AND THEY ARE ALL AVAILABLE NOW! So remember again and again: he is not giving you a goal somewhere in the future -- he is simply making you aware that all that you need is available now. Nothing more is needed. Nothing more will EVER happen, nothing more can ever happen. If you want to live, all is happening now -- become part of it, dissolve into it. And to help you dissolve into it he emphasizes that there is no self, because if there is a self you cannot dissolve. You can dissolve only if there is no self.

With ONE stroke of his sword, Buddha makes all religions disappear -- the priest, the saint, the sinner, the commandments, Adam and Eve, the disobedience, the original sin. With one stroke of his sword they all

disappear, they are annihilated Man is left alone -- and nature. And because there is no self inside you, there is no division between inside and outside; there is no boundary between outside and inside. Outside is inside, inside is outside.
That's why a strange paradoxical statement has been made by Zen people: samsara is nirvana -- THIS very world is enlightenment, this very earth is the lotus-land of Buddhas, and this very body the Buddha.

SECOND THING: this understanding has not to be practised. You cannot practise it, because practice implies the goal. This understanding either is there or is not there. There is no methodology to practise it.
Practising means you are again thinking to do something tomorrow, or at least you can do it tomorrow and you can reap the results tomorrow. But the tomorrow has entered somewhere deep in your unconscious, it has come back. No practice can give you this understanding. THIS understanding is not a question of practice -- this understanding is only a question of understanding.
So it was not accidental that Buddha and his teaching were destroyed in India, because the mediocre mind could not tolerate him, his insight: it was too much. They could not understand it. They wanted some methodology to be given, to be practised, and Buddha was talking of pure essence. And he says right now is deliverance.
And a very strange phenomenon happens: if there is no sin and no saintliness, whatsoever you have been doing starts changing -- not that you change it. In fact, to commit a sin, first it has to be a sin. Go deep into it.... The temptation of a

sin is because of the denial. The joy of committing it comes because it is a sin. If it is no more a sin, the very temptation disappears.

If Adam had not been told: Don't eat from this Tree of Knowledge, he would never have bothered about it. The very commandment created the temptation.

Watch your own mind, how it functions. If it is said about something, "Don't do it!" a great desire to do it arises. One feels offended by the commandment. One wants to rebel; one wants to assert oneself. One wants to say, "I am myself, and I will do my own thing, and I am not going to listen to anybody."

Each child passes through that stage, and each man and woman is stuck in that stage. Whatsoever your parents have been telling you not to do you have been doing. In fact, by their telling you constantly not to do they are creating temptations. Freedom is very non-tempting, remember it. If the world has freedom to do things, sins will disappear of their own accord; there will be no need to make them disappear.

And man has tried down the ages to make them disappear and has not succeeded. But the same stupid, vicious circle continues. Again and again man has tried to force laws on people, and the more those laws are enforced, the more people become rebellious. They have to become rebellious, because that seems to be the only way to protect their freedom, their being. Otherwise, they will be turned and reduced to slaves.

Adam did well; otherwise he would have been in paradise, but a slave. What is the point of being in a paradise AND a slave? That doesn't appeal to the dignity of your inner

consciousness. It is better to be in hell but to be oneself; it is better to suffer but to be. It is better to suffer and to go to the very end of suffering, but not to lose one's ground, one's freedom, one's dignity.
Adam did well. If he had lived in paradise and had nor rebelled and had not eaten the fruit of the Tree of Knowledge, he would have been an impotent person, he would have been spineless, he would have been bloodless, he would have been dead. He did well. He came out; he risked, he was courageous. It was worth losing that paradise for freedom's sake.
And this happens to everybody, and the society has not yet understood this simple phenomenon. People go on prohibiting: Don't do this! Don't do that! And the same commandment creates a great urge to go against it. Sins exist because of the saints.
I have heard:

A small boy saw a small girl carrying an apple. He told the girl, "Would you like to play a game with me?"
The girl asked, "What game?"
He said, "Adam and Eve."
The girl said, "Good -- what has to be done then? '
The boy said, "You tempt me, you say, 'Don't eat this apple!' and I will eat it."

The human mind functions that way.
Buddha says: If goals disappear, virtues and sins will automatically disappear. And people will be transformed! because there will be no temptation to do anything, because

there will be no commandment. Just see the point of it. Just watch that inside you. What have you been doing?

My own observation of thousands of sannyasins is that they are still fighting with their parents, continuously. Their deep problem is: their parents have told them not to do something if they do it, they feel guilty; if they don't do it, they feel they are not free. Either way they are in a trap, and they go on fighting.

A man becomes free only when he is no longer reacting to his parents, when those parental voices have disappeared from consciousness, when they have no more impact this way or that, when they no more create for or against in you. When you are almost able to ignore them, to be indifferent to them, you have become a mature person.

People ask me: "What is the definition of a mature person?" The person who is free of his parents is a mature person.

Jesus is right when he says to his disciples: Unless you hate your parents, you will not be able to follow me. Now, a man who preaches love saying that looks very absurd -- but he is right.

My own feeling is that the word 'hate' is a mistranslation from the Hebrew. I don't know the Hebrew, but I know Jesus. That's why I say it MUST be a mistranslation. He must have said: Be indifferent, ignore. Don't be attached any more. He must have used some term which means 'be detached' from your parents, because the word 'hate' cannot be used for many reasons.

One thing: if you hate your parents, you are not yet detached, you are not free. Hate means you are against, so they will control you still. They will control in a subtle way: you will go on doing things that they wanted you

NOT to do. because you hate them. Your parents were saying;, "Don't smoke," and you will go on smoking because you hate them. This is the way you show your hatred. But you are attached, you are still connected. You have not been able to disconnect yourself. You are still tethered; you are still holding the apron string of your mother. You are still childish.

Neither love nor hate -- the parental voice has to disappear. You have to just watch it disappearing.

Buddha goes even further. He says: Unless you kill your parents... unless you KILL your parents.... He does not mean that you have to murder them actually, but deep inside you have to murder them. You have to drop them. You have to forgive and forget. Don't react to your parents' voice inside you.

And a modern trend in psychoanalysis -- transpersonal psychoanalysis, transpersonal psychotherapy -- will agree perfectly with Buddha and Jesus. Once you are free from the goal, the guilt, the ego, you suddenly lose all temptation.

It happened once:

A young man wanted to commit suicide. He was my friend. His parents were very much worried. He closed himself in a room; his father came running to me. First they tried to persuade him to come out of the room, but he wouldn't listen, he wouldn't answer. The whole neighbourhood gathered there; they were all trying to persuade him. He stopped talking to them; he became quiet, absolutely quiet. They would knock on the doors and he would not answer. There was great fear: "Has he committed suicide? or is he

going to commit? or what is happening?" There was a panic.

The father came to me and said, "You come -- something urgently needs to be done. His life is in danger."

I went there and they were crying. The mother was crying -- he was the only child. The father was crying and the friends had gathered. The whole neighbourhood was there. I went to the door, I knocked on the door and I said, "Listen, if you really want to commit suicide, this is no way. Why gather such a crowd? Why make so much fuss? I have brought my car. I will take you to a beautiful place on the Narmada River -- you can jump from there."

He opened the door; he looked at me with very suspicious eyes. He could not believe it! I said, "You come with me." He came with me. I asked him, "Would you like to do anything before you commit suicide? Any food -- some Italian dish, spaghetti? Or something else? Would you like to go to some movie? Would you like to see your girlfriend, or anything! -- mm? -- because this is your last chance. And I have other things to do also, so you just finish soon. I want to be back home by twelve o'clock in the night. So eleven we will leave, you take the jump, I say goodbye to you -- and it is finished! Why make so much nonsense? And this is not a place to die, in the marketplace."

And the place where I used to live, Jabalpur, it has a beautiful spot. If anybody wants to commit suicide, I have never come across a more beautiful spot. For three, four miles, marble hills, just marble hills, and between those hills flows the River Narmada. People say there is no other place in the world so beautiful. Taj Mahal is nothing. It is unbelievable. When you go into it on a full-moon night on

the boat, you cannot believe your eyes that such a thing can exist .
Many times when I took people for the first time, they could not believe. One of my old teachers went with me, and he started crying and he said, "I would like to touch and feel the rocks, because I cannot believe that they are. This is more beautiful than any dream I have ever seen.'
So I said, "In such a marketplace, trying to die? Come on!"
By and by -- and he was just listening to me and he was not saying yes or no -- he said, "I have nothing to do, but I am very tired. I would like to sleep for a few hours."
I said, "Okay, you sleep in my room. I will also sleep and we can fix the alarm and we will go."
So I fixed the alarm, and I saw he could not sleep. He was turning and tossing, and when the alarm went off he immediately put it off. And I said, "What are you doing?"
He said, "I am very much tired!"
I said, "Tired I am not -- that is my problem because I will have to come back too. You will be finished once and for ever. These are not questions a dying man has -- tired, this and that. What is the point of being tired or rested? You just get into the car!"
He became very angry and said, "Are you my friend or my enemy? I don't want to commit suicide! Why are you forcing me to commit suicide?"
I said, "I am not forcing -- you wanted to commit. I am simply a friend and helping; I am simply co-operating. If you don't want to commit, that is your business. But whenever you want to commit, come and I will be here!"
And he never came. Not only that, he started avoiding me. I have not seen him for years.

Temptation comes out of denial. All those people clamouring and shouting and crying and weeping would have helped him to die; they were tempting him. He was getting more and more into the idea. When so many people are saying no, it is very natural to get tempted.
Just watch inside yourself: what have you been doing? Are you still fighting with your parents? going against them? doing something that they never wanted you to do? doing something that they were very angry with? Are you fighting with your priest and your politicians? Then you will remain in their power.
Buddha says: Once the denial disappears, the temptation also goes with it. Temptation is a shadow of the denial.
So remember, don't think that Buddha is saying go on committing suicide, go on committing sins, go on doing this and that. He is simply saying: Understand it! And through understanding you will simply see that life takes a new turn, a transformation happens. You start living in a totally different way you have never lived before. You start living silently, joyously, celebratingly.

The second sutra

SHAKAMUNI,
THAT MISCHIEVOUS CREATURE,
HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

THIS CAN BE SAID ONLY BY A ZEN MASTER. It is said in utter respect and love. Shakamuni is the Japanese name of Gautam Buddha. Now, Ikkyu is a follower of Gautam Buddha, in tremendous love with Gautam Buddha, a Buddha himself. Now, very jokingly he says:

SHAKAMUNI,
THAT MISCHIEVOUS CREATURE,
HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

What is he saying? Christians can't understand it, Hindus can't understand it. This is a totally different language -- a language of love, a language of understanding. Buddha will understand; Ikkyu knows that. Others who are Buddhas will understand it; Ikkyu knows it. It can be said.
He is saying: There is no goal, there is no way, then what were you teaching to people? If there is no goal and nobody can go astray, then what were you doing for forty years continuously, guiding people? You mischievous person, having appeared in the world... in the first place there was no need for you to appear in the world, because Buddhists say -- traditional Buddhists, not Zen Buddhists -- Buddhists say Buddha appeared in the world to guide people to salvation. Ikkyu is referring to that.
Buddhists say Buddha appeared in the world to guide the ignorant towards enlightenment. Ikkyu is saying: What nonsense! Buddha says there is no goal, there is no ENLIGHTENMENT, there is nowhere to go -- why did he appear in the first place? And for forty years teaching

people, naturally, IS mischievous -- because ALL guidance is misguidance. There is nowhere to go, then what point of guiding?

SHAKAMUNI,
THAT MISCHIEVOUS CREATURE,
HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

And millions and millions of people have been following Buddha. They have not understood. If they had understood they would have become Buddhas, not followers.
And, being with me, you have to remember that. Become enlightened -- don't try to become enlightened. Trying is missing the whole point. I am not here to guide you. I am here to take all guidance away. I am not here to Lead you into some other world. I am here to make you aware that there is nowhere to go and there is nobody to lead and nobody to be led.
Seeing the point, a laughter arises, and that laughter is enlightenment. Seeing the point, one relaxes -- that relaxation is enlightenment.
Jokingly, Ikkyu is teasing the master. He is saying:

SHAKAMUNI,
THAT MISCHIEVOUS CREATURE,
HAVING APPEARED IN THE WORLD,
MISLED, ALAS,
HOW MANY PEOPLE!

See the beauty of it, the love and the tremendous respect. If some Christian says such a thing about Jesus -- 'mischievous creature' -- all Christians will be very much offended. That person will be immediately, excommunicated from the church; he will be condemned as a sinner. You can't call Jesus a mischievous person -- because you have never loved him so deeply. You are afraid. Love is not afraid. You have not really respected Jesus. You are afraid if you say such things, your respect will be destroyed. But Ikkyu knows the respect is so deep that it can't be destroyed by anything. He can burn Buddha on a cold night -- no fear arises. No Christian can do that, no Hindu can do that, no Jain can do that. That simply shows there is some fear: you are afraid it may be disrespectful. But the fear arises only if you have some disrespect somewhere.

Ikkyu is so certain, so absolutely certain, so unhesitatingly certain -- that's why he can burn Buddha, and he can tie Buddha to a pole and can say to him, "Now you cool yourself."

There is no goal, there is no way -- and Buddha taught the way? There is no way to be there BUT to be there. And, moreover, there is no there either, but only here. All leadership is misleading, and to guide is to misguide. Buddha was not a guide and Buddha was not a leader. Neither am I a guide. I am simply sharing my understanding, not guiding you. If you love me, if you love this moment of sharing,, you will see a few things -- immediately! You need not wait for tomorrow, because all that happens, happens now. The trees are green now, and the birds are singing now, and the rivers are flowing now,

and I am speaking now -- and you are thinking to get enlightened tomorrow? Now or never.
It is a sharing! It is not guidance. There is no way so there cannot be any guide, and there cannot be any guidebooks either.
The master is one who guides without guiding and leads without leading -- who simply shares his understanding, his being, his love; who makes himself available to people who are ready to see, who are ready to open their eyes, who are ready to open their hearts. I am available -- if you are also available to me, then something is going to happen THIS moment! Then something is already happening. In that availability between the master and the disciple, something is immediately transferred, some transformation happens.
One cannot get out of illusion, because illusion is that which is not. You have never been in it! See the point and you are out of it -- the goose is out! The great illusion is to think that there is illusion.

THE MIND --
WHAT SHALL WE CALL IT?
IT IS THE SOUND OF THE BREEZE
THAT BLOWS THROUGH THE PINES
IN THE INDIAN-INK PICTURE.

IKKYU HAS EXPRESSED IT PERFECTLY WELL.
What is this mind, this illusion in which we are living? What to call it? The mind is not something AND it is not nothing -- it is something between the two. It is not real, otherwise you could not get out of it. It is not unreal either, otherwise it would not have been there. Then what is it?

THE MIND --
WHAT SHALL WE CALL IT?

It is just in between the two. It is unreal and appears as real -- it is an appearance. You see.... One evening, the Sun has SET and it is darkening. The night is descending, and in a forest on a footpath you come across, you see a rope. But you don't see the rope, you see a snake. The rope is there, but the rope has triggered the idea of a snake in you. Many things must have contributed to it. You were afraid; it was getting dark and you are not yet home and the forest is dangerous, and the animals and snakes and lions and who knows? -- and ghosts. And when you are alone in a forest all kinds of things start becoming, taking shape in your mind. And out of that fearing mind you see a rope, but you can't see the rope. Your eyes are so full of fear, ideas, imaginations -- you see a snake. And maybe the wind was blowing and the rope had shaken a little bit, was trembling. And you start running away, and you scream, and you are in danger.

So is the mind! A rope not seen as rope -- a rope seen as a snake is the mind. One has to come closer to the snake to see what it actually is. That's what meditation is all about. Come closer to the mind, become a witness, watch it. Watch silently. Don't analyze -- just watch. Look into it, what it is, what is happening. And sooner or later you will see there is only a rope, no snake. The moment the rope is seen, the snake has disappeared. Then you will not ask, "What am I going to do with the snake now? Should I kill it?" That question is meaningless.

This is the situation of the mind. We have not seen it clearly, we have not seen it from a closer viewpoint. We have not seen it through awareness, alertness. We have not watched it.

THE MIND --
WHAT SHALL WE CALL IT?
IT IS THE SOUND OF THE BREEZE
THAT BLOWS THROUGH THE PINES
IN THE INDIAN-INK PICTURE.

A beautiful illustration: fragile Indian-ink on a fragile Japanese rice-paper, and pine trees and wind blowing. Have you seen Zen paintings? No other style can paint breeze. Fot that, that fragile rice-paper is needed and the fragile Indian black ink, and the Zen master to paint it because he knows the mind. Just an idea -- but you can see in the painting the breeze blowing and the trees bending and the river has ripples. And a small, small human figure, and his clothes are also showing the wind; you can see the flow of the wind. The wind can't be seen, but you can see the impact of the wind. It is not unreal, it is not absolutely unreal, otherwise how can you see it? It is not real either, because how can it be real? -- it is just an ink painting. So it is somewhere between the two -- it is MAYA, it is magic, it is illusion, it is dream.
So don't fight with the mind and don't flee from the mind either. In both the cases you have taken it for granted that it is real. There are two types of people: those who follow the mind -- they have taken it as real -- and those who either fight or flee; they have also taken it as real. There is no

need to follow it, there is no need to fight or flee. All that is needed is to look deep into it.

A deep look, and you see the pine trees bending in an ink painting. The breeze is just a painted breeze; nothing is real there, nothing is really happening there. Have you not seen your mind as just a movie, millions of pictures moving? Aldous Huxley has imagined in some future century that movies will change into feelies. It is possible, and it is going to happen, because whatsoever a man once imagines sooner or later becomes a reality. A feelie is going to happen. A feelie means you will be sitting in a movie house, but you will not only see, you will also feel.

For example, it is raining... then you will feel the wetness in the air, the wind blowing, even a few drops of water coming to you. You see on the screen a rose-garden and the whole house will become full of rose fragrance. If the film is three-dimensional and it creates all the sensations that are moving in front of you, it will create more illusions.

And it can be done in such a way... that too is possible. In Disneyland they have some place like that -- where the screen is not only in front, but the screen is all around you. You are sitting just in the middle, just as you are sitting here in the middle. If you look at the back, you see the trees. If you look at me, I am here; if you look at the side, the people. You are sitting in the middle and the screen is all around.

They have made a few films, experimental. For example, you are flying in an aeroplane and you look out of the window this side and you see the clouds and the sun setting, and you look from the other side and it is darkening, and you look at the back and you see the clouds

going further away, back, and you look ahead and you are reaching into something else.... And if you smell also, then the reality will become more and more real. It can almost take the grip of you absolutely; you can forget for a few moments that what you are seeing is just a movie or a feelie. You can be lost.

And this is the situation we are in -- this is what mind is. Mind is a feelie. It is simply making many dreams available to you, but in three dimensions, with all the feelings.

Just think: it is possible one day, sitting glued in the chair before your TV, you see a beautiful woman walk out of the TV, hug you -- and you know this is just a feelie... this is possible! This is going to happen. And you know deep down that this is just nonsense, there is nobody. But still, you can smell the woman, the French perfume. You can even touch her, the curves....

How can you protect yourself? This is possible; this is not impossible. This is going to happen. Theoretically it has become possible; now practically it is going to become possible. Then you may be lost for a few seconds in a great love affair. You will forget -- you would LIKE to forget. Who wants to remember the truth when such a beautiful woman is there? You say, "Okay, let it be a dream or whatsoever it is, but let me enjoy right now." And she is hugging you and you can feel her all over your body. And still deep down somewhere a consciousness goes on saying that this is just a feelie, there is nobody.

This is what happens to a meditator. A meditator will till love a woman, but he knows this is a feelie. He will hold hands and will know... who knows whether there is anybody or not? Because there is no way to prove that

somebody else exists outside you. In a dream you think whatsoever you are seeing is true; in the morning it is not true, no more true. Now, is there any way to say, right now, whether you are seeing me in a dream or in reality? It may be just a dream! You have fallen asleep and you are dreaming the morning talk. Is there any way to distinguish whether it is real or unreal? There is no way. It may be just a dream; you may be just seeing things and they may not be there.

And the problem becomes very very deep, because in a dream you forget that it is a dream. And you have seen the dream so many times, millions of times, and always in the morning you find it was all unreal. But the next day again you see the dream and it is real again.

The day-dream becomes unreal in the night, and the night-dream becomes unreal in the day. Now what is the way to decide which is which, and which is really real and which is only apparently real?

Buddha says it is all mind game. Closely watch the mind, and slowly slowly you can start seeing the mind game. Not that you need not be there any more, because it is all mind game -- where are you going? where can you go? There is no need to go anywhere but just to know.

You can enjoy this picture all around you in Disneyland, and you are lying in an aeroplane, and you can see the Niagara Falls and the mountains receding back, and you can see from every side... and you are disillusioned for a moment, and there will be a continuous shifting of consciousness. One moment you will think it is real, one moment you will think, "It is not real -- I am just in Disneyland."

Mind is a Disneyland.

THE MIND --
WHAT SHALL WE CALL IT?
IT IS THE SOUND OF THE BREEZE
THAT BLOWS THROUGH THE PINES
IN THE INDIAN-INK PICTURE.

THE MIND REMAINING
JUST AS IT WAS BORN --
WITHOUT ANY PRAYER
IT BECOMES THE BUDDHA.

A VERY REVOLUTIONARY STATEMENT: THE MIND REMAINING JUST AS IT WAS BORN. If the mind remains just a mirror and reflects nothing, is not conditioned by anything, has no content.... The contentless mind is the only reality we can be certain about and certain of.
That's why Zen people say: Look into the original mind. 'Original mind' means when there was no impact of anything on the mind; before conditioning started, before you were told who you are; before you were taught, before you learnt; before your mind started collecting contents. Just go deep down into that first moment where there was no content but only the container, just the mirror reflecting nothing -- that is real. The witness is real.

THE MIND REMAINING
JUST AS IT WAS BORN --
WITHOUT ANY PRAYER

IT BECOMES THE BUDDHA.

Then there is no need to pray, no need to do anything; no methodology, no technique is needed. Just go deep down and see the original mind, the contentless mind, the mirror without dust, the mind without thoughts, without clouds -- and you have arrived, and you are a Buddha.
The difference between you and a Buddha is only this: you have more than Buddha. Buddha has Less than you, because Buddha is just a pure mind and you are a thousand and one things added to that purity. So remember, Buddha is poorer than you, I am poorer than you. You are far richer than me. I am lacking many things, missing many things: misery, meaninglessness, frustration, anger, passion, greed... and a thousand and one things you can count. You are really rich.
When Buddha attained enlightenment, somebody asked him, "What have you gained?"
He laughed. He said, "I have not gained, I have lost much. I am far poorer than I used to be. I have lost all ignorance, all illusions, all dreams. Now I am just my originality."

TELL A LIE,
AND YOU FALL INTO HELL.
THEN WHAT WILL HAPPEN TO BUDDHA
WHO CONTRIVED
THINGS THAT DON'T EXIST?

Again, Ikkyu is again and again teasing Buddha. He says: TELL A LIE... Buddha has said: Don't tell lies. Buddha says: tell a lie and you will fall into hell. Then what about

Buddha himself? Ikkyu asks, he has been telling all kinds of lies.
In the first place, truth cannot be said, so whatsoever you say about it is a lie. And Buddha talked for forty-two years, day in, day out, morning, evening, he was talking and talking. And he says truth cannot be said! Then for forty-two years, what was this man doing? Was he crazy? Truth cannot be said, and he went on saying and saying... and that's what I am doing.
I say truth cannot be said, never has been said, will never be said -- so whatsoever I am saying can't be true.
Ikkyu asks:

TELL A LIE,
AND YOU FALL INTO HELL.
THEN WHAT WILL HAPPEN TO BUDDHA
WHO CONTRIVED
THINGS THAT DON'T EXIST?

And Buddha not only says a thousand and one things about truth, he also goes on devising methods, meditations -- VIPASSANA, ANAPANSATIYOGA. And he says there is no way to do anything, there is no need to do anything, and still he teaches people what to do, how to do. He says there is no goal and he talks about the path. He says there is nowhere to go and he says: I will teach you the right path to it. Now what kind of nonsense is this? It is nonsense, but still of great significance.
Through talking for forty-two years continuously and saying again and again that truth cannot be said, he made many people aware of the phenomenon that truth cannot be

said. He made many people realize the phenomenon that truth cannot be said -- that truth can only be experienced. By devising methods, meditations, he helped many people to come to a point where one knows no meditation is needed and no meditation was needed in the beginning either.

But people are such that even if they come to truth, they come very very slowly, very grudgingly, very hesitatingly. Inch by inch they have to be pushed. The phenomenon can happen in a single jump, but they have to be pushed inch by inch. And to push them, a thousand and one lies have to be invented by the master, HAVE to be invented. I go on inventing lies -- and just have mercy on me, otherwise I am going to hell!

Listen and understand what I am saying, otherwise I will have to invent more lies. If you don't listen then there is no other way than to go on inventing lies. It is like this -- Buddha has told a story:

A man returns home -- he has been to the market. When he comes home, suddenly he sees the house is on fire. His children are playing inside, and he calls them and he shouts, "The house is on fire. You come out!" But the children don't understand what it means that the house is on fire. In fact, they become very intrigued, and they jump and shout and they enjoy the flames all around the house. They have never seen such a beautiful scene. Children are children. And the father is very much worried. He cannot go in; the whole house is surrounded by fire. He simply can shout.

He devises a method. The children are not ready to understand. They don't understand that the fire is dangerous -- they can't understand, they have no experience of it. He simply remembers that when he was going to the market they had said, "Bring some toys for us."
So he shouts, "I have brought those toys for you. Come out!" And they all come rushing out. He has not brought the toys, but the children are out -- that is the point.

That is the whole work of a master. You come to me and I give you toys: go to the Encounter, go to Tao, go to T'ai Chi, or go, if you are a little toughie, then go to the torturers, Rolfing, etc.... These are toys. You don't want to come out of the house -- I have to create toys. But these are all lies.
Ikkyu is just jokingly saying this:

TELL A LIE,
AND YOU FALL INTO HELL.
THEN WHAT WILL HAPPEN TO BUDDHA
WHO CONTRIVED
THINGS THAT DON'T EXIST?

If you meditate over these sayings, great will be the revelation out of them. All teaching, the teaching of Buddha included, the teaching of Ikkyu included, my teaching included, all teachings included, are lies, false, as far as words are used in them -- because the moment truth is said. it becomes a lie. It can be experienced but not expressed.

The Buddha tells us the way to salvation, but there is no way and no salvation! Then what is he saying? He is simply saying there is no way and no salvation. See it! and the salvation has happened. There is NOWHERE to go -- see it and you have arrived! It is a question of seeing it. And if you start seeing, your whole dream-life disappears. I was reading -- Tucker N. Callaway has written in his memoirs:

It was twilight as I wandered through the spacious grounds of a Zen temple, Nanzenji, in the ancient city of Kyoto. Overhead the rush of water through the brick trough of the ivy-covered aqueduct mingled with wind sighs from boughs of gigantic pines. Tasting the fragrance of burning needles, I moved towards the red glow of a tiny fire deep in the shadows. A black-robed monk was at his task of raking clean the sand. After timeless moments of pregnant silence, I spoke: "What is your intention in Zen?"
"To be this smoke," he replied.
All had been said.

If you understand what Ikkyu is saying to you, your dream-life will disappear like smoke. You will disappear like smoke. And then what is left is truth. And then what is left is nirvana. One never becomes enlightened -- when one is not, there is enlightenment.

Take It Easy, Vol 1

Chapter #4

Chapter title: Live Dangerously!
14 April 1978 am in Buddha Hall

The first question

Question 1
TODAY YOU SAID THAT THE WAY TO ENLIGHTENMENT IS LONG AND ARDUOUS, AND ALSO THAT IT IS HERE AND NOW, NOW OR NEVER.
AS IT IS HERENOW, HOW CAN IT BE LONG AND ARDUOUS?

That's why it is long and arduous -- because you are not here-now. You are far away from here now. You will have to come, you will have to journey.
When I say truth is not far away, I mean TRUTH is here-now -- I don't mean you are not far away from truth. You ARE far away from truth. Truth is not far away from you, God cannot be far away from you. God exists in you as you. God exists as eternity, not as past or future. God simply is. How can God be far away? There is not place for him to be far away. He is all over the place. He is everywhere... in your breathing, in your heartbeat. But you are not here.
God has not gone away: you have gone away from him. You have to understand this. For example, in the night you sleep and you dream -- you dream you have gone to the moon. You are here, but the dream has taken you far away. In the morning when you awake, you will not find yourself on the moon -- you will be here in Poona. But in the dream you were far away from your reality. You have to come

back from your dreams... and the journey is arduous because you have invested SO much in those dreams, and you are hoping to gain so much from those dreams, and you have lived in those dreams for so long that they have become reality, your reality.

The East calls this dreaming state of mind MAYA -- illusion. And then you can go on searching for God in your illusions and you will not find him. You have to awake. And to be awake is arduous because a thousand and one dreams will be shattered. And in those dreams all your joys, all your so-called successes, ambitions, are involved. Your WHOLE ego is involved. The ego will be shattered.

You are here but the ego has gone to the moon -- and the ego can only live through dreams, it can only live through illusions. It is nourished by illusions. The more illusions you have, the more grandiose an ego you have. The greater your illusions, the bigger your ego. It is very difficult to renounce those dreams.

In the East this is called sannyas: to renounce those dreams. When it is said, "Renounce the world," it is not meant the actual world -- the wife, the husband, the children, the house, the marketplace. No, not at all. What is really meant is this dreamworld in which you go on constantly moving away from yourself and away from reality. Renounce the dreams! And that is arduous.

Now, let me read your question again:

TODAY YOU SAID THAT THE WAY TO ENLIGHTENMENT IS LONG AND ARDUOUS -- it is -- AND ALSO THAT IT IS HERE AND NOW -- it is. AS IT

IS HERENOW, HOW CAN IT BE LONG AND ARDUOUS?

That's why. You are not to go anywhere, you have to come here! You have already gone somewhere. You have moved away from your innermost core. You never come home. And God exists there, but you keep God at your back. Your eyes are roaming far away in distant stars; they never come back. From one star to another you go on hopping. Your mind is a vagabond.

So it is arduous and yet it is easy. The contradiction is only apparent. It is arduous because of you: it is easy because of God. If you think of God you can take it very easily, you can relax. If you depend on yourself, it is very arduous. That's why I say if you depend on yourself, if you depend on your effort, you may never come back -- because it is through effort that you have gone away. You have to surrender. In that very surrendering, grace descends.

And what can you surrender? What have you got? Why are you so afraid of surrendering? You have got only dreams and nothing else, just soap-bubbles.

Surrender your dreams and the truth is herenow. That's why I say NOW OR NEVER -- -- because existence always exists in the now, and the mind exists in the then. Existence is here and the mind is always there, and they never meet. Here and there never meet; now and then never meet. Just look deep down in your mind: it is very rare to come across a contemporary.

Somebody is living five thousand years back; he is still part of the days of Rig Veda. He is still reading Rig Veda. he is still following the Vedic ritual. Five thousand year have

passed, but he has not come here, now. He lives there -- in the dead, in the gone, in the memory.
Why do you call yourself a Hindu or a Christian, or a Mohammedan or a Jain? To call yourself these things simply means you cling to the past. These are names that come from the past. Herenow you are only a consciousness, neither Hindu, nor Mohammedan, nor Christian. If you get entangled with the past, you are a Hindu, or a Brahmin or a Sudra. Or there are a few other people who think they are very progressive: communists, socialists . They are involved in the future, hence they think they are very progressive. But to be in the past is to be as far away from the present as to be in the future. It makes no difference. There are two kinds of mind in the world. One: involved with the past, the orthodox mind; and the other: involved in the future, the so-called revolutionary mind -- but both are minds. The orthodox thinks the golden age has passed, the RAM-RAJYA has passed. And the revolutionary, the so-called revolutionary, thinks the golden age has to come, the Utopia has yet to happen. His eyes are there on the distant future. But there is no difference between these two; they are the same kind of people. Both are avoiding the present, both are escaping from the present, both are denying reality. So a communist or a Mohammedan, a socialist or a Hindu, to me are all in the same boat -- the boat of time.
Whom do I call religious? The man who is not more in the boat of time, who starts living in eternity, who lives in the now, who has no past and no future. Who does not go to the Rig Veda and who does not go to DAS KAPITAL -- who simply goes in himself. Who looks at the sun that is there on the horizon, and who listens to the birds that are

singing right NOW, who looks at the trees that are blooming. Just see that quality of being; here, that collectedness, that integrity, that centering I call religiousness.

Religion does not mean affiliation. Religion means being in reality without any dreams. Dreams come either from the past or from the future. A religious man is an empty man, a hollow bamboo. He allows the reality to live through him, he flows with it. He has no goals, he is not going anywhere. He is just being here, as God is just being here... hence the meeting.

That's why I say now or never. Now is eternity. By 'never' I am denying time: I am saying you will not find God in time.

The present is not part of time that has to be remembered. Ordinarily you have been taught that time has three tenses: past, present, future. That is absolutely wrong. It has no understanding about time. Time has only two tenses -- past and future. The present is not part of time: the present is part of eternity. The present is that which abides, which is always. To relax into it is meditation, or call it prayer. And to know it is celebration. Infinite joy starts showering on you, great benediction descends -- because with the past and the future all worries disappear, all dreams disappear. That's what Ikkyu means when he says the original mind is clean, clean of all ideas. It is a mirror without dust. It simply mirrors that which is.

The second question

Question 2

IT HAS BEEN MY EXPERIENCE THAT IT IS NOT SO MUCH THAT THE RELIGIOUS EXPERIENCE IS ILLOGICAL AS IT IS SUPRA-LOGICAL; THAT IS, IT SEEMS TO TRANSCEND THE MORE LIMITED AND FEAR-INVENTED LOGIC THAT IS OF THE HEAD ALONE IN THAT IT INCLUDES THE LOGIC THAT IS OF THE HEART AND BEYOND. FOR IT HAS BEEN THAT WHENEVER I HAVE ALLOWED MYSELF TO FEEL RATHER THAN THINK, THAT WHICH EMERGES ONLY SEEMS ILLOGICAL AT FIRST TO THAT ASPECT OF MIND WHICH IS STRICTLY LIMITING MY PERSPECTIVE. BUT THEN WHENEVER I HAVE ALLOWED MYSELF THE FREEDOM TO PLUMMET TO THE DEPTHS OF THE FEELING, THEN THE COSMOLOGICAL REASON FOR MY PARTICULAR NEED TO EXPRESS HAS BEEN SHOWN IN TERMS POST-BIRTH, BIRTH, PRE-BIRTH AND PAST LIFE TRAUMA. COULD THERE BE ANYTHING MORE GRANDIOSELY LOGICAL THAN THE INFINITE INTERCONNECTIVENESS OF THE VAST EMPTINESS? HOW COULD IT BE ANY OTHER WAY? IF IT CANNOT BE ANY OTHER WAY, THEN IT MUST ALL HOLD SUPRA-LOGICALLY TOGETHER AS IT SO OBVIOUSLY DOES.

FROM SUCH AN ANALYSIS IS WOULD SEEM LOGICAL TO CONCLUDE, AS MYSTICS HAVE ALWAYS DONE, THAT THE HEAD'S FEAR OF TAKING THE QUANTUM LEAP INTO THE MUCH VASTER LOGIC IS WHERE THE PROBLEM SITS, RATHER THAN IT BEING A PROBLEM OF LOGIC PER SE.

The question is from Swami Anand Parad. He is a well-known author. And the answer is in the question itself. That's why my people were laughing -- they have answered. They have not left anything for me to answer. It is ALL logic, logic-chopping.
And remember, logic is very cunning. Cunningness is intrinsic to logic. It can pretend, it can talk in terms of supra-logical, but that supra-logical is nothing but an extension of the same logical mind.

Go slowly into this question: IT HAS BEEN MY EXPERIENCE THAT IT IS NOT SO MUCH THAT THE RELIGIOUS EXPERIENCE IS ILLOGICAL AS IT IS SUPRA-LOGICAL.

Now the logic is trying to defend itself. The logic is afraid of the illogical. If it is called supra-logical then it is okay -- just by changing the label? A rose is a rose is a rose... what you call it will not make any difference. It will be a rose called by any other name whatsoever. Just by calling it 'supra-logical', why docs your mind feel better? Calling it supra-logical, the mind has claimed it. It says, "It is within MY limits -- supra maybe, but it is within my limits. I can cover it, I can hold it. You need not go beyond me."
You have just to become a little more logical. You have to just make your boundaries a little bigger.
Your imprisonment will remain. The jail becomes a supra-jail. It has bigger boundaries; you push the boundaries farther away. You can push them so far away that you cannot see them. That's what is happening in the world, has

been happening always. What you call a nation, what is it? It is a supra-jail. The boundaries are so far away that you cannot see them. But when you cross the boundaries of a country to another country, you remember then that you are a prisoner. Then you know that you are surrounded by police and the army, that a visa is needed, that a passport is needed. That you don't belong to the earth, that the whole earth docs not belong to you. That it is a big jail called India, China, Pakistan, America, Canada -- there are many jails on the earth. But they are so big! Unless you come closer to the boundary you will not know them.

Have you not felt it? Crossing the boundary of a country you feel great uneasiness; you simply feel yourself a prisoner. You are not a FREE man. And the freedom seems to be just talk.

Freedom cannot exist on the earth unless nations disappear. Nations cannot allow freedom. All the constitutions of the world, even the so-called democratic constitutions. they talk and they only talk about 'freedom' of movement'. What kind of freedom of movement is this? And you must be knowing it by bitter experience, because you are here suffering all kinds of indignities. The police are after you. the government is after you: "You have to leave the country. Your six weeks are over, or eight weeks are over." What kind of freedom is this? Freedom o f movement you call it . And a mam cannot move from one country to another country.

The prison is big. It is a supra-prison.

If you are not a Hindu you cannot go into a Hindu temple. If you are not a Jain you are not allowed into a Jain temple.

These are again prisons. And there are prisons and prisons and prisons.... Mind is very cunning in deceiving itself. That's why I don't call it supra-logical. I simply call it illogical -- for a certain reason. The reason is this: that by calling it illogical I want to shatter all the walls. Supra-logical and the wall remains. It recedes farther back, it may almost become invisible, but it remains. Hence I insist that IT IS illogical. The jump into God is illogical, it is not logical.

I agree with the Christian mystic Tertullian: "CREDO QUIA ABSURDUM." He says: "I believe in God because God is absurd, illogical, irrational." A rational God will not be much of a God; it will be just a concept. A logical God, a logical universe, cannot be a real universe -- because logic is an imposition, it is an invention of man. The trees don't know about it. and the stars don't know anything about it. It is only man who imposes a certain pattern. ALL patterns are imposed out of fear. The fear is that man always want to label things -- once he has labelled a thing he feels very at ease. Now he thinks he knows. This naming business has gone very deep.

Somebody asks, "What kind of tree ii this?" and you tell him, 'This is a pine,' and he is satisfied -- as if he has known what it is just by calling, it a pine. He thinks he knows. If he had not been answered what kind of tree this is, he would have felt uneasy, because that illogical, that tree beyond human language, human comprehension, is standing there as a challenge. Pin it down! put a label on it! and you are satisfied. What have you come to know by putting a label on it?

Thousands of talented people simply go on doing this naming business -- they call it research. What kind of research is this. This is not research at all. It is not even I search -- it is just making mind feel easy. Small children go on asking, "What is this?" you just answer anything -- -ABC -- you say anything, and they are satisfied. Then they are asking about something else: "And what is this?" They go on just asking, "What is this?" From that very curiosity, all naming business arises.

When I say life is illogical, I mean it is not nameable. Try to understand what I mean! I mean it is not nameable. You cannot pinpoint it. Call it supra-logical and you have pinpointed it, you have pinned it down. Now it is no more the butterfly alive; it is a pinned butterfly in an album, dead . You have transformed its quality completely, you have destroyed it.

When I say illogical I mean unnameable, I mean no word will be able to express it.

Lao Tzu says: Truth cannot be said. The moment you say it, it becomes untrue.

This is what I mean by calling reality illogical, irrational. It is beyond the comprehension of mind. Call it supra-logical, and you feel at ease; then you are no longer afraid of it. You have the feeling that you know about it.

Absence of knowledge creates deep insecurity. There is still something which we don't know. It has to be known! Maybe there is danger. Have you not felt it when you meet a stranger? The immediate curiosity is who he is -- what name, what religion, what country? Immediately you start inquiring. Just within four, five questions you have pinned the man down -- mm? -- he is a Hindu, an Indian, works as

a clerk in an office. How much salary? In India they even ask that, and they even ask how much you get on the side. Nobody feels any insult; nobody feels "What is being asked?" People say, "Answer!"
Once you have known the financial position, the status, the name, the religion, the caste, you relax. So you can relax, you know this man. You have known this type of man before. But can any man be pinned down like that? NO two men are alike. Each individual is only like himself. By calling him a hindu you are just misinterpreting the whole thing. You may have known other Hindus, but they were OTHER Hindus. and this Hindu is a totally different phenomenon. You cannot understand him by understanding other Hindus. You may have known other clerks, but his is a totally different man.
There is no way of understanding him through these queries. If you want to understand a man really, you will have to go deep down into this man's mystery -- and that is illogical. You will have to go into love. That's what I mean when I say illogical.

IT HAS BEEN MY EXPERIENCE THAT IT IS NOT SO MUCH THAT THE RELIGIOUS EXPERIENCE IS ILLOGICAL AS IT IS SUPRA-LOGICAL.

Parad, you have not experienced religion yet. You don't know what you are talking about. You may have felt a few emotions, very elevated, but that is not religion. Any experience as such is not religion -- religion is not an experience. Try to see the point. Religion is NOT an experience because there is no experiencer left. It is a

dissolution. One disappears into it. One cannot experience it. One is not found. One simply dissolves. Just like a drop of water falls into the ocean and disappears into the ocean.... Is this an experience? It is death, it is disappearance. And yet the drop has become the ocean itself.
When a man disappears into God like a drop disappearing in the ocean, this is religious experience -- but can you call it experience? The experiencer is no more there. The subjectivity is no more there -- there is no object to it. Our ordinary experiences are divided into three things: the knower, the known and the knowledge. The religious experience is a unique phenomenon. There is nothing known, there is no knower, there is only knowing. The knower has gone, the known has disappeared, there is only knowing. The lover is no more there, the beloved is no more there, there is only loving. It can't be called an experience ordinarily, If you want to call it 'experience', put it in inverted commas.

You say: IT HAS BEEN MY EXPERIENCE THAT IT IS NOT SO MUCH THAT THE RELIGIOUS EXPERIENCE IS ILLOGICAL AS IT IS SUPRA-LOGICAL.

Then whatsoever you have experienced is a mind phenomenon. Your mind can comprehend it. Then you can make it supra-logical!
For example, if you feel a certain energy arising in your spine, this is supra-logical. In fact, I will not even call it supra-logical -- this is just logical. There is no need to bring that 'supra', that big word. It is all experience, a physical,

tangible experience. Or you see light deep down in your third-eye center, great light arises -- this is an experience. And this you can call supra-logical because it is not an ordinary experience. But this is not religion.
Religion is still far beyond all this. There is no light, there is no energy, there is no God to be encountered, there is no you left -- all has disappeared. There is UTTER emptiness, what Buddha calls SHUNYATA -- nothingness. that is not supra-logical: it is simply illogical. Logic cannot exist there because mind as such is no more. Logic is a shadow of the mind. When the mind itself has disappeared, logic cannot exist. and supra-logic can exist only when logic is in existence; they are linked together.

THAT IS, IT SEEMS TO TRANSCEND THE MORE LIMITED AND FEAR-INVENTED LOGIC THAT IS OF THE HEAD ALONE...

What you are calling 'the logic of the head alone' is the ONLY logic. sometimes you can even start calling the logic of the heart a different kind of logic, but it is not logic at all. If it is still logic, ordinary or supra, then it is still of the head. Head is logic, heart is illogic -- that is their polarity. And if you call it also logic, then you have made your heart also an appendage to the head; it is no more the polar opposite. Head is logic, heart is illogic -- that is their polarity. and if you call it also logic, then you have made your heart also an appendage to the head; it is no more the polar opposite. Head is logic and heart is supra-logic -- you have put them into one line; they have become part of one syllogism. Heart is NOT part of the same syllogism. Heart

cannot think -- how can it have supra-logic? Heart feels -- feeling has no logic. It is illogical.
You fall in love with a woman, what logic is there? And if there is logic, there can't be love. If you think she is rich, if you think that she is the only daughter of her parents, if you think there is going to come power and prestige through her, then there is logic but there is no love. That is the problem! Your parents think logically about your love affair, and you think illogically. That's why parents and children can't communicate -- the gap, the generation gap. The young person is yet brave enough. Life has not cowed him down. He can still take the risk -- he would like TO take the risk. He has energy and vitality to go into the unknown.
But the older generation, the people who have lived their lives, they know that it is dangerous, that it is insecure -- better be logical. Marriage was created by logical people. They killed love affairs completely. It was dangerous. India is one of the most logical countries in the world. The logic was: let the children get married, even when they don't know anything about love -- child-marriage. That was the logical conclusion.
Once they are young, they would like to fool around. It looks foolish to the older generation: they will get into difficulties, they will start falling in love with people who may not be so economically secure. Or there will be a thousand and one other problems. A Brahmin boy can fall in love with a Sudra girl, and that will create difficulties. A rich man's girl can fall in love with a poor man's boy, and there will be difficulty. It is better to avoid all difficulties: child-marriage was invented. That was a logical

conclusion. Before they know anything of love let them get married, so they will grow like brother and sister, as brothers do. You never choose your sister, you never choose your brother -- and still you love. That love is not real love; that is only liking, familiarity. Living together, playing together, one starts liking.

India reduced... there is only one relationship with all freedom to choose. Father you cannot choose, it is given; mother you cannot choose, sister you cannot choose, brother you cannot choose, uncles you cannot choose -- they are all given. There was only one freedom left which was dangerous: you could have chosen your wife or your husband. India destroyed that freedom too. You were not allowed even to choose that. Small children, four years old, five years old....

When my mother got married she was only seven years old. I was asking her again and again, "Tell me how you felt?" She said, "I didn't know what was happening. I was simply joyous that something was happening. I used to run out to see what was happening, and they would pull me back inside the house. And they locked me in on the day when the real ceremony was going to happen, because I was so much interested in the bands and the music and the horses. And the people were coming...."

And I asked my father, "What did you feel?"

He said, "I don't know -- I just enjoyed the horse ride!"

Just a small child -- must have enjoyed. And so many people walking around -- he must have felt like a king. Something was happening, but what was happening...?

Then they grew together. Then. naturally, when you grow together you start liking each other -- but love has been

denied, love has been killed. It is very rare, there is not much possibility of love growing, because all romance has been destroyed.

Heart is illogical. Mind is logical. Don't call heart supra-logical. That is again, Parad, your fear. You are afraid of the heart; you want to bring it under the rule of the head. Logic is head's rule.

There are people who don't love. They THINK they love -- their feeling also comes via thinking. When they come to me and they say, "I think I am in love," I ask them, "You just be true -- either you are in love or you are not in love. How can you THINK you are in love?" Thinking is bogus and false, but thinking has become so predominant. We have been taught to think and to avoid feelings.

Feelings are dangerous. They have no utility. Thinking is utilitarian; it makes you capable of living in the world, of fighting in the world -- for survival, for your ambitions. It makes you calculating, cunning, clever. It gives you power. Feeling? Feeling does not give you any power. Feeling has no politics in it -- that is the problem. Thinking is political: feeling is religious. and I have never come across a political person who is religious or can be religious, unless he renounces politics. I have never come across a religious person who can be political. It is impossible. If he is political, then his religion is false. then his being religious is also part of his politics.

You say: FOR IT HAS BEEN THAT WHENEVER I HAVE ALLOWED MYSELF TO FEEL RATHER THAN THINK...

My feeling is that you were still thinking -- you were thinking that you were feeling.

... THAT WHICH EMERGES ONLY SEEMS ILLOGICAL AT FIRST TO THAT ASPECT OF MIND WHICH IS STRICTLY LIMITING MY PERSPECTIVE. BUT THEN WHENEVER I HAVE ALLOWED MYSELF THE FREEDOM TO PLUMMET TO THE DEPTHS OF THE FEELING...

WHO ARE YOU GOING INTO THE DEPTHS OF FEELING? -- the
head, the mind, the thinking, the logic. Yes, if you go into feelings with logic.... Logic is a chronic systematizer; it is obsessed with systematization. Wherever it goes, it systematizes, it immediately starts categorizing. It cannot allow chaos -- chaos seems to be like a death. It immediately starts putting things in order.
Who is this one, Parad, who goes deep into the feelings? About whom are you talking? You are identified with the head -- feelings are something accidental into which you are going. You are not the feeling. You are the head, you remain the head. Then, naturally, sooner or later, you will systematize. And, if you cannot systematize something which goes on rebelling against the systems, you will deny it, you will say it doesn't exist. You will ignore it, you will forget about it. Nobody wants to allow something which becomes a constant strain on you.
That's why millions of people have denied God -- because the very presence of God, the very idea that God is, is frightening. That means sooner or later you will have to

encounter him; sooner or later you will have to FACE him. That makes people very much afraid. They start trembling -- the very idea: facing God! Then what are you doing? Is it worth it? Will you be able to say to God that this is what you have been doing? This is what you have wasted your life in? That you were a prime minister? That you were so stupid as to waste your whole life for power-politics? That you were a rich man; that you wasted your whole life in collecting rubbish? Will you be able to face God?
And all that you attained in life will be left here. You will not be able to carry your money or your power. You will be standing naked, utterly ashamed.
There is a beautiful story:

When Alexander the Great was coming to India, he met one strange man, Diogenes, on the way. Diogenes is one of the rare flowerings of human consciousness. Alexander was interested in the man; he had heard many stories about him. He was afraid to go to him. It was below him, it was against his ego. But when he was coming to India, on the way he heard that he was living just by the side of the river. Then he could not resist the temptation and he said, "Nobody will know back home that I had gone to see Diogenes. And I can always say that I was just passing and I met him by accident."
He went to see Diogenes. It was a winter morning, a cool breeze was blowing, and Diogenes was lying on the river-bank, on the sand, taking a sunbath naked. He was a beautiful man. When there is a beautiful soul, a beauty arises which is not of this world -- which is illogical. If Alexander looks beautiful, it is logical, remember, because

he has all that you think one should have. He has power, money; he has all that one can think or imagine to have. His beauty that of possessions.

Now, here was a man lying naked, with nothing -- he had nothing, not even a begging-bowl. Buddha at least had a begging-bowl. Diogenes didn't have a begging-bowl, because one day when he was walking, and going towards the river with his begging-bowl to get some water to drink, he saw a dog rushing to the river. Of course, the dog reached first, and the dog jumped in the river and drank. Diogenes laughed and he said, "This dog has taught me a lesson. If he can live without a begging-bowl, then why can't I?" He threw the begging-bowl, he also jumped like the dog in the river and drank. Since then he had had nothing. And this dog must have felt something for Diogenes, because they became friends; they lived together .

Alexander came. He could not believe the grace of the man. He had never seen such a graceful man, such utter beauty, something from the unknown, something illogical... because there is no reason! You cannot pin it down, where it is coming from. He was in awe and he said, "Sir..." He had not said "Sir" to anybody in his life. He said, "Sir, I am immensely impressed by your being, and I would like to do something for you. Is there something that I can do for you?

Diogenes said, "Just stand to the side because you are preventing the sun -- that's all. Nothing else do I need."

Alexander said, "If I have another chance to come to the earth, I will ask God, instead of making me Alexander again, to make me Diogenes."

Diogenes laughed and he said, "That you won't ask for, because who is preventing you right now? You can become Diogenes. Where are you going? For months I have seen armies moving and moving -- where are you going? and for what?"

And Alexander said, I am going to India to conquer the whole world."

And then what are you going to do?" Diogenes asked.

And Alexander said, "Then I will rest."

And Diogenes laughed again and he said, "You are mad -- because I am resting NOW; and I have not conquered the world. I don't see the necessity of it. If just in the end you want to rest and relax, why not now? How are they related? Who has told you that before resting, you have to conquer the world? And I tell you: if you don't rest now, then never. You will never be able to conquer the world, because something or other will always remain to be conquered... and life is short and time is fleeting. You will die in the middle of your journey -- everybody dies in the middle of the journey."

Alexander said, "I will keep it always in mind, but right now I cannot do it. But many many thanks for your advice."

And Alexander died in the middle. He never reached back home, he died on the way. When he was moving back from India, he died on the way. And that day he remembered Diogenes. Only Diogenes was in his mind -- he could never rest in his life, and that man rested.

And then a strange story has been known down the ages, that Diogenes also died on the same day. And they met on the way towards God, just crossing the border river.

Alexander Was ahead, a few feet ahead, when he heard somebody behind. He looked back, and he was surprised -- surprised and ashamed. It was Diogenes, the same beautiful man.
Alexander tried to hide his shame. He said "So again, again we are meeting, the emperor and the beggar."
And Diogenes said, "That is true. But you misunderstand one thing: you don't know who is the beggar and who is the emperor. You are the beggar, I am the emperor, because I lived my life totally, I enjoyed it. And I can go to God, I can face him. You will not be able to face him, because I can see: you cannot even face me! You are trembling, you are ashamed. You cannot look into my eyes -- what will happen to you when you have to face God? your whole life has been a wastage."

People deny God -- they have to deny because the presence of god makes them very very uneasy. My own experience is that people who are very much in fear, deeply in fear, deny God. They deny all that is incomprehensible to them. They always want everything to be systematized, because one you systematize something, it is within your control, it is in your fist, you are the master. When something goes on slipping out of your systematization, you start freaking out. And life IS illogical. And if you don't understand the mystics, ask the physicists -- they have also stumbled upon the same fact. Ask albert Einstein or Eddington -- ask these people, because they are now seeing very strange phenomena, strange and illogical.
Looking into matter deeply, physicists have stumbled upon the same illogicalness. Electrons behave in such a way that

it is not logical; there is no way to predict the behaviour of an electron. and its behaviour is contradictory -- that's why it is called 'quanta'. 'Quanta' means -- and from 'quanta' the word 'quantum leap' that you have used in your question -- 'quanta' means a particle is behaving in such a strange way that you can think of it as a particle or as a wave. Both together, simultaneously! That is impossible. That is very much against Euclidean geometry. Either something is a dot, a point, or something is a line; either something is a particle or something is a wave. One thing cannot be both together, simultaneously. But that's how it is.

When Heisenberg was asked, "How can you say it? It is illogical!" he said, "It is illogical, but what can we do? We cannot order those quanta to behave rightly and logically. We have no power over them. That's how they are behaving. So if it is illogical, change your logic -- but we cannot change quanta. We cannot put policemen there to say, "Behave! Behave logically, behave morally!"

Hence the theory of indeterminacy. Uncertainty has arisen. Physics has become almost mysticism, because they have also come across the phenomenon. It is illogical, it is incomprehensible. That is the meaning of a mystery. If the mystery becomes comprehensible, then it is no more a mystery; you have solved it.

And man, out of fear, has been trying to solve all the mysteries. If he cannot solve, then he denies. That's why scientists go on denying the soul -- because they cannot solve it. It creates so many problems, the very idea -- it becomes insoluble. There is no soul.

There are things which are not comprehensible and yet experiencible. Just think of two persons going to listen to

great music. One is a musician, the other is a non-musician. Both listen to the same music. The musician will listen to the harmony, the melody, and the non-musician will listen only to the single notes, individual notes. He will hear the noise -- one note, another note, another note... notes following notes -- but he will not see the thread running between them, he will not be able to see the melody that arises out of them. That melody remains invisible to his ears; it is not heard. But the musician will be able to hear the melody, although he cannot prove it -- it is incomprehensible.

What is melody? That is God. What IS melody? Melody is that music is something more than the parts, something MORE than the parts. something more than the sum total of the parts is the melody. That is the meaning of soul: something more than the sum total of the body-mind is soul. And what is God? Something more than the universe, more than the sum total of all the parts. But that is incomprehensible, and that is not supra-logical, because supra-logical is again comprehension of the same mind -- the same mind trying to become more and more clever.

FROM SUCH AN ANALYSIS, you ask, IT WOULD SEEM LOGICAL TO CONCLUDE, AS MYSTICS HAVE ALWAYS DONE, THAT THE HEAD'S FEAR OF TAKING THE QUANTUM LEAP INTO THE MUCH VASTER LOGIC IS WHERE THE PROBLEM SITS RATHER THAN IT BEING A PROBLEM OF LOGIC PER SE.

LOGIC IS FEAR. They are the same thing. Logic is out of fear! Out of the fear of the uncomprehended, out of the fear of the chaos, logic creates a small world, clear-cut. Logic is like a garden that you have planted, and not even like a Zen garden but like an English garden -- clean-cut, symmetrical, rational. That's why English gardens are so ugly, because they are so artificial and so unnatural. In nature there is no symmetry. If you go into a jungle there is no symmetry; trees are growing in their own ways and every tree is doing its own thing. But that is the beauty of a jungle. You can feel something of God there, but you cannot feel anything of God in an English garden. You can feel something of Victoria, but not of God.
That's the beauty of a Zen garden.
It happened once:

A great emperor was learning from a Zen master about Zen gardening. Three years he learnt, and he made a beautiful garden; he had thousands of gardeners working. He was learning from the master and he was implementing everything that he learnt. After three years the master came -- that was the examination. The emperor was trembling, because these three years he had known the man, he was ferocious. And you could not deceive him. He had tried every way, whatsoever he had said had been implemented, but still he was afraid -- because he had not yet learnt the secret. He was still logical, he was systematizing things, although he had made a very asymmetrical garden -- but in the asymmetry itself there was a logic, there was symmetry hidden behind.

The master came. He looked around, and he never smiled. For hours he went around and around. He looked at the whole garden and the emperor was perspiring, he had failed. The master had not said a single word. And then finally he said, "I don't see a single dead leaf in the garden. Where are all the dead leaves? How can such a big garden be without dead leaves?!"
And the emperor said, "I told my servants to remove all the dead leaves because you were coming."
He said, "Tell them to bring all the dead leaves back!"
They went outside the garden, they brought all the dead leaves back, and the master threw the dead leaves in the garden. And the wind started playing with the dead leaves and it took them all over the place. And he laughed and he said, "Now it is okay -- now it is natural. But you have failed. Three years more, then I will come again."

What is a quantum leap? A quantum leap is going from system to no system, going from cosmos to chaos, going from the finite to the infinite, going from the knowledgeable to the unknowable. A quantum leap cannot be from logic to supra-logic -- what leap is there? There is no leap. There is a connection, it is a continuity. Logic and supra-logic are in one continuum where is the quantum leap? The quantum leap is when you break away from the continuity, when the old disappears and the new suddenly exists -- and there is a gap between the two, there is no connection. That needs courage. That's why I insist again and again: religion is only for the courageous people. Religion is only for those who dare enough, who love to live dangerously.

The third question

Question 3
I DON'T BELIEVE IN GHOSTS AND YET I AM AFRAID OF THEM. WHEN I AM ALONE IN THE NIGHT, I FEEL THAT THEY ARE THERE AND THEY WANT TO SPEAK TO ME...

IN FACT, YOU deny things which you are afraid of. Your denial simply shows your fear. You say, I DON'T BELIEVE IN GHOSTS. If you really don't believe in ghosts, then from where can the fear come? then why should you be afraid? for what? But your disbelief is nothing but a way of hiding your fear.
Remember: your belief is out of fear, your disbelief is out of fear. If you live in fear, whatsoever happens to you is going to happen out of fear. I see religious people going to the temples and the mosques and the churches out of fear, and I see atheists denying God out of fear. If I look deeply I don't see any difference between the theist and the atheist. They are both the same -- reacting differently;, but the situation is the same, and the fear is the same. Their differences are only superficial.
In each atheist the theist is hidden. And in each theist the atheist is hidden -- that's why it is so easy to convert them.
Have you heard the famous story of Khalil Gibran?
In a city it happened:

There were two great philosophers -- one was a theist, the other was an atheist. And the whole town was getting bored

with them, because they were both trying to convince the town continuously. And they had puzzled everybody because they would roam around and talk to people, and one day a person would talk to one philosopher and would become a theist, and another day he would come across the atheist and he would convince him of atheism, and so on and so forth.... And the whole town was in great confusion. Their life became impossible.

People want to live. They are not much concerned about atheism or theism. These are just their ways to deceive themselves. But the confusion was too much, and deceiving was impossible because the other was always there. And both were very convincing.

The people of the town decided, "Let these two discuss and debate and decide. Whosoever wins, we will be with him. We are always with the winner."

People are always with the winner.

In Soviet Russia they are communists and atheists; they are with the power. In India they are all theists. Do you know? Before I9I7 in Soviet Russia everybody was as religious as they are in India. It was one of the most religious countries -- and what happened? What kind of religion was that? What happened? The same country turned absolutely anti-religious! This country can turn absolutely anti-religious. Once communists are in power, this country will turn absolutely anti-religious. This religion is all bogus. This is just fear. So whosoever is in power, people follow him. If atheists are in power, then they must be right. Power is right; power convinces people.

So in that town, people gathered and they said, "Tonight is a full-moon night and we will stay awake the whole night,

and you both discuss and debate and decide. And whosoever wins, we will follow him. We always follow the victorious."
In India we have an ancient saying that truth always wins. In fact, the case is just vice versa: whatsoever wins becomes the truth. People are always with the winner.
So it happened: that full-moon night, both philosophers debated and discussed. They were both very great logicians. But by the morning the town was in even more confusion: they had convinced each other, so the atheist became the theist and the theist became the atheist. But the trouble continued.

These are not really two different things.
You say: I DON'T BELIEVE IN GHOSTS...

You believe. You are simply trying to deceive yourself -- hence the fear. You know that when you are alone in the night they are there. But you are unnecessarily afraid of poor ghosts. Compared to human beings, they are very innocent people. Have you ever heard of any ghost turning into an Adolf Hitler? or Genghis Khan or Tamerlaine? Have you ever heard of ghosts creating Hiroshima, Nagasaki, preparing for the Third World War? Have you ever heard of ghosts doing any harm? Their harm, if sometimes you hear some stories, is more or less trivial -- small things.

I have heard about one young ghost: The young ghost got very scared when his friends told him too many human stories.

And I have also heard: Then there was the ghost who did not believe in people.

They are also afraid of you. And you say you are afraid that when you are alone in the night I FEEL THAT THEY ARE THERE AND THEY WANT TO SPEAK TO ME...

I have also heard: The father ghost told his son, "Spook only when you are spoken to."

You don't be worried. They are already worried very much; they are afraid of you. Ghosts are simple people, very simple. In fact, they are the same people like you, they just don't have bodies so they can't do much harm.
But the fear does not come from ghosts -- the fear is there, out of fear come the ghosts. You are afraid and you would like to project your fear somewhere or other -- because to be afraid without any reason to be afraid makes people more frightened. Just to be afraid will be too much, you will not be able to bear it. You need something to be afraid of. So people create their ghosts.
In America they are afraid of the communists. In Russia they are afraid of the capitalists, and so on and so forth. People create their ghosts. Hindus are afraid of Mohammedans; Mohammedans are afraid of Hindus. Everybody is afraid of everybody else. Man is afraid of woman; the woman is afraid of man. Children are afraid of their parents, and parents are very deeply afraid of their children. Students are afraid of their teachers, and teachers are very much afraid and trembling inside because of their students.

It is fear. Fear is there. And to know fear in its purity is to get beyond it. So don't bother about ghosts. If somebody convinces you there are no ghosts, or somebody convinces you that they are very beautiful people, that won't solve the problem. You will simply shift your fear onto something else. Fear will remain; you will find another cause.

It makes no difference. Down the ages man has been changing his philosophy, the causes, but basically human reality remains the same.

For example, in the past people were afraid of ghosts; they used to become possessed by ghosts.Jesus relieved many people of ghosts. Then philosophies changed. Sigmund Freud created new ghosts, schizophrenia... new explanations of the same fear; paranoia... new explanations, new dressings, but the same old problems. First people used to become possessed by ghosts, and it was easier -- those ghosts were not so difficult. Even a simple man like Jesus relieved many people just by a single touch. Those ghosts were simple.

The ghosts that Sigmund Freud has created are very difficult: you have to lie down on a couch for five years, and then you get up and with you all the ghosts get up. And again you are lying on another couch with some other psychoanalyst, and the same story will be repeated again and again. Slowly slowly, if you don't have much money, understanding will arise that one has to live with these ghosts. There is no point... why not enjoy them? But if you have money then there is a great problem; then the understanding will never arise. In rich people understanding never arises because they can afford it. Understanding arises only in poor people because they can't

afford it, they have to understand. They are forced to understand.

That's why psychoanalysis is not a business in poor countries. Who can afford lying down on a couch for five years talking nonsense to a stupid person looking at you? Nothing happens. But in the West people have money and time -- and what to do with it?

And communication has become so impossible. Nobody wants to talk to you, so you have professional listeners -- those are the psychoanalysts. Those are professional listeners: you pay for them. You talk and they listen. You feel good. At least you have one audience, and a very expert one. And he listens very attentively; at least he shows that he is listening attentively. It feels good -- at least there is one person who understands you, listens to you, pays attention to all the rubbish that you are talking. You feel good, enhanced, your ego feels good. But the problem remains where it was. It doesn't change.

The problem can only be changed if you understand it directly, immediately. Fear is there. Don't bring any cause as to why the fear is there -- of ghosts, of illness, of disease, of old age, of being fat, of falling in love, of being killed, or of being a murderer. Listening to thousands of people, I have Come to see all kinds of fears. Somebody is afraid that if he does not control himself enough he will commit suicide. Now that fear is there. Somebody is afraid that if he doesn't control himself he will kill somebody.

Somebody is afraid that he is becoming old, somebody is afraid that he is getting fat, or she is getting fat -- people are afraid of a thousand and one things. If you are not getting fat, you are afraid maybe you are getting thin. One HAS to

be afraid. It is very difficult to find a person who is not afraid of something or other.
So, to me, those things are irrelevant. Fear is the basic thing. Why is man afraid? Don't go into reasons and causes and explanations -- go directly into the fear. So next time when you are alone in the room, just close the eyes and go into your fear. Don't bother about ghosts -- just go into the fear. Tremble if trembling comes, but don't find any explanation that you are trembling because of the ghosts. That is just an explanation to explain away the fear.Just go into trembling, tremble for no reason at all. If you feel like screaming, scream for no reason at all -- but go into the fear itself; don't bring anything else in between you and the fear. That is a trick of the mind. And if you can go deep down into the fear, you will be surprised: the deeper you go, the more and more fear dissipates, disappears. And when you touch the very core, the very bottom core of it, it has disappeared. You are simply there, utterly silent. There is no ghost there, even you are not there. All is silent, utterly silent, absolutely silent. That silence is joy, that silence is fearlessness.

The last question

Question 4
ONE OF YOUR OLD SANNYASINS SAYS THAT THERE ARE THREE STEPS TO ENLIGHTENMENT -- WITNESSING, CHOICELESS AWARENESS, SUCHNESS. WHAT DO YOU SAY?

THE QUESTION HAS NOT BEEN SIGNED. I don't like questions which are not signed, because the person who is not signing his question is being very cowardly. You don't want to say that you have a question. You want to hide that fact.

It always happens to knowledgeable people -- they don't want to ask a question because that shows that they are ignorant. But if you are ignorant, you are ignorant! Accept the fact. Through that acceptance, some transcendence is possible.

And what is the fear? If you cannot even ask a question, how will you be able to receive the ansWer? A question deeply, rightly asked prepares the ground for the answer to be received. When you are committed to a question, when you are involved in it, when it is a life-and-death problem to you, then only will you understand the answer. Otherwise the answer will be cheap, and it won't go deep in you.

So never ask a question if you cannot sign your question.

And secondly, you have not mentioned who this old sannyasin is. You should mention it -- because here I am working with individuals, not with a mass. And I want to relate to you individually. Who is this old fool? You should mention it! because all these three words mean the same thing. And there are not three steps to enlightenment. There are no steps to enlightenment. Enlightenment is an explosion, it is a sudden awakening. It is a quantum leap! Steps mean continuity -- you remain the same. You become a little more polished. You remain the same; you become a little more decorated. You remain the same; you become a little more modified. There are no steps in enlightenment.

Those steps are also created out of fear -- you don't want to jump, so you need steps. But only the jump is needed. You will have to gather courage and take the jump into the abyss, into the chaos of existence, into the chaos of love, into that illogic that I have been talking about.

You say: THERE ARE THREE STEPS WITNESSING, CHOICELESS AWARENESS, SUCHNESS.

These are the same. What is the difference between witnessing and choiceless awareness? Witnessing is choiceless awareness. If you choose, you are not witnessing. You have liked, disliked. You have chosen, you have become identified.

For example, in your mind there are a few thoughts moving. Witnessing means you simply stand there seeing that they are moving, like clouds moving in the sky or the traffic moving on the road. You don't have any choice. You don't say, "This is good -- let me keep it. And that is bad -- let it go." If you talk this Way you are not witnessing. You are getting involved, you are getting identified. You are creating love-hate relationships. And when you relate, you cannot be a witness.

Witnessing means choiceless awareness!

And what is suchness? When you don't choose, things are as they are. Then the anger passes by... so there is anger. There is a witnessing and there is anger. You are not angry. If you choose, you are angry. If you choose against it, you become repressive of it. You simply watch. The anger comes, the greed comes, and they pass by. They come and they go, and you watch. You don't choose. So things are as

they are! You don't give value. You don't say this is higher, this is lower; this is spiritual, this is material; this is sin and this is a very holy act. You don't bring any valuation. You drop all valuation. You simply see like a mirror, an empty mirror. Whosoever passes by, the mirror reflects. This is witnessing.

And the mirror never chooses, because the mirror is not a photographic plate. The photographic plate immediately chooses. It gets caught, trapped. The mirror remains clean: you have passed -- the mirror is again clean, empty. In fact, when you were passing, then too there was only reflection, but the mirror was not having any content in it. It was only a shadow, a shadow passing by.

When you don't choose, things are as they are. That is suchness -- that is TATHATA. 'Witnessing' comes from the Upanishads -- SAKSHI. That is the word used by the seers of the Upanishads. 'Choiceless awareness' comes from J. Krishnamurti -- a new word for the same old thing. 'Suchness' is a Buddhist word -- TATHATA. It comes from Buddha. But they all mean the same thing! Don't be caught in words. And don't start becoming knowledgeable through words.

But these problems arise because you never go into any practise, you never go into any experience. Everything remains theoretical.

I have heard:

The slightly worried parents inquired of their son how the lesson on sex went that day. They were hoping that the teacher had not been too 'progressive'.

The boy gave a somewhat bored reply, "Oh," he said, "it was useless -- we only had the theory today!"

Remember, only the theory won't help. Something has to be experienced, something was to be practised. Something has to become living in you. Only then will you understand.
If you had witnessed a little bit, you would have known; there would have been no need to ask the question. You would have known that it is choiceless awareness, you would have known that this is suchness, and all distinctions between words would have disappeared. Because you have not experienced any meditativeness, hence the question.
And you talk about some old sannyasin. He may be old, but he cannot be a sannyasin. He may have lived here, but he has not lived with me. Otherwise this is impossible.
People go on reading books, go on cramming scriptures, then they become very very efficient with words. And then they start using words without knowing what they are doing.
I have heard:

As the doctor said to his girlfriend: "I love you with all my heart -- and my kidneys, liver, epiglottis, spinal cord, etc., etc."

This is what happens to people who go on cramming words.
Wake up a little. Wake up from your linguistic patterns. Drop your drunkenness with language... and things will become very easy. Things ARE easy. Things are very simple. Truth is simple, only you are complicated. Truth is

here-now, only you are far away, lost in words, scriptures, theories, systems, philosophies. Come back home.

Take It Easy, Vol 1

Chapter #5

Chapter title: ... And we are in Love
15 April 1978 am in Buddha Hall

OF HEAVEN OR HELL WE HAVE
NO RECOLLECTION, NO KNOWLEDGE;
WE MUST BECOME WHAT WE WERE
BEFORE WE WERE BORN.

RAIN, HAIL, SNOW AND ICE
ARE DIVIDED FROM ONE ANOTHER;
BUT AFTER THEY FALL,
THEY ARE THE SAME WATER
OF THE STREAM IN THE VALLEY.

SHOULD YOU SEEK
THE WAY OF THE BUDDHA
ALL NIGHT LONG,
SEARCHING, YOU WILL ENTER
INTO YOUR OWN MI11D.

WHEN THEY ASK YOU,
"WHERE IS YOUR COUNTRY?
WHAT IS YOUR NATIVE PLACE?" ANSWER,
"I AM A MAN

OF ORIGINAL INACTIVITY."

THE FIGURE OF THE REAL MAN
STANDING THERE --
JUST A GLIMPSE OF HIM,
AND WE ARE IN LOVE.

MAN CAN LIVE IN TWO WAYS: THE NATURAL AND THE UNNATURAL. The unnatural has great attraction in it -- because it is new, unfamiliar, adventurous. Hence, every child has to leave his nature and go into un-nature. No child can resist that temptation. To resist that temptation is impossible. The paradise has to be lost. The losing of it is built in; it can't be avoided, it is inevitable. And, of course, only man can lose it. That's man's ecstasy and agony, his privilege, his freedom -- and his fall.
Jean-Paul Sartre is right when he says: Man is condemned to be free. Why 'condemned'? Because with freedom, choice arises -- the choice of being natural or being unnatural. When there is no freedom, there is no choice. Animals still exist in paradise; they never lose it. But because they never lose it, they can't be aware of it. They can't know where they are. To know where you are, you will have to lose it first. That's how knowing becomes possible -- by losing.
You know a thing only when you have lost it. If you have never lost it, if it has always been there, you naturally take it for granted. It becomes so obvious that you become oblivious of it.
Trees are still in paradise, and the mountains and the stars, but they don't know where they are. Only man can know. A

tree can't become a Buddha -- not that there is any difference between the inner nature of a Buddha and a tree, but a tree can't become a Buddha. A tree is already a Buddha! To become a Buddha, the tree first has to lose its nature, it has to go away from it.

You can only see things from a certain perspective. If you are too close to them, you cannot see them. What Buddha has seen, no tree has ever seen. It is available to trees and to animals, but only Buddha becomes conscious of it -- the paradise is -- regained.

Paradise is only when it is regained. Nature's beauties and mysteries are revealed only when you come back home. When you go against your nature, when you go farthest from yourself, only then one day does the return journey start. When you become thirsty for nature, when you start dying without it, you start returning.

This is the original fall. Man's consciousness is his original fall, his original sin. But without the original sin, there is no possibility of a Buddha or a Christ.

The first thing to be understood is: man can choose. He is the only animal in existence who CAN choose, who can do things which are not natural, who can do things which should not be done, who can go against himself and against God, who can destroy himself and all his bliss -- who can create hell.

By creating hell, the contrast is created, and then one can see what heaven is. Only through the contrast, the possibility to know.

So remember, there are two ways: one can live naturally or one can live unnaturally.

When I say one can live naturally, I mean one can live without improving upon oneself in any way. One can live in trust -- that's what nature is. One can live in spontaneity. One can live without being a doer. One can live in inaction, what Taoists call WEI-WU-WEI -- action through inaction. Nature means you are not to do anything; it is already happening. The rivers are flowing -- not that they are doing something. And the trees are growing -- not that they have to worry about it, not that they have to consult any guide for it. The trees are blooming -- not that they have to think and plan about the flowers, of what colour, of what shape. It is all happening.

The tree is blooming in a thousand flowers without a single worry, without a single thought, without a single projection, without any blueprint. It is simply blooming! Just as fire is hot, the tree grows. It is natural. It is in the very nature of things. The seed becomes the sprout, and the sprout becomes the plant, and the plant becomes the tree, and the tree one day is full of foliage, and then another day buds have started appearing and the flowering and the fruits... and all is simply happening!

The child growing in the mother's womb is not doing anything. He is in WU-WEI. But it is not that nothing is happening. In fact, so much is happening that never again in life will so much ever happen. Those nine months in the mother's womb contain so much happening that if you live ninety years that much happening won't be contained by you.

Millions of things are happening. The child is conceived only as an invisible cell, and then things start happening, things start exploding. The child is not sitting there in that

small cell like a little small man and thinking and planning and worrying, and suffering from insomnia. There is nobody!

To understand this is to understand Buddha -- that things can happen without your ever being worried about them. Things have always already been happening. And even when you become a doer, you become a doer only on the surface. Deep down, things go on happening.

When you are fast asleep, do you think you are trying to breathe? It is happening. If man had to breathe, had to remain constantly aware to breathe, nobody would ever be able to live, not even for a single day. One moment and you have forgotten and it is gone. You forget to breathe in, and you are finished. And how will you go to sleep then? You will have to be constantly alert; you will have to wake yourself up many times in the night to see whether you are still breathing or not.

And you eat food, and then you forget all about it. And millions of things are happening: the food is being digested, broken down, destroyed, changed, transformed chemically. It will become your blood, your bones, your marrow. Great work goes on. The blood is circulating continuously, throwing all the dead cells out of the body.

How much is going on within you without your doing at all?

Doing remains on the surface. Man can live on the surface in an artificial way, but deep down in the innermost core you are always natural. Your artificiality becomes simply a layer upon your nature. But the layer thickens every day -- more thoughts, more plans, more activity, more doing.

More of the doer, the ego... and a crust grows. And that is the crust Buddha calls samsara -- the world.
The phenomenon of the doer, of the ego: this is losing nature, going against nature, going away from nature. One day you have gone so far that you start feeling suffocated. You have gone so far that schizophrenia arises in your being. Your circumference starts falling apart from the center. That is the point of conversion, the point when religion becomes relevant. The point when you start searching for a way out. The point where you start thinking "Who am I?" The point where you start looking back: "From where am I coming? What is my original face? What is my nature? I have gone too far and now it is time to go back. One step more and I will fall apart. I have broken all the links; only a small bridge has remained."
All neurosis is nothing but this. That's why psychology itself cannot cure neurosis. It can give you beautiful explanations about it, it can satisfy you, console you, solace you; it can teach you how to live with your neurosis; it can help you not to worry too much about it. It can give you a pattern of life in which neurosis can exist and you can also exist -- it can teach you a kind of co-existence. But it cannot dissolve it -- only religion can dissolve it. And unless psychology takes a quantum leap and becomes religion, it will remain partial.
Why can religion cure the neurosis? Why can religion cure schizophrenia? Because it can make you one whole. The circumference is no more against the center: they are holding hands, they are embracing each other. They are one. They function in one rhythm, they vibrate as one vibration. That is real health -- and wholeness, and

holiness. That's where Buddhahood arises -- a man has become sane again.

Unless you are a Buddha you will remain insane, more or less. Insanity is bound to remain a part of your being. You can manage to live with it somehow, but it is going to be just somehow. It is a management. You cannot relax about it.

Have you not observed? Everybody is afraid of going mad. One keeps oneself in control, but the fear is always there: "If something goes wrong, if one thing more goes wrong, then I may not be able to control myself any longer." Everybody is on the verge of it. People are just nearabout ninety-nine percent on the verge. One percent more, any small thing, the last straw on the camel -- the bank fails, your woman leaves and escapes with somebody else, the business dwindles -- and you are no more sane, all sanity gone. It must have been just a facade, that sanity that goes so easily. It must have been very thin, fragile. In fact, it was not there.

The change between the ordinary man and the insane is only of quantity, not of quality. Unless you become a Buddha or a Christ or a Krishna -- these are all names of the same state of consciousness, where center and circumference function in a dance, in a symphony -- unless that symphony arises, you will remain phony, you will remain false, you will remain arbitrary, you will not really have a soul. And it is not that you cannot have it -- it is always yours. It is just for the asking and you will have it. Jesus says: Knock and the door shall be opened unto you. Ask and it shall be given -- just for the asking, and you will get it

But there is great attraction in the unnatural, because the unnatural is alien, the unnatural is opposite to you, and the opposite always attracts, the opposite always intrigues, the opposite is always there as a challenge. You would like to know....

That's why a man becomes interested in a woman, a woman becomes interested in a man. That's how people become interested and attracted into each other: the opposite. And the same follows deep down. Your natural being seems to be already yours, so what is the point of getting hold of it, of being it? One wants something new.

And that which you have you lose all interest in. That's why you are missing God, because God you already have and you cannot be interested in him. You are interested in the world, in money, in power and prestige -- those things you don't have. God is already given. God means nature. Who bothers about nature? Why think about it when in the first place you already have it? We are interested in that which we don't have, and the unnatural attracts. And one becomes focussed on the unnatural and the artificial, and one rushes into it. From one unnatural style of life into another unnatural style of life.

And remember: not only are the so-called worldly people unnatural, the so-called religious are also unnatural. That is the great understanding that Buddha brings to the world -- and that understanding has become a ripe fruit in Zen. That is the fundamental contribution of Buddha.

A man remains artificial in the so-called world -- earning money, power, prestige. And then one day he becomes religious, but again he is moving into another kind of unnaturalness. Now he practises yoga, stands on his head --

all stuff and nonsense. What are you doing there, standing on your head? Can't you stand on your feet? But to stand on your feet seems so natural that it has no attraction.
When you see somebody standing on his head, you think, "Yes, he is doing something. Here is a man." And you are attracted -- he must be gaining something that you have not known yet, and you would also like to practise it.
People start doing all kinds of stupid things, but those are all again the same. The pattern is the same, the gestalt is the same. The change is very slight. The quality is the same. You were earning money, now you are more interested in heaven, the next life. You were interested in what people think about you, now you are interested in what God thinks about you. You were interested in making a beautiful house here, now you are interested in making a beautiful house in paradise, in the other world.
You were being unnatural, you were eating too much, now you start fasting. Just see how one changes from one unnatural attitude to another unnatural attitude. You were eating too much, you were obsessed with eating, you were continuously stuffing yourself, then one day you are fed up with this -- literally fed up with this -- so you start fasting. Now, again, a thrill arises in you. Now again you can hope something is going to happen. And you can go to the extreme of fasting, which IS AS much against nature as eating too much.
To be natural is just in the middle. Buddha has called his way The Middle Way -- because the natural exists just exactly in the middle between opposite extremes.
You have been chasing women your whole life, and then one day you decide to become a celibate and move to a

Catholic monastery, or become a Hindu monk and go to the Himalayas. Now, this is the same person who was continuously chasing women; now he is tired of it. Now he wants to drop it absolutely. Now he wants to move into the opposite direction. He escapes into a monastery. Now he enforces celibacy on himself, which is as unnatural as the first attitude. But one unnaturality leads into another and one can go on in circles.... Beware of it.
To be natural has no appeal, because to be natural means your ego will not be satisfied in any way. And Buddha is preaching only one single thing: to be ordinary, to be nobody, to be natural.

The natural man is the enlightened man. To be natural is to be enlightened. To be as natural as animals and trees and stars, to have no imposition upon oneself, to have no idea of how one should be, is to be enlightened. Enlightenment is a state of being natural. It is not something like an achievement.
When you think of enlightenment you always think of it as an achievement. People come to me and they ask, "Osho, how are we going to achieve enlightenment?" It is NOT a state of achievement -- because whatsoever you achieve or you can achieve will be artificial. The natural need not be achieved: it is already there! It has never been otherwise. You are not to achieve enlightenment, you are simply to drop that achieving mind. You have to relax into it. It is available; from the very beginning it is available. Relax into it.
An enlightened person is not somebody who has reached to the pinnacle, who has reached to the topmost rung of the

ladder. You are ALL ladder climbers; you need a ladder. It may be in the marketplace or in the monastery -- makes no difference -- but you need a ladder. You carry your ladders with you. Wherever you can find a place, you simply fix your ladder and you start climbing. And nobody asks, "Where are you going? Where is this ladder going to lead you?" But after one rung there is another rung. And you are curious: "Maybe something is there!" so you go one step more. Another rung is waiting for you, and you become curious and you start moving.

That's how people move in the world of money, that's how people move in the world of politics. And it is not only that you have to move: because many people are going on the same ladder, you have to push others. You have to pull their legs, you have to make a place for yourself, you have to make space for yourself; you have to be aggressive, you have to be violent. And when there is so much violence and so many people fighting, who bothers where you are going? People must be going somewhere when so many people are interested.

And if you become too much of a thinker, you will lose the race. So there is no time to think about it, to think "What is the point of it all?" Thinkers are losers, so one has not to think. One has just to rush and go on rushing.

And the ladder is non-ending -- rung upon rung, rung upon rung. The mind can go on projecting new rungs. And when you move into a monastery the same continues. Now a spiritual hierarchy is there and you start moving in the hierarchy. You become very serious and the same competitiveness comes in.

This is just an ego game. And ego can play its game only in the artificial. Wherever you see a ladder, beware -- you are in the same trap. Enlightenment is not the last rung of a ladder. Enlightenment is getting down from the ladder, getting down for ever and never asking for any ladder again, becoming natural.

I have to use the word 'becoming' which is not true. It should not be used, but that's how language is -- it is made by those ladder-climbers. You cannot become natural because whatsoever you become will be unnatural. Becoming is unnatural: being is natural. So, forgive me, I have to use the language, the same language, which is not meant to be used for something which is natural. So you have to understand it. Don't be caught by words.

When I say become natural, I am simply saying: stop becoming, and fall, relax into being. YOU ARE ALREADY THERE!

And why do people go on moving in circles?

First, they have become very very skillful in it. And nobody wants to drop his skill, because the skill gives you a feeling of confidence, it gives you a feeling of strength. There are millions of people in the world who go on in the same rut again and again because they have become skillful. If they change, in the new space they may not be so skillful -- they will not be. So they go on running in the circle. And they go on becoming bored, more and more bored. But the more they move in the circle, the more skillful they become. Then they can't stop themselves. And they can't stop because of others too, because others are rushing by. If they stop, they will be defeated. It is really a mad world.

And then one feels very good repeating the same thing again and again. Monotony is very consoling. People bewildered and frightened by too much change find relief in monotony. That's why teenagers like the beat, and some mental patients repeat the same act or word over and over. You can go and see in a mental asylum, and you will be surprised that all the mad people are some kind of mantra doers, they have their mantras. Somebody is washing his hands continuously day in, day out, just washing his hands. It is his mantra. It keeps him engaged, it keeps him occupied, it keeps him unafraid. And he knows how to do it; it is a simple act. If he stops doing it he becomes frightened -- nothing to hang onto. If he stops doing it, he is empty -- nothing to cling to. If he stops doing it, he does not know who he is. He has his identity as the hand washer. He knows himself perfectly well when he is washing his hands, who he is. Once he stops it, difficulties arise.

In the mental asylum, those people who have devised their own mantras -- in action, in words -- are just consoling themselves. This is the whole secret of transcendental meditation and its success in America. America is today a great mental asylum. It needs something to repeat, monotonously, continuously; it helps people. Just the same gesture, the same posture, the same mantra -- you know that territory perfectly well. You go on moving in it. It keeps you away from yourself.

Transcendental meditation is not meditation, and it is not transcendental either. It is just a consolation. It keeps you unaware of your insanity. Only an insane person can be convinced to repeat a mantra, otherwise not.

So people so on doing the same thing that they have done down the ages, in so many lives. Just watch yourself: you fall in one love, then in another, then in another... this is transcendental meditation, the same act. And you know that first time it was frustration, second time it was frustration, third time it was frustration -- and you know before-hand the fourth time also it is going to be frustration. But you don't want to see it, you don't want to look into it, because if you look into it then you are left alone with nothing to do.

That falling in love keeps you engaged, keeps you on the run, keeps you moving. At least you can avoid yourself, you can escape from yourself. You need not look into the deepest question: Who are you? You know that you are a great lover, so you go on counting how many women you have loved. There are people who keep count; they go on keeping count: three hundred and sixty, three hundred and sixty-one, three hundred and sixty-two. They have not loved a single woman. And there are people who keep count of their mantras, how many times they repeat the mantra. There are people who go on writing in their books: Rama, Rama, Rama... they go on writing it.

Once I stayed in a man's house. I was surprised, it was a great library. I asked, "What kind of scriptures do you have?"

He said, "Only one kind of scripture: I go on writing Rama, Rama, Rama -- that's my mantra. From the morning to the evening I do only one thing; I have written it millions of times, and these are all my records."

And that man is respected very much. Now, he is just a madman, utterly mad. If he is stopped from doing this nonsense, he will immediately go mad. This mad activity is keeping him in some way sane.

Ninety-nine percent of your religion is nothing but a device to keep you somehow sane.

Buddha is a totally different kind of person. He is the arch enemy of show-biz. He is somebody who wants to tell the truth, and as it is he wants to tell it. He shatters all rubbish religious ideologies. He simply shocks you to the very roots. And if you become available to him, he can become a door -- a door back home; a door, a threshold, that can make you able to fall back into nature.

In every complicated culture, in every complicated civilization, there are professional liars and professional truth-tellers, but they are not very different; they are the same people. The professional liars are called lawyers, and the professional truth-tellers are known as priests. They simply repeat scriptures.

Buddha is neither a liar nor a professional truth-teller. He simply makes his heart available to you; he wants to share. Hence, the whole Indian priesthood was against him. He was thrown out of his own country. His temples were burnt, his statues Were destroyed. Many Buddhist scriptures are available now only in Chinese translations or Tibetan translations. Their originals are lost; they must have been burnt.

Thousands of Buddhists were killed in this non-violent country. They were burnt alive. Buddha shocked the professional truth-tellers very deeply. He was bent upon it

to destroy their whole business. He simply made it an open secret.

Listen to these words of Ikkyu. They describe the Buddhist approach profoundly.

OF HEAVEN OR HELL WE HAVE
NO RECOLLECTION, NO KNOWLEDGE;
WE MUST BECOME WHAT WE WERE
BEFORE WE WERE BORN.

EVERYTHING FINALLY RETURNS TO ITS SOURCE. That's the law of nature. Nature moves in a perfect circle, so everything has to return to its source. Knowing the source, you can know the goal -- because the goal can NEVER be other than the source.
You plant a seed, and then the tree arises. Years it will take, and the tree will spread its wings in the sky and will. have dialogues with the stars, and will live a long life... and finally what happens? The tree produces seeds again and the seeds fall into the earth and again new trees arise. It is a simple movement.
The source is the goal!
Your body will fall back into the earth and will become part of the earth because it comes from the earth. Your breath will disappear into air because it comes from the air. Your water that is in your body will go back to the sea; that's where it comes from. The fire that is in you will go into fire. And the consciousness that is in you will move into the consciousness of the whole. Everything goes back to its source.

This fundamental has to be remembered -- because by knowing it, by understanding it, you drop all other goals, because then ALL other goals are arbitrary.
Somebody says, "I want to become a doctor, an engineer, a scientist, a poet" -- these are all artificial goals that you have fixed upon yourself. The natural goal is the innocence that you had in your mother's womb. Or go even deeper... the nothingness from where you came, that is the natural goal. And to live naturally means to know this; otherwise, you are bound to create some artificial goal.
Somebody wants to become enlightened -- that is an artificial goal. I am not saying that people don't become enlightened, but I am saying don't make it a goal. people become enlightened only when they have fallen back to their original source; when they have become natural they are enlightened.
Let me repeat again: Enlightenment is a natural state. It is not some supra-conscious state, supra-mental. Avoid Sri Aurobindo and his terminology; that is all mind game. It is not something very special; it is very ordinary. It is so ordinary that there is nothing to brag about in it.
Everything finally returns to its source, so heaven and hell are arbitrary goals, created, invented by the priests to dominate people. A great strategy -- it worked for thousands of years.
Buddha wants to burn hell and heaven and the whole ideology surrounding it. There is a beautiful anecdote in one great Sufi woman's life, Rabia el Adawiya:

One day she was found running in the marketplace -- she was known as a mad woman. She was carrying a pot of

water in one hand and a burning torch in the other. People gathered together and they asked, "What is the matter? Where are you going? And why are you carrying this burning torch and the water in your hand?"
And she said, "I want to drown hell with this water, and I want to burn your heaven with this torch. Unless these two are utterly destroyed, man will never know what religion is."

Heaven and hell are political strategy to repress people. It is a simple psychological phenomenon -- we know it, that people can be persuaded to do things either by reward or by punishment. This is a simple game. Parents play it with their children. They say, "If you do what we say, you will be rewarded -- you will get more ice cream or more toys or a visit to the movie. And if you don't follow what we say, you will be punished -- you will have to miss one meal." This is the same strategy: heaven and hell -- just stretched to its logical conclusion. Man has been made very much afraid of hell, and whenever man is afraid you can dominate him. An afraid man is ready to become a slave. make any man afraid and you will become the master; you can dominate him then very easily -- because an afraid man wants to elan on something, an afraid man wants some consolation, some promise, some shelter.
The priest makes people afraid of hell; that's why hell has been painted with such ugliness, with such cruelty, violence. The people who have painted hell and have talked about it must have been great sadists. Their ideas are great. And you have been thinking all along that these people

were saints. Either they were sadists or the4y were very cunning and crafty priests.
And then heaven for those who will follow the line, who will be obedient, who will not disobey the priest and the politician -- for them heaven, the reward. That too has been painted beautifully. And whatsoever was needed at a particular time, in a particular country, has been provided for. And that you can see.
The Indian heaven, obviously, is very cool -- mm? -- you can understand it sitting in Poona. Very cool. Constantly, twenty-four hours, cool breezes blow. The sun rises but it is not hot. In other words, it is air-conditioned. And hell It is all fire. But the Tibetan hell is different, has to be, because it was invented by other people, to dominate another kind of country. Fire is not allowed at all in the Tibetan hell, because Tibetans love fire; they are dying because of cold. So the Tibetan hell is completely, absolutely snow; the snow never melts, it is eternal, and you will be buried in that snow. In the Indian hell you will be thrown into fire, eternal fire; it burns continuously.
Now see the point. The Indian hell is different from the Tibetan hell? If there is a hell, it can't be different.
I have heard:

A man died, an Indian; he reached hell. He was very surprised because no Indian believes that he is going to hell. All Indians are such great religious mahatmas. Seeing himself in hell, he thought, "Something has gone wrong -- that red tape and some official mistake...." He said, "What is the matter?"

But the man on the gate said, "There is nothing wrong. You have been brought to the place where you belong. Now choose! Which hell would you like to have?"
He said, "Which hell? Are there other hells also apart from the Indian?"
"Of course, there are other hells. You can have the German, you can have the Italian, you can have the Indian, you can have the Japanese."
He was puzzled. He said, "I had never thought about it. But what is the difference? What is the difference between the Indian and the German hell?"
The man said, "There is no difference on the surface. The fire is the same, the burning is the same, the torture is the same."
"Then why do you tell me to choose?"
He said, "But there is a subtle difference: in the German hell things are done with German efficiency. And, of course, in an Indian hell, things are done with Indian lousiness."
The man said, "I will choose the Indian hell!"

Hells can't be different. But priests were trying to dominate different kinds of people in different situations. Heaven is also different, has been taught by the priests differently. Whatsoever people were asking for has been provided. In the Mohammedan heaven homosexuality is provided for. In the Indian heaven you cannot conceive homosexuality, but in the Mohammedan heaven-homosexuality is provided for -- because it has been prevalent in Mohammedan countries, and acceptably prevalent. There has been no condemnation about it.

These are just rewards. Whatsoever YOU like will be given to you. All that you have to do is be obedient to the priest.
Buddha says there is no heaven and no hell. And with denying heaven and hell any reality, he has taken the very ground from underneath the feet of all the priests.
Naturally, they were angry; naturally, they were absolutely enraged. They are angry with me, and their anger has a reason. It is not irrational, it is very rational -- because I am also pulling the very earth from beneath their feet.
I also say to you: There is no heaven and no hell; there is no punishment and no reward in the afterlife. There is nobody to punish you or reward you. Each act has its own punishment and reward intrinsic to it. When you are angry, you are punished in your anger, in your being angry. There is no punishment other than that. When you are loving, in that very loving act, love is its own reward. There is nobody keeping accounts, there is nobody writing down what you are doing here -- good and bad, and finally at the last judgement day you will be rewarded or punished. That is stupid.
Each moment, each act brings its own reward or punishment. The priest is not needed. Even God is not needed to punish you or reward you.
Existence is autonomous.Just help somebody and you feel such a joy arising in you. Hurt somebody and you are hurt. It is a natural process. It should not be exploited by the priests.
So Ikkyu says:

OF HEAVEN OR HELL WE HAVE
NO RECOLLECTION...

Ikkyu says: Ordinarily, do you remember anything of hell and heaven before you were born? If you don't remember anything, then know well you will not be going back to them -- because one only goes back to that from where one bas come. The source is the goal.

And Ikkyu says: You may not remember much, but I recollect absolutely. In my consciousness, in my awareness. I recollect absolutely -- there has never been any hell or any heaven in the beginning, so it is not going to be in the end. If you go deep down into your source -- which is easier to go into because you have been there once.... The goal is difficult. Thinking about the goal is going to be imaginary because you have never been there.

See Ikkyu's pragmatic attitude. He says: Don't bother about the goal, because how can you know about it? You have never been there! It is in the future. But you can go into the source; you come from there. You can go deeper and deeper into your being and touch the very source. It is there! Nothing is ever lost. Seeing that, you will know the goal too.

And those who have gone, layer upon layer into their being, and have touched the very ground, they agree with Ikkyu: that very ground has no hell, no heaven. In fact, you are not there -- just pure non-being, emptiness -- SHUNYATA -- nothingness, no-thingness. Become from that no-thingness, and we will be going back to that no-thingness.

If this is understood through meditations, through your own inner search, then you will never choose any artificial goal. All artificial goals lead you astray. Then one starts relaxing

into nature; one becomes one's original nature; one becomes one's originality. And in that originality, in that ordinary naturalness, is Buddhahood, is enlightenment.

RAIN, HAIL, SNOW AND ICE
ARE DIVIDED FROM ONE ANOTHER;
BUT AFTER THEY FALL,
THEY ARE THE SAME WATER
OF THE STREAM IN THE VALLEY.

All distinctions are arbitrary -- like rain, snow, ice. All distinctions are arbitrary. The same river can become frozen, the same river can flow and become water, and the same river can evaporate, can become vapour and clouds -- but it is the same river.

Out of the same nothingness, the trees arise and the animals and man and woman. And these are all distinctions, utilitarian, but not true; necessary, but not absolute. When we disappear, we disappear again into that cosmicness, into that oneness, into that simultaneity.
Buddha never uses the word 'God', because God has become so much associated with wrong things -- with the priest, with the temple, with the scripture, with the ritual. So Buddha avoids that word. His word for God is 'nothingness'. And why does he insist on 'nothingness'? Because you cannot pray to nothingness. And when there is no possibility of prayer, the priest will disappear.
You cannot tall; to nothingness. It will look so foolish. You can talk to God. You can say, "Father, who art in heaven..." but you cannot say to nothingness, "Nothingness, who art

in heaven..." It will look so foolish. You cannot say to nothingness, "Save me!" It will be ridiculous.
You cannot pray to nothingness! You cannot create a ritual. You need not have a priest. You need not go into the scriptures. That's the beauty of the word 'nothingness'. t simply cuts the very root of the so-called religion. It creates a different kind of religiousness -- a religiousness which understands but does not pray, a religiousness which falls in silence but does not start talking with existence, a religiousness which knows no dialogue except silence, utter silence.
See the beauty of it! Buddha has chosen one of the really very potential words -- SHUNYATA. The English word, the English equivalent, 'nothingness', is not such a beautiful word. That's why I would like to make it 'no-thingness' -- because the nothing is not just nothing, it is all. It is vibrant with all possibilities. It is potential, absolute potential. It is unmanifest yet, but it contains all.

RAIN, HAIL, SNOW AND ICE
ARE DIVIDED FROM ONE ANOTHER;
BUT AFTER THEY FALL,
THEY ARE THE SAME WATER
OF THE STREAM IN THE VALLEY.

And so we all disappear into nature when we fall back. In the beginning is nature, in the end is nature, so why in the middle do you make so much fuss? WHY in the middle? Becoming so much worried, so much anxious, so much ambitious -- why create such despair?
Nothingness to nothingness is the whole journey.

There is a Buddhist expression for it. Buddha used to say: in a cold night, in a cold winter night, dark night, a bird enters into a palace by one window, flutters in the room for a while -- the coziness of the room, the king's palace, the light, the warmth -- and then is again out of the room by another window. Buddha says so is the life's dream -- just a moment's warmth, a moment's coziness, a moment's palace and the pleasures of it, and again we plunge into nothingness.

From nothingness we come and to nothingness we move... and just in the middle a momentary dream. Why be so much attached to it? Why be so obsessed with it? Seeing it, that we come from nothing and we move to nothing, in the middle also we can be nothing. That is Buddhahood. Just being nothing... nothing special, nothing extraordinary. That's why the Zen monk is the most ordinary man in the world. Chopping wood, carrying water from the well, and he says, "How marvellous! How wondrous!" He continues doing the small things of life. That is the beauty of it. But people start... people are looking for something extraordinary.

Just the other day I was reading a lecture of U. G. Krishnamurti. He says he went to see Ramana Maharshi. He was not attracted -- because he was chopping vegetables. Yes, Ramana Maharshi was that kind of man, very ordinary. Chopping vegetables! U. G. Krishnamurti must have gone to see somebody extraordinary sitting on a golden throne or something. Ramana Maharshi just sitting on the floor and chopping vegetables? preparing vegetables for the kitchen! He was very much frustrated.

Then another day he went and saw him reading jokes. Finished for ever! This man knows nothing. This man is very ordinary. He left the ashram; it was not worth it. But I would like to say to you: this man, Ramana Maharshi, is one of the greatest Buddhas ever born to the world. That was his Buddhahood in action!

U. G. Krishnamurti must have been in search of a pretender. He could not see the ordinariness and the beauty of it and the grace of it. And this same man, U. G. Krishnamurti, lived with Swami Sivanand of Rishikesh for seven years -- and that chap was just stupid -- and practised yoga with him. And after seven years he recognized that he has nothing; but after seven years, he took seven years. That simply shows that he also has a mighty dull mind. Seven years to see that Sivanand has nothing. Seven seconds are more than enough! And with Ramana Maharshi, seven seconds were enough -- because he saw him chopping vegetables or reading jokes, looking at cartoons. That's how the ordinary mind, the egoistic mind functions.

The ego is always searching for something bigger, some bigger ego. And the true sage has no ego; he is an ordinary man. He is utterly ordinary -- that is his extraordinariness!

SHOULD YOU SEEK
THE WAY OF THE BUDDHA
ALL NIGHT LONG,
SEARCHING, YOU WILL ENTER
INTO YOUR OWN MIND

SHOULD YOU SEEK

THE WAY OF THE BUDDHA
ALL NIGHT LONG...

The ordinary mind is interested in the outside. The outside is intriguing, wondrous, worth exploring. So we explore it for money, for prestige, for other things, and then one day when we are finished with the so-called worldly things and we start looking again for a master, for Buddha, for Christ -- still outside! We start looking for the way, but still outside. And the Buddha is not found outside. And the way is not found outside.
To go seeking outside is to go farther and farther away from the way, because the way is inside, the Buddha is inside.

SHOULD YOU SEEK
THE WAY OF THE BUDDHA
ALL NIGHT LONG...

And you can go on seeking ALL NIGHT long, this dark night of millions of lives, and you will not find anything -- except this truth. If you stumble upon it you are fortunate.

SEARCHING, YOU WILL ENTER
INTO YOUR OWN MIND.

If you can find only one thing out of all kinds of frustrations -- that there is nothing to be found in the outside, nothing at all -- and seeing it, realizing it, you turn in, then your own mind is the whole thing, then inside you is all:

SEARCHING, YOU WILL ENTER
INTO YOUR OWN MIND.

By and by, as you go deeper into your own mind, you penetrate from mind to no-mind. The superficial layer is of the mind, but the inner content is of no-mind. The superficial layer is of the ego, the inner content is of egolessness. If you enter in, first you will come across mind, thoughts, desires, fantasies, imagination, memory, dreams-and ALL that stuff. But if you go on penetrating, soon you will come to silent spaces, thoughtless spaces. Soon you will start coming closer and closer to the innermost core of your being which is timelessness, which is nowhereness, which has no time and no space.
When you come to a point where you can't see any time and you can't see any space, you have arrived. But this arrival is arriving back to your own nature. You have not arrived to something new: you have arrived to that which was already given and has been always yours.

WHEN THEY ASK YOU,
" WHERE IS YOUR COUNTRY?
WHAT IS YOU NATIVE PLACE?" ANSWER,
"I AM A MAN
OF ORIGINAL INACTIVITY."

And when you have arrived at this point, now you can understand that there is no need to do anything -- all is happening. That there was never any need to do anything. That all was already happening. You were unnecessarily

worried. You carried all those weights because you were ignorant. Otherwise, things were happening.
The world is running so smoothly and so beautifully and so perfectly, but because we think we are separate from it the problem arises: How to run our lives? If you know that you are part of it, there is no need to worry. This cosmos, such an infinite cosmos, running so perfectly well -- can't you remain in it without any worry? But the separation is there. You have taken one thing for granted: that you are separate. Going deep inside, that separation disappears.
That is the meaning when I say: Egolessness arises. Ego means separation. Ego means, "I am separate from the whole." Ego means the part is claiming to be the whole in its own right. Ego means the part is claiming, "I have my own center and I have to survive and fight and struggle for myself. If I don't fight for myself, who is going to fight for me? If I don't try to survive, I will be killed."
Insecurity arises because of the ego. When the ego is gone there is simply security. In fact, there is no insecurity and no security; all those dualities have disappeared. To live in that is to live nirvana, is to live enlightenment.

WHEN THEY ASK YOU,
"WHERE IS YOUR COUNTRY?
WHAT IS YOUR NATIVE PLACE?" ANSWER,
"I AM A MAN
OF ORIGINAL INACTIVITY."

It does not mean that you will not be doing anything. For example, I am speaking -- this is doing. But still I say to you: I am not doing it, because there is no doer in it.

Speaking is happening just like trees are flowering or birds are singing, just as new leaves are coming to the trees. Seeing you, seeing your questions, new answers are coming into me. Otherwise, there is nothing in my mind. It is a response; you call me, I respond.
What I am saying to you is what you have provoked in me. There is nobody saying it. There is nobody.... While I am walking, there is nobody walking. While I am eating, there is nobody eating. Eating is happening, walking is happening, talking is happening, listening is happening, but there is nobody behind it. There is pure nothingness, a mirrorlike nothingness. Not that activity disappears, but the doer is found no more.
Buddha disappeared when he was forty. Still he lived up to eighty-two years -- forty-two years more he lived. And he did ALL kinds of things, but there was no doer; it was all natural. 'Natural' means that which happens of its own accord.
That's why Zen people say: Zen you feel hungry, eat, and when you feel tired, sleep.

A great master died and his chief disciple, who was known all over-the country as an enlightened person himself, started crying. Many had gathered and it was very shocking to them, because they had been thinking this man was enlightened. In fact, because of this man the old master had become famous; otherwise, nobody would have known him. He was a very silent man, a man of few words, few and far between. Because of this disciple -- this disciple had a charisma, this disciple had a magnetism -- the old master had become known.

And now this disciple is crying? People felt this was not right. They told him, "Please don't cry, otherwise what will people think? So many people are coming to see the old master, to give him the last send-off, and seeing you, an enlightened person, crying... it will have a very very bad effect on them."
But the enlightened person said, "But what can I do? Tears ARE coming and I am no more there to prevent them. When laughter comes, I laugh. And when tears come, tears come! When it happens, it happens. I am not there to prevent, I am not there to create -- the doer is no more there."

This state, this natural state, this utterly ordinary state -- Ramana Maharshi chopping vegetables, or this Zen man crying, or Bodhidharma laughing -- there is nobody behind it! You just watch... you also do a few things when there is nobody behind it, and those are the only things which bring bliss to you.
Have you not observed some moments in your life when you are not there? The morning, the sun is rising, and it is cool and the birds are singing... and suddenly you lose track of yourself, and you become so absorbed in the rising sun and in the beautiful morning that for a moment you forget that you are. Immediately there is beauty.
The beauty does not arise out of the sunrise, because there will be many who are passing by the same road and they are not looking at the sunrise. It has happened to you because you are not there.
Making love, sometimes you disappear. When you disappear there is orgasm, there is great beauty and great

joy and great blessing, ecstasy -- but only when you disappear. If you are looking for orgasm then there is no beauty, then there is no grace, because you are there continuously hankering. How can orgasm happen when you are there? Orgasm is when you are not. Ecstasy is when you are not. Beauty is when you are not. God;is when you are not. Love is when you are not.
But these moments come to everybody, because this is a natural phenomenon. You can avoid, but not always. Sometimes in spite of you it happens. A child giggling, and suddenly something opens in you. Doing nothing, sitting in your room, and suddenly something drops like a weight from the head -- and it is there!
Yes, I call it 'it' -- it is there. The benediction.
This is original inactivity. Ikkyu says: Let this be your land. This is where you really belong, this is from where you come, and this where you should relax and be.

THE FIGURE OF THE REAL MAN
STANDING THERE --
JUST A GLIMPSE OF HIM,
AND WE ARE IN LOVE.

A TREMENDOUSLY BEAUTIFUL SUTRA. THE FIGURE OF THE REAL MAN: this is the figure of the real man -- original inactivity, doing without the doer, being there without being there. Action flows but it is natural; it is a happening, not a doing. This flow, this spontaneity, this responsiveness, this oneness with the total, with the whole, is what Ikkyu calls the original man or the real man.

You are unreal -- as you are you are unreal. Let me remind you. Man can live in two ways: real, unreal; natural, artificial. Unreal everybody has become. It takes great effort to remain-unreal; hence, unreality is agonizing. It is very arduous to remain unreal. It is a constant work, because you have to go against nature. It is going up-current, it is pushing the river; with your tiny hands pushing the gigantic river. You feel tired, you feel washed out, you feel dissipated. And sooner or later you will feel defeated -- the river will possess you and you will be thrown with the current of the river.
Being real means going with the river, flowing with the flow, allowing the flow to flow through you.

THE FIGURE OF THE REAL MAN
STANDING THERE...

And once you have seen the figure of the real man in you... and it is always standing there, waiting for you to look back.

THE FIGURE OF THE REAL MAN
STANDING THERE --
JUST A GLIMPSE OF HIM,
AND WE ARE IN LOVE.

JUST A GLIMPSE OF HIM... and suddenly all hatred, all anger, all aggressiveness, all violence, disappears. JUST A GLIMPSE OF THE REAL MAN... of your reality, of your authenticity, of your naturalness... AND WE ARE IN LOVE. In fact, we are love. Then life takes a new colour, a

new aroma, a new fragrance, a new flavour. The flavour is called love.
Buddha has said that when a man attains to the insight, from the outside there is only one indication to know whether ke has attained or not -- that is love.
I would like to say to U. G. Krishnamurti: he should have looked in the eyes of Ramana Maharshi. He looked only at the hands which were chopping vegetables. He should have looked into his eyes -- with what love he was chopping the vegetables. He should have looked into his eyes to see what love he was. He was the Real Man.
There is only one indication and that is love. But to understand love you have to be a little silent, a little loving, a little open. If you are full of prejudices about how the enlightened man should be, then you will go on missing. You should not have any prejudices.
Just look into the eyes of a real man, and suddenly something will start stirring in your heart too. Tears will come to your eyes, your energy will have a great delight, your heart will throb with new vigour. Your soul will spread its wings.

JUST A GLIMPSE OF HIM,
AND WE ARE IN LOVE.

A single glimpse transforms the whole life. Once you have looked into your innermost core, you are never the same again. Then your life is nothing but love. Then you live love, then you are love.
And that love is not the love that you know. What you know is nothing but lust camouflaged as love. What you

know is a kind of exploitation, a mutual exploitation, of two persons who are not capable of being alone. They exploit each other and help each other to be together. Real love arises only when the real man has been looked into, when the real man has been encountered. Then love is a state of being, not a relationship. Then you give because you can't do anything else. Then you share -- not that you DECIDE to share -- then you find sharing happening. Then you bloom in love. Then great lotuses open up and the fragrance is released.

Buddha has said two words: PRAGYAN and KARUNA. PRAGYAN means samadhi, wisdom, enlightenment; and KARUNA means love, compassion. These two are two aspects of the one phenomenon of encountering the real man.

Look in! Enough you have looked out. Enough you have searched out. You have lived in the dark night for many many lives; it is time, it is ripe time, to look in. You have become VERY artificial, very unnatural.

Let me introduce you to yourself... become acquainted again with who you are. And a single glimpse transforms, and transforms for ever.

And again I would like to repeat: this transformation is not something special -- it is very ordinary because it is just your nature. Knock and the door shall be opened unto you. Ask and it shall be given to you. Seek and ye shall find....

Take It Easy, Vol 1

Chapter #6

Chapter title: The Cosmic Simultaneity of All

16 April 1978 am in Buddha Hall

The first question

Question 1
YOU SAID LIFE AND EXISTENCE HAVE NO GOAL, THEY ARE A PURPOSE UNTO THEMSELVES. OTHER MASTERS, FOR INSTANCE, SRI AUROBINDO, TEACH EVOLUTION AS THE AIM OF THE WORLD, EVOLUTION IN ALWAYS REACHING FOR STILL HIGHER LEVELS OF CONSCIOUSNESS -- FROM THE KINGDOM OF MINERALS TO THE KINGDOM OF VEGETABLES, ANIMAL, MAN, FROM PRESENT MAN TO ENLIGHTENED MAN.
ARE THESE TEACHINGS WRONG? OR IS THERE A BRIDGE TO PURPOSELESSNESS?

SAT BODHI, SRI AUROBINDO IS A GREAT PHILOSOPHER but not a master at all. Very intelligent, very scholarly, a great intellectual, but not an enlightened master. He talks about God and talks beautifully, but it is all talk, it is all abstraction. It is not a realization.
If it is a realization, then there can't be any goal. For example, if the world has evolution as the goal, then what will be the goal of evolution? Why evolution at all? Why in the first place? You will have to create another abstraction, and it will be a regress AD INFINITUM.
Whatsoever you fix as the goal, the question will remain relevant about that. Why?

If this is the goal of evolution, to realize God, then what is the goal of realizing God? Just ask that question -- and you are back to the same place. If enlightenment is the goal of life, then what is the goal of enlightenment? And then you can see the point -- enlightenment will have no purpose. And if the ultimate itself has no purpose, then what is the point of saying that life has purpose and the world has purpose? If the ultimate is purposelessness, then that ultimate permeates all.

This goal-orientation comes from the ego. The ego cannot accept that there is no goal. The ego cannot accept that there is no hierarchy. The ego cannot accept that min-erals and trees and animals and man and enlightened people ALL exist in a great simultaneity -- there is no gradation. You would like to be higher, you would like to be somebody special -- you are man, not a mineral. But what is so great in being a man? What is so great in being an animal? or a man or an enlightened man? Why create the hierarchy?

And finally the whole thing falls flat -- then in the end God has no purpose, and God is all.

Those who have experienced, those who have not just been thinking about God, but those who have experienced will say God is nothing but the cosmic simultaneity of all. Minerals are exactly where man is -- in their own way, in a different form. Trees are exactly where enlightened people are, in their own way, in their own form. Nobody is higher and nobody is lower. The ego cannot accept that because if there is nobody higher, nobody lower, the ego can't exist at all. It can exist only through comparison. It has to put somebody lower and it has to put somebody higher. It can

exist only in the middle of these two falsities. It has to put somebody lower so it can feel, "Good, so I am special." And then it has to put somebody higher so it can go on striving, so that it can go on achieving, so that it can go on ladder-climbing.

But if the ultimate has no purpose... what purpose is there in enlightenment? Buddha is purposeless -- just think of it -- and you are purposeful; God is purposeless, and you are purposeful. If God is purposeless, you are purposeless -- because you are not separate from God. Who is existing in the trees? Who is treeing in the trees? Who is hidden in the rocks? Who is singing in the birds? Who is speaking in me and who is listening in you? It is all one. The speaker and the spoken to are one, the knower and the known are one, the lover and the beloved are one.

Once this becomes comprehensible to you, you relax -- you relax in the cosmic simultaneity. That's what I mean when I say be natural. Ego brings unnatural desires in you; it drives you crazy. Life is simple, but to be simple one has to be purposeless. Any goal, and you can't be simple. Any goal and you can't be herenow. Any goal and the desire will rock you. Any goal, and you are on the way, again moving -- you cannot enjoy this moment, the grace of this moment, the benediction of herenow.

Once you understand this, all goals disappear and with all those goals, you disappear -- then what is left is enlightenment. To know that there is no purpose is to become enlightened, to know that all is good as it is. And we are all participating into the same reality. Nobody is higher and nobody is lower. There is no comparison needed.

Which is higher? -- ice is higher or water? Vapour is higher or ice? We know that there is nothing higher or lower -- ice, water, vapour, are all manifestations of one reality called H20. H20 has these three forms. God has these millions of forms: man, woman, beautiful, ugly, stupid, intelligent, sinner, saint. Nobody is higher, nobody is lower. To see it is to be transformed. From that very moment you start disappearing, you start melting.

People like Sri Aurobindo will give you a new kind of ego, a spiritual kind. You start striving for supra-mental states, supra-conscious states, and you are again in the same rut. The race has started again. First it was for money, power, prestige; now it is for supra-mental states. And ALL that comes as a shadow to it will be there. Then there will be competition, then somebody is going higher than you, then you are lagging behind, or you are going higher than somebody else. And everybody has to prove that he is higher, and he has to continuously fight those who are competing... then the whole nonsense has entered again. Then you are in a marketplace again -- in a spiritual marketplace, of course, but what is the difference? In the ordinary marketplace somebody was richer than you, now somebody has more satori quality in him, now somebody is more meditative, now somebody is more enlightened.

If there is a goal, then even enlightenment will be in degrees -- more or less. If there is no goal, you can become enlightened this very moment -- YOU ARE! You just need the courage to recognize it, the courage to be it. It hurts because the ego will have to be left -- and ALL that you have tried in your life has been because of the ego. You may even be meditating because of the ego and for the ego. You

want to have that attitude of 'holier-than-thou' so you can condemn the whole world and you can say, "I am a spiritual person -- you all are materialists."

You can go around India and you can see: every Indian thinks that, that the whole world is materialist except Indians -- holier-than-thou. And then people have to invent ways so they can prove that they are holier-than-thou. They will eat this and they will not cat that; they will live according to a certain pattern, they will have a certain style. All these are mind games.

Beware of people like Sri Aurobindo!

MY approach is not that of evolution. Nothing is going anywhere -- all is here. Things are changing, certainly, but there is no evolution. Things are moving, certainly, but nothing is going higher and nothing is left behind as lower. Drop those categories. And dropping them you will immediately be entering into a new world. Suddenly you will find friendship with trees, because they are no longer lower. Suddenly you will find a great affinity with birds, because they are no longer lower. Suddenly you will look into the eyes of your dog, and you will find a Buddha there too. Then the sheer joy of it is infinite. You will look into the eyes of your woman, and a Buddha is hiding there too. I make all things divine. I don't want you to go to God -- I bring God to you. And not only to you -- I bring God to the whole existence. It is really there. There is no other reality; this is the only reality there is. This is the only dance there is. Don't miss this dance! Don't get obsessed with ideals, otherwise you will be losing an opportunity.

Sat Bodhi asks: YOU SAID LIFE AND EXISTENCE HAVE NO GOAL, THEY ARE A PURPOSE UNTO THEMSELVES.

Yes, it is so. It is not a philosophical statement. I am simply sharing my experience. I am not saying anything which I have not seen, felt, lived. I am simply opening my heart to you.
It is so.
It is not an argument. I am not trying to convince you of anything at all. I am simply making it clear to you what has happened to me. And I say to you: this is available to you too -- and THIS very moment. Not a single moment's postponement is needed, because enlightenment is a state of nature.
Relax, don't be tense about goals, because all goals make tension, create tension, stress, strain, because you always have to look ahead, you have to look far away. You have to think of future things, you have to plan for them. And you have to strive. Naturally, tension arises, anxiety arises, anguish arises. You are torn apart -- your reality is here and your heart is somewhere else. You become schizophrenic.
When I say relax, I mean drop all goals -- drop ALL ideals. Relax into this moment... listen to this moment, live this moment, have a taste of it. Be surrounded by the reality that is already here, and suddenly you will also have the same taste I am talking about. It is an experience, existential. It is not speculation.

You say: OTHER MASTERS, FOR INSTANCE, SRI AUROBINDO, TEACH EVOLUTION AS THE AIM OF THE WORLD...

I DON'T TEACH YOU ANYTHING AS THE AIM OF THE WORLD. I teach you only life, love, joy. I don't want you to become obsessed with the future. NOW is my teaching -- if it can be called a teaching. Rather than calling it a teaching I would like to call it a sharing. I am not a teacher in that sense. I am not giving you a doctrine so that you can adapt yourself to the doctrine and you can become a follower. I want you to become me, not a follower.
But you are so miserly. Not only in giving: even in taking you are so miserly. To hide that miserliness you philosophize in so many ways -- these are strategies. You are afraid to relax. So first you were tense for money, for a better house, for a better job, for a more beautiful woman. Now you are tense for evolution -- how to become enlightened, how to become a Buddha?
You need a good kick in the pants. That's exactly what happened...

A great seeker, a philosopher, a thinker, came to Ma Tzu. Ma Tzu is one of the rare Zen masters. And the philosopher asked -- he was a professor in a university -- he asked how to become enlightened, how to become a Buddha. Ma Tzu said -- he was sitting in the temple just by the side of a great Buddha statue -- he said, "To talk about such solemn and serious things, let us start by the right approach: you first bow down to Buddha."

It looked so right that to talk about Buddhahood, to talk about enlightenment... and Ma Tzu said with great seriousness, "You bow down to Buddha." So the philosopher bowed down -- and Ma Tzu gave him a good kick, a terrific kick in the pants. And something happened... not only that you are laughing: the philosopher started laughing, seeing the whole ridiculousness of it. His first satori -- he had some taste of Buddhahood in that moment.
What really happened? He was not expecting such a kick from such a great man, such an enlightened sage. You never expect such things. It was such a shock. For a moment, his thinking stopped. For a moment, he could not think at all. This was so unexpected.

In that very moment, bowing down TO the statue of Buddha and Ma Tzu kicking him so unexpectedly -- it was like an electric shock. It must have gone to the deepest core of his mind. For a moment, all thinking stops, all time stops... and he is looking at Buddha's statue. In that very moment, that meditative moment, he started laughing.
And years later on, he was again and again saying to people -- people would ask him, "What happened to YOU? because you have never been the same man again" -- and he would say, "Something strange happened. The day Ma Tzu kicked me, I have not stopped laughing since then. Whenever I bow down to Buddha again, I again remember Ma Tzu and the kick is again there. For a moment my thinking stops and I can see what this man means. He taught me without using a single word."

That's exactly what you need: a kick in the pants -- a terrific kick. YOU ARE Buddhas! simply forgotten. You need only a remembrance -- no evolution! It is NOT that you have to become a Buddha. You ARE a Buddha, fallen asleep. Somebody needs to kick you. Somebody needs to SHOUT at you. Somebody needs to hit you. And that is the purpose of a master. Ma Tzu is a master.

Sri Aurobindo is not a master; Sri Aurobindo is just philosophizing, giving a consolation to people. Many people came to him, thousands became interested in him -- because it is so cheap to become interested in philosophy. Nothing is lost, nothing is at stake, and you learn beautiful words, and you start dreaming about things, and somebody systematizes the whole thing. He was a great systematizer: he labels things, categorizes them; he goes with such a system that he has a great appeal for the logical mind, for the modern mind. But just because he has the appeal, that simply shows that he suits the modern mind, and anything that suits the modern mind is not going to change it.

You need somebody who can possess you unexpectedly, who can shatter your ideas -- who can shatter you, who can take the very earth from beneath your feet. Only very courageous people become interested in a master. To be with a master is dangerous. One never knows what he is going to do, one never knows what he is going to say. He himself does not know! Things are happening. He is in tune with the whole, so whatsoever happens happens.

Remember, Ma Tzu has not kicked this man -- if Ma Tzu had kicked this man there would have been nothing, maybe a fight. God has kicked through Ma Tzu. Ma Tzu functioned only as a hollow bamboo.

The ways of a sage are strange, illogical, paradoxical. Sri Aurobindo can't be a sage -- he is so systematic, so logical. His very logicalness is enough of a proof that he knows nothing. He is clever with words, a genius with words. I don't think anybody else in this century was so capable with words, with such talents of logic, scholarship, reading, research. But behind all that jargon there is nothing.
Another man was alive in Sri Aurobindo's days, Ramana Maharshi. He had the experience. Very few people went to him, very few, but those who went were benefitted. But to see Ramana Maharshi needs a totally different kind of approach. He will not speak much; he will not try to convince you. He will be sitting there -- if you are available, he is available. And his ways will be very simple. Unless you have a heart to feel that vibe, you will miss him.
It is not always so. J. Krishnamurti is there. He talks; talks very intelligently. Remember, I will not say logically: talks very intelligently; goes into the analysis of any problem as deeply as is humanly possible. But he is not a philosopher either. All his talk is just like uprooting weeds from the garden. He destroys your problems through his analysis. He does not give you anything; he simply takes away all that you have been carrying in your mind. For a moment you are utterly lost -- and in that very moment you can see his reality. His experience starts flowing in you. People can miss him also.
People used to miss Sri Ramana because he was silent; he would not say much. Just the other day I mentioned U.G. Krishnamurti. When he saw Ramana Maharshi reading joke books nad looking at cartoons, he was very much frustrated. Not only that: a man asked a question about God

and U.G. Krishnamurti was present there -- very seriously, bowing at his feet, a man asked about God. And what did Sri Ramana do? do you know? He gave him a joke book and said, "Read it!"

Naturally, U. G. Krishnamurti was very much offended. Is this a way? This seems to be disrespectful to the man who has asked such a serious question -- to give him a joke book. This is again a kick in the pants, in its own way. What he is saying is, "What nonsense are you talking about! God? It is not a thing to be talked about -- better read a joke book and have a good laugh.

"If you can laugh, maybe you can know God -- not by what I will say. But if you can laugh a hearty laugh, a belly-laugh, in that moment thinking stops."

Now, he has given a great message without saying a single word. Have you not watched it? When you laugh you are off mind. For a moment you are no more in the mind. Laughter takes you somewhere else. Where does it take you? It takes you to the same place where meditation takes you. So if you see a very serious and sad man and he claims that he is meditating, know well that he is not meditating. Meditation is always dancing. It is never serious, sad -- it is sincere, of course, but never sad. It is joyous, it is gay.

You must have heard the old proverb: "Laugh and the whole world laughs with you; weep and you weep alone." They have changed this proverb a little bit in the modern times. Now they say: "Laugh and the whole world laughs with you; weep and you sleep alone." But it is the same. In the moment of laughter, suddenly you are one with the harmony of existence. Weep... you have fallen apart, you are no more part of it. In sadness, in seriousness, in despair,

you are not in rhythm with existence. In laughing, in dancing, in singing, in loving, you are in rhythm with existence.

There is no evolution -- only rhythm or no rhythm. These are two states, and they are available right now. You can be in rhythm, you can be not in rhythm -- that is the freedom of man. Trees are continuously in rhythm, birds are continuously in rhythm. Man can choose. These are different manifestations. Because you can choose, you have chosen the wrong. And the wrong has an appeal -- because by choosing the wrong, you become important; by choosing the right, you disappear. And you have been taught from the very childhood to be important, to be the first in the world. You have been taught ambition, you have been poisoned to the very core. So always you want to be important.

Now, this U. G. Krishnamurti missed Sri Ramana -- and something great was happening. Almost like Buddha giving his flower to Mahakashyap, Sri Ramana giving a joke book to a man who is asking about God, or Ma Tzu giving a terrific kick in the pants. U. G. Krishnamurti missed Ramana. Then he missed J. Krishnamurti too. He lived for years with J. Krishnamurti.

Now, J. Krishnamurti is totally different in his expression, very logical, very rational. The beginning of his work is always with the mind; then slowly slowly he leads you beyond the mind, But there U. G. Krishnamurti thought it was all abstraction, philosophy. He stopped going there because "It is all abstraction." He left Sri Ramana because there was no philosophy. He left Krishnamurti because

there was too much philosophy. In both the cases he missed.

And he lived with Sri Sivananda of Rishikesh for seven years doing yoga postures. There for seven years he thought, "Something is here." And there was nothing! Sivananda is a very ordinary teacher. You can find dozens of them all around this country teaching people how to stand on their heads, teaching people stupid things. There he remained for seven years, became a disciple.

Now, he missed two pinnacles... and this is what goes on happening. You have a mind, a certain mind. When you go to a master, you look from your mind. If it fits, you are happy; you start clinging. But that is not going to help -- because it fits, it will strengthen the same mind that you had brought with you. If by chance you come across a real master, nothing is going to fit. He is going to disrupt all your ideas about how a master should be; he is going to sabotage you. He is going to take all expectations. He is to frustrate you, he is to disappoint you in every possible way -- because that is the only way real work can start. And if you still can be with him, then... then you are going to be awakened.

Sleep is easy, cheap; awakening is arduous. You will have to renounce your dreams and you will have to re-nounce much comfort, much convenience. You will have to renounce many ideas that you have always thought very valuable.

My approach is that there is no evolution happening. The world is exactly where it always has been, and will remain there. And I don't mean that things are not changing -- bullock-carts have disappeared and cars have come, and

cars are on the way to disappearing sooner or later; some private flying machines will soon be around.
Many things have changed, but really nothing has changed. At the core, everything is exactly the same. Do you think that if you become enlightened today you will be more enlightened than Buddha because twenty-five centuries have passed and man has evolved? Do you think the people who were there in Buddha's days were more unenlightened than you are? Or go still further back... Moses... or still further back... Krishna. Do you think in the days of Krishna, five thousand years ago, there were less enlightened people, more unenlightened people than there are today? It is exactly the same.
Time makes no difference! When you become enlightened, on what date, will not be a decisive factor. When you become enlightened, you become enlightened! You simply become aware. You are no more asleep. You remember, you recognize your reality, and you are in tune. Cars may be passing by, or bullock-carts -- do you think it makes any difference? Would Buddha have been more enlightened if cars' had been passing by in Bodhgaya and trains had been shrieking and aeroplanes had been rushing from one airport to another? What happened to Buddha in Bodhgaya twenty-five centuries ago would have been the same -- bullock-carts or cars or aeroplanes or spaceships make no difference. And the people who were unenlightened were as unenlightened as the people are today.
At THAT depth nothing ever changes, there is no evolution. Otherwise, Buddha will have to Come back to become more enlightened this time... and then there is no end. Then every time you become enlightened, after a few

centuries you have to come back and become more enlightened be-cause now more sophisticated enlightenment is available.
At the deepest core nothing is changing. Only on the periphery do things change.

OTHER TEACHERS, FOR INSTANCE, SRI AUROBINDO, TEACH EVOLUTION AS THE AIM OF THE WORLD...

These people appeal because you want some longing, ambition, desire, you want some passion, and these people supply you with it. Whatsoever is demanded is supplied. Because you want something to cling to, they give you spiritual commodities. You can't remain without desires, so you say, "Now I am no more interested in the world" -- and they give you other-worldly desires.
They say, "Okay, take this. Now worry about this. You have worried enough about the world -- now worry about meditation, now worry about enlightenment. You have competed enough to reach to Delhi, now forget about Delhi -- reach moksha, nirvana, paradise... but go on reaching!"
And you feel very happy -- a new toy has been given to you and you start playing with the new toy. Sooner or later you get fed up with that toy, then some other toy has to be given to you.
Just the other day, somebody had written a letter to me. In Germany, somebody has invented a new kind... far superior to enlightenment -- it is called 'transformation'. Now you have played with the word 'enlightenment' too long -- now somebody is bound to come and say, "That is nothing. Take

transformation. Enlightenment is simply enlightenment -- we transform! We take you to another, a new formation. Enlightenment means you remain the same and light comes to you. Transformation means you become totally new." Now this appeals. A new toy. Then somebody will come and will give some other word. People go on playing with words. Beware!
I really want to do work here. I don't want to give you any more toys -- I want to destroy all toys. It is going to be hard work. It is going to be painful. But if you can move with me just one step, I ask only one step: your dreams, your sleep, will have gone for ever... and then real life starts. Real life is with the whole. Unreal life is alone.

ARE THESE TEACHINGS WRONG? Sat Bodhi has asked.

They are not right or wrong -- they are simply illusory. You cannot call them wrong even. They are not right, they are not wrong -- they are simply illusory. They have nothing to do with truth. They have something to do with your mind. Your mind demands those things; somebody comes and supplies you. It is a con game.

The second question

Question 2
DOES ANYTHING OR ANYONE NEED CORRECTION? IT PUZZLES ME.

PREM TUSHEER, NOBODY NEEDS CORRECTION.
And who is going to correct? The moment it is said that somebody needs correction, sooner or later somebody is needed to dominate you, to manipulate you, to make a slave out of you.
That's why leaders down the ages have been calling and shouting from the housetops that everything needs to be corrected, everything needs to be changed? improved. If nothing needs to be corrected, they won't be leaders any more. They live on the idea that things need to be improved, revolutions have to be done -- then they are great leaders.
And nothing is ever improved, nothing can ever be improved. You can either be fast asleep or awake. And awakening is not a correction, remember. It is not correcting your sleep. If sleep is corrected that will mean a few more tranquillizers are injected in you so that you can sleep better. This is correction. New pillows, more comfortable; a new bed, more convenient; a better bedroom... these are corrections so you can remain asleep in a better way, so you can almost remain in a coma.
Sleep does not need correction. Awakening is not a correction in sleep -- it is simply dropping sleep. It is moving into another kind of reality, having a totally different kind of relationship with existence.
Moralists, politicians, puritans, priests, they are always after you, calling for correction. Everything needs to be corrected, every person needs to be corrected -- that is their power. The world is dominated by politicians because of it. They always go on finding what has to be corrected, and they always go on deluding you that now the correction can

be done. But there is only one way: if THEY are in power then the correction can be done.

First they convince you that the correction is needed; then naturally when you become convinced, the correction is needed. And why do you become convinced? Because you are suffering -- -suffering because of sleep, not because of immorality; suffering not because of sin, but because you are unconscious. And they come and they say, "This is why you are suffering. A better morality, a better code of conduct, better behaviour, a better character, and your suffering will disappear."

And you start correcting yourself, and you cannot correct -- you need help, you need a priest, a guide to guide you. You need a leader! First they convince you correction is needed, and then naturally they come by the back door with all the paraphernalia to correct you. You become slaves. That has been the trick down the ages. People have been dominated; people have been reduced into things. People have been condemned, people have been praised -- but all the same they have been dominated through condemnation, through praise.

This is the great conspiracy. I would like to tell you once and for all: there is no need for any correction. You are not to be improved upon. Then what is needed? Awakening is needed, not correction. Not better morality, not better ethical conduct -- no. Just consciousness. And with consciousness, morality comes of its own accord.

In deep sleep, unconscious, how can you correct yourself? At the most, you can have a little better dreams. Maybe not in black and white -- technicolour dreams, psychedelic

dreams, but you can only have better dreams in sleep. You cannot have reality in sleep.
I have heard:

It was a dark, cloudy night and the drunk staggered into the cemetery and fell into a hole which had been dug in preparation for a burial the following day. The drunk hiccupped and fell asleep.
Half an hour later another drunk swayed into the cemetery. He was singing loudly and his raucous voice woke up the drunk in the grave who suddenly started to yell that he was cold.
The singing drunk tottered to the edge of the grave and peered blurrily down at the complaining drunk. "It's no wonder you are cold," he shouted down to the drunk, "you have kicked all the soil off yourself!"

This is what has been going on. You are asleep, your leaders are asleep; you are asleep, your priests are asleep. The problem is not that the man has kicked all the soil off himself.... And if this other drunk starts helping, what do you think he will do? He will throw the soil on him again..."No wonder he is feeling cold!"
You need only one thing.
And corrections are millions, and still they never suffice. You put one thing right on this corner, and something else goes wrong on another -- because your sleep keeps a certain balance. Have you not watched? You stop smoking and then you start chewing gum. You stop one thing and you have to start another. And it is the same old game! YOU only go on changing things; you remain the same.

Corrections are millions. There is no end to them; you can go on correcting and Correcting and you will never be correct. You will never be right. You can put ALL the wrongs right, and you will find yourself still wrong -- because deep down you are still un.conscious, you don't know who you are.
The first and the only step is to know who you are, is to become aware.

Timothy was on holiday in Ireland and staying at a small country inn. One evening in the bar he was amazed by the following conversation: "That's a beautiful hat you've got there," said an old man to a young fellow who was standing next to him at the bar; "where did you buy it?"
"At O'Grady's," replied the young man.
"Why, I go there myself!" commented the old man. "You must be from around these parts then?"
"Aye. From Murphy Street."
"Gracious!" exclaimed the old man. "I live there too!"
"Quite amazing," commented Timothy to the barman. "that those two folk over there live in the same street and have only just met."
"Don't you believe it!" said the barman. "They're actually father and son but they're always too drunk to recognize each other."

No correction is needed, just awareness is needed. Become more alert. No character is needed, because all character is false if you are not conscious, and all character is a bondage if you are not conscious. And all character is nothing but chains -- it doesn't bring freedom. All morality

is hypocrisy -- if you are not aware, if you are not conscious.
So, to me, religion means only one thing: to be more conscious, to live more consciously.

DOES ANYONE OR ANYTHING NEED CORRECTION? IT PUZZLES ME.

It has puzzled everybody down the ages. Forget about correction. Put your total energy into awakening. There are only two ways to be: unconscious or conscious. Choose....

The third question

Question 3
"ENLIGHTENMENT IS MY TRUE NATURE; THERE IS NO NEED TO DO ANYTHING."
"ONLY WHEN EFFORT IS COMPLETELY EXHAUSTED AND ONE FEELS UTTERLY USELESS DOES GRACE COME."
WHAT IS ALL THIS? I AM CONFUSED. WHAT SHOULD I DO? SHOULD I CONTINUE WITH MEDITATION OR SHOULD I JUST SIT AND LET THINGS HAPPEN?
PLEASE GUIDE ME.

SHIV-PRIYANAND, IF YOU ARE CONFUSED then you will have tO continue meditations. Confusion is the illness: meditation is medicinal. Both the words -- meditation and medicine -- come from the same root. If you are confused, you will have to go on meditating. When you see the point

without any confusion, then there is no need. But meditation will prepare you, meditation will force you to see the point that there is no need to do anything. Only meditation can do that.

Just listening to me... I have told you that to be natural is to be enlightened. Now you think, "So, that is great! I can sit silently and do nothing." But can you really sit silently and do nothing? If you can really sit silently and do nothing, then this question would not have arisen. You would have sat and known and you would have bowed before me and thanked me. There would have been no question. You would have come dancing to me, not with a question and a confused mind.

If you can sit silently doing nothing, what else is needed That's what Buddha was doing under the Bodhi Tree -- sitting silently doing nothing... and then it happened.That's how it happened to me! That's how it always happens!

But not to do is not so easy. Because you have become so accustomed to doing something or other, even sitting will be a doing to you. You will have to force yourself in a yoga posture and you will sit strained, still, in control, holding, trying to sit silently and not do anything -- and boiling within, to do a thousand and one things, and thousands of thoughts will clamour around, will distract you.

Can you just sit and do nothing? That is the ultimate. That's what nirvana is, samadhi is.

It can happen; just listening to me also it can happen, but great intelligence is needed then. Then, simply, you have seen the point -- that to be natural is all. Then where is the confusion? From where can it come? Then what is the confusion? You have SEEN it, or you have not seen it. If

you WILL sit silently, you will walk silently, you will eat silently, you will talk silently. You will become a non-doer, you will become a natural being.

But if you have not seen it, then you will need a few more crazy things; you will have to go through them. Those meditations will force you to see the point. Either you see just by listening and sitting by my side, or you will have to see the hard way.

Buddha meditated for six years, and meditated intensely, totally. Then this realization arose in him: "What am I doing? Trees are perfectly happy, birds are perfectly happy -- what am I doing? And these trees are not meditating, and these birds have never thought about meditation, and they have not read Patanjali's Yoga Sutras, and they don't do yoga asanas and they don't chant any mantras. And the whole existence is so tremendously ecstatic! What am I doing standing on my head and fasting and all that nonsense?"

He SAW it, but six years it took for him to see this. And he was no ordinary man. He was tremendously intelligent. It took six years for him to see the point. But the moment he saw it, he relaxed under the Bodhi Tree. He fell asleep and the next morning he was awakened. Not only physically he opened his eyes -- spiritually his eyes were opened. Next morning when he opened his eyes, he was totally a different man -- the real man had arisen. And just a glimpse of the real man, says Ikkyu, and you are in love. And the moment he saw his real man, he started living a life of compassion and love. There was no other way now, no choice. He became a natural man.

So, if you feel confused, then go on meditating. Meditation is not for enlightenment: meditation is for confused people. Meditation does not lead you to enlightenment; it simply makes you fed up with your confusion. Just see the point: meditation is not a way to enlightenment -- it is just a way to get rid of confusion. And when there is no confusion, enlightenment comes of its own accord.

Meditation's work is negative. It takes things away from you. It does not give you anything; it simply goes on taking things away from you. Anger disappears, greed disappears, desire disappears, and you start losing whatsoever you had. You become every day poorer and poorer.

That's what Jesus means when he says: Blessed are those who are poor in spirit.

Anger is not there, greed is not there, ambition is not there. Slowly slowly, chunks of your being are cut from you. And one day suddenly nothing is there -- or, ONLY NOTHING IS THERE. That very moment, light penetrates. All those things greed, anger, passion, lust, hatred, ambition, ego -- they were hindering the path. They were not allowing the light to penetrate in you. They were functioning like a rock between you and God. All those removed... suddenly God enters into you and you enter into God.

If you understand me, there is no need for any meditation. But if you don't understand me... to understand me meditation will be needed. Then go on doing it.

I understand your confusion, your trouble. You can do it only if it leads to enlightenment. That's what your problem is. You have not said it so clearly, but that's exactly where the problem is. You can do it if I emphasize that it will lead you to enlightenment -- that I cannot do, because that is not

true. You want me to promise you so that you can go on doing meditation. You want me to hypnotize you, you want me to go on supporting your desires, your goals, that you want to become enlightened, that you want to become natural... now look at the whole absurdity of becoming natural! How can one become natural? NATURAL YOU ARE! All becoming will lead you towards unnatural structures. Becoming cannot bring you to being natural. Becoming means becoming unnatural.

Natural you are, but you want me to support you because you cannot sit silently. You cannot sit, really; you need something to think about, something to do. You want some goal. And if I take the goal away you ask, "Then why should I do meditation if it is not needed?" It is still needed. Needed, not for enlightenment -- needed just to destroy this constant restlessness in your mind.

It is like this: if you live in a room with closed doors the sun will not penetrate, although opening the door is not creating the sun. By opening the door you don't create the sun -- the sun is there. But by opening the door, you become available to the sun. Meditations are just like opening the door.

So right now if you sit, you will be sitting in confusion, and the confusion will grow more and more if you sit. You will gather it; it will become almost impossible to bear it. And you will have to go to the movie or to the radio or the TV or to the club -- you will have to go somewhere.

Meditations are cathartic. They throw all the rubbish that you contain inside. They simply cleanse you. They open the doors, they open the eyes -- the sun is there. Once you are available, it starts penetrating you.

Then you will never say, "I became natural." You will say, "I was natural. The problem was not how to become natural -- the problem was how not to go on becoming unnatural."

The fifth question

Question 4
YESTERDAY YOU SAID THAT THERE IS NO GOAL, NO PATH, NO ONE TO LEAD AND NO ONE TO FOLLOW. IS THIS STATEMENT A LIE AGAIN? WERE YOU KIDDING US YESTERDAY?

That's what I am doing every day. That's the only possible thing to do. ALL statements are lies. Truth remains unstated. Truth cannot be reduced to a statement, it cannot be reduced to a formula. It is vast! How can you reduce it to a statement? The moment you state anything about truth, the very expression becomes a barrier. Words cling around truth like chains.
Truth can be transferred only in silence. So those who really listen me, they don't listen to what I say -- they listen to what I am. They listen to the gaps, they listen to the intervals. Words are not important, but there are small gaps between words and the meeting between you and me happens in those gaps.
Those gaps are of meditation. Slowly slowly, words move on the periphery and my meeting, my communion with you becomes the center phenomenon. Words are there, just distant, on the periphery. Silence starts happening.
If you fall silent listening to me, then you have listened to me. If listening to me your mind stops and there are

moments when there are no thoughts, all is still and quiet, then you have been listening to me.
Hearing me is one thing; listening to me is quite another. Those who come near to me for the first time, they hear. And those who stay with me for a longer time, slowly slowly the transformation happens. Hearing starts changing into listening.
Listening is non-verbal. Then my presence is listened to -- then something is bridged between me and you. Then my heart and yom heart start beating together in one rhythm. Then it is a song, a dance of energies.
This is what in the East is called SATSANG -- to be in the presence of the master. It is not a verbal communication at all. Then why do I go on speaking? Why can't I sit silently here? That much silence you will not be able to absorb. You can absorb it only in homeopathic doses, only once in a while.
And my words help. They don't state the truth, but they help, they indicate; they are fingers pointing to the moon. They are not the moon themselves, just fingers pointing to the moon, arrows. Don't be obsessed by the fingers, don't start clinging to the fingers, don't start worshipping the fingers -- because that is how you will miss the moon. Forget the fingers and look at the moon.
That moon is silence, utter silence, where not even a single word has ever been uttered.
You have that space inside you. I have become one with it; you are not one with it. But once in a while, moving with me, flowing with me, hearing my words, listening to my silences, once in a while it happens. And those moments are of grace. In those moments you have the first taste of

God. Slowly slowly, you will become more and more capable. That's why I go on speaking.

And then new people are always coming. For them I have to speak. For the older ones, slowly slowly they will not be bothered by my words. Hearing will disappear completely. They will listen to my words just as they listen to the sound of a waterfall They will not search for any meaning in them. They will not search for any truth in them. They will not search even for any coherence in them. They will not be constantly looking into consistency, contradiction, logic, illogic -- no, all these things by and by disappear. They will listen to my words as they listen to the songs of the birds, or the wind passing through the pine trees. You don't ask what the meaning is. You simply listen... and in that listening you become that sound passing through the pine trees, you become that wind.

Whatsoever I say is a device so it is a lie. Truth has never been said, cannot be said. Truth is unutterable. But you can listen to it. It is unutterable, it can't be said, but it can be listened to.

Let me repeat: it cannot be uttered, but it can be listened to. You can catch hold of it -- in silence, in love, in communion. I am not able to say it, but you are able to listen to it. Hence this device of talking to you every morning, year in, year out. This is just a waterfall... listen to it, don't remain just hearing.

And I am so contradictory by arrangement. I manage it, because if I am very consistent, you will never be able to listen to me, you will go on hearing me. I am so contradictory -- sooner or later you are tired. You say, "What is the point? because this man is going to say one

thing this morning and tomorrow he is going to contradict it." Seeing it happening again and again.... You will cling to my statement and then tomorrow I contradict it, I have to contradict it. Whenever I see that somebody is clinging somewhere to any of my statements, I have to contradict it immediately -- to relieve him of the burden, to relieve him of his clinging, to relieve him of the words that he has accumulated inside himself.

So I will go on, zigzag, contradicting myself a thousand and one times. Slowly slowly, the understanding dawns on you that there is no point in clinging to any words of this man, there is no need to bother about what he says. But by that time you have fallen in love with me. By that time you are in a totally different kind of relationship with me than you have ever been with anybody else. By that time, you have started enjoying my presence. By that time you have started imbibing me. By that time you have started feeling the nourishment. Now you don't care what I say: now you care more that I am. Then listening has started.

And you will understand me only by listening. You will understand me only when you have forgotten all about understanding what I am saying. All statements are lies. Lao Tzu is true. He says: Tao cannot be said, and the moment you say it you have betrayed it. He is absolutely true.

Truth is so infinite and words are so finite. Only when you have something infinite in you... silence is infinite, unbounded -- it can contain truth. Love is infinite, unbounded -- it can contain truth. Trust is infinite, unbounded -- it can contain truth.

Be natural, spontaneous here with me. Be in the moment, as if all time and space has disappeared, as if the whole world has stopped. The mind has stopped... and suddenly there is truth in all its radiance, grandeur, splendour.
It is here, right this moment. If you have ears, hear it. If you have eyes, see it. And if you cannot see it, and if you cannot hear it, then don't go on clinging unnecessarily here. I am in a hurry -- I don't want any weeds here. I will find every possible means and ways to drop people who are just sitting there like rocks. Either throb with me, or get lost. Either be with me, or don't be here. Because I MEAN to do business!

The last question

Question 5
I SEE I DON'T TRUST LIFE ONE HUNDRED PERCENT. NOTHING FEELS POSSIBLE UNLESS I DO. THERE ARE MOMENTS WHEN TRUST HAPPENS, BUT WHAT AM I SUPPOSED TO DO AT OTHER TIMES WHEN I DON'T FEEL IT? PRETENDING TRUST SEEMS EVEN WORSE. LIVING IN FEAR FEELS NO GOOD EITHER.

Rupa, that's how we go on creating new goals. I go on taking goals from you and you go on creating new goals. Now one hundred percent trust -- now that becomes the goal. Ninety-nine percent and you are worried.
Can't you simply be as you are? Why bother about one hundred percent trust? Trying to be one hundred percent

when you are not is bound to create hypocrisy. You will become artificial, you will become unnatural.
And do you know what one hundred percent trust means? One hundred percent trust means trusting even in your mistrust -- that's what one hundred percent trust means. If there is a moment of untrust, you trust that moment too! What can you do? One moment you trust me, good; another moment you don't trust me, good. This is one hundred percent trust. When ALL is good it is one hundred percent trust.
Now you are again trying to create trouble and anxiety for yourself. One moment you trust me -- good, you feel very good. Then another moment comes distrust -- now you are worried, now somehow you have to change this distrust into trust. Now you are again starting a new ladder.
Now you will compare: "Somebody has one hundred percent trust -- this moment never comes to him. And somebody has even less trust than me" -- and you are becoming part of a hierarchy, you have started comparing. And you are creating ambition and fever. And when it does not happen, what are you going to do? And anything DONE by you will be unnatural. So you will become artificial: when it is not there you will pretend. You will at least believe that it is there -- at least on the surface. You will become afraid of going deep into yourself, because if you go deep into yourself you will know that it is not there.
One hundred percent trust means: Accept life whatsoever it brings -- trust, mistrust, love, hate, God, Devil, good, bad. You don't try to change anything, don't try to correct anything. Be in a let-go -- that is one hundred percent trust.

And let me remind you again, otherwise next day Rupa will be here saying, "I can allow let-go sometimes, but sometimes it doesn't happen. The let-go is not one hundred percent." LET-GO AGAIN MEANS THE SAME: when it happens, it happens; when it doesn't happen, it doesn't happen. You are not supposed to do a thing.

Do anything and you become artificial -- and people have become so artificial. It is very rare, very rare, to see even a small part in a person which is not artificial. And it has all happened, this calamity has happened, because you are such a great improver -- continuously improving upon yourself, correcting and correcting. From your very childhood your parents were correcting you, then your teachers were correcting you, then your professors were correcting you, your priests were correcting you -- the whole society has just been correcting you. And, naturally, after twenty-five years of correction by everybody, you yourself become a great correcter. Then you start correcting yourself.

In fact, you are allowed to leave the university only hen you start doing the work of the parents and the teachers and the professors and the priest on your own -- then they allow. Then they say, "Right, now there is no danger. This man will do whatsoever we were doing, and will do it far better because he will know from the inside, he will know the inside story."

Have you not observed it? Sometimes doing something, suddenly you hear your mother's voice: "Don't do it!" If you have not heard it, try to hear, and you will find your mother still saying, "Don't do it!" ACTUALLY your mother's voice you can hear, or your father's, saying, "This

is wrong. This is not the way to do the thing. Correct it!" Or your teachers correcting. They have created such a rift in you that you have become two.
This WHOLE society exists in a kind of schizophrenia. Every person is split. This society has tried the trick of divide and rule. It has divided every person into two: the correcter and the one who has to be corrected. So everybody has become like a small student and the headmaster -- both are there! And the headmaster with the cane shouting and threatening, and the small child always being corrected. And of course the small child also takes revenge. Whenever the headmaster is not looking at the child, it does something -- at least it can show his tongue or laugh or joke. Or there are moments when the small child will take possession of you and will force you to do something that you never wanted to do, and will make you repent. It always says, "Yes, sir," but it never means it. It says, "Because I am afraid I am saying yes, but I will show you."
This constant conflict goes on within you. And then everything becomes false, pseudo, phony.
I have heard:

Groom: "Would you be very annoyed with me if I confess that all my upper teeth are false?"
Bride: "Not at all, darling. At least I can now relax and take off my wig, inflatable bra, glass eye and artificial leg."

Now what is left? Just watch what you are carrying around yourself, what you think is your personality. What is it?

An American tourist, visiting England, had just enjoyed a delicious dinner in a Winchester restaurant.
"Would you like coffee, sir?" inquired a waiter.
"Certainly," replied the American.
"Cream or milk?"
"Neither," said the American firmly. "Just give me what I'm used to back home: a pasteurized blend of water, corn syrup solids, vegetable oil, sodium caseinate, carrageenan, guargum, disodium phosphate, polysorbate 60, sorbitan monostearate, potassium sorbate, and artificial colour."

Now what is left? Slowly slowly, everything becomes false, artificial, synthetic, plastic. Then you lose the taste of life. And when you lose the taste of life, you lose contact with God. When you become inauthentic, you become uprooted.

Please don't try anything upon yourself Stop trying. Let things be. Let things be as they are. They are utterly beautiful. All ugliness is created by you. Yes, sometimes mistrust is perfectly beautiful. Sometimes doubt is good; it protects you from many foolishnesses. It protects you from gullibility. Sometimes trust is good, sometimes no trust is good. But whatsoever the case, THIS I call one hundred percent trust -- that you always say, "Good, so this is the thing in this moment. So this moment God wants me to be trustful and this moment God wants me to be doubtful." Leave it to God, and you simply be at the receptive end, a receptacle, and you will be surprised. Life will start happening to you and God will start happening to you. But we are trained very deep down from the childhood to be false, to be untrue, to be formal.

An Englishwoman and her young son were travelling in a taxi in New York. As the taxi passed a particularly seedy part of the city, the small boy was fascinated by the garishly made-up ladies who were walking along the streets accosting some of the male passers-by.
"What are those ladies doing?" asked the boy.
His mother blushed and said, somewhat embarrassed, "I expect they are lost and are asking people for directions."
The taxi driver overheard this, and said in a loud voice, "Why don'tcha tell the boy the truth -- in udda woids they're prostitutes."
The woman blushed even deeper red, and her son asked, "What are p... p... pros... what the driver said? Are they like other women? Do they have children?"
"Of course," replied the mother. "That's where New York taxi drivers come from."

Truth is not accepted anywhere. People are annoyed with truth. False pretensions are very very acceptable. We have lived in lies so long that truth simply annoys. It is not just an accident that Socrates is poisoned -- his only sin was that he was trying to make people aware of the truth. His sin was nothing else. He was a simple, innocent man, harmless, utterly harmless. He did not harm anybody in any way, but still Athens was angry. Why were they angry? He was trying to make people feel uneasy about their lies. He was trying to force them to see the truth.
Whosoever tries to make you aware of the truth is going to be thought an enemy by the society. The society lives in lies, it depends on lies.

I am not here to help in your lies. I can't say to you to be one hundred percent in trust or at least the way you mean by one hundred percent. Then what will happen to those moments when you can't trust? What will you do? You will simply cover them up. You will pretend that they are not there. You will throw them into the unconscious, in the basement of your being, and will never look there. And they will accumulate there and one day they will explode. No, that is not to be done. When distrust comes, allow it to come, and know that it is there. Accept it. It must have some meaning. If it is there, it must have some meaning. It is like a thorn in the rosebush -- not all are roses, a few thorns are there. They protect the roses. There must be some deep harmony between the thorn and the rose; so is there between trust and untrust. Accept the harmony of polarities. This I call one hundred percent trust -- from my side. Trust everything that happens. Mistrust is included, doubt is included, nothing is excluded.

I teach you totality in life. And sometimes when you are not total, that too is included in totality. Accept that too. And this will be a liberation. Then there will be no more creation of chains, no more creation of lies, no more repressions. And a man who is not repressed is bound to have the glimpse of the real man.

One glimpse of the real man, and Ikkyu is right, you are in love.

Take It Easy, Vol 1

Chapter #7

Chapter title: The Whiskers of the Pebble

17 April 1978 am in Buddha Hall

IF IT RAIN, LET IT RAIN;
IF IT RAIN NOT, LET IT NOT RAIN;
BUT EVEN SHOULD IT NOT RAIN,
YOU MUST TRAVEL
WITH WET SLEEVES.

LOOK AT THE CHERRY BLOSSOMS!
THEIR COLOUR AND SCENT FALL WITH THEM,
ARE GONE FOR EVER,
YET MINDLESS
THE SPRING COMES AGAIN.

BUDDHISM
IS THE SHAVED PART OF THE SAUCEPAN,
THE WHISKERS OF THE PEBBLE,
THE SOUND THAT ACCOMPANIES
THE BAMBOOS IN THE PICTURE.

THE PUPPET-PLAYER HANGS THEM
ROUND HIS NECK, NOT HIS HEART;
HE CAN TAKE OUT A DEVIL,
HE CAN TAKE OUT A BUDDHA.

IF HE SAYS,
"THERE IS NOTHING SPECIAL ABOUT IT,"
ALREADY HE HAS TRANSGRESSED,
AND CAN SAY NOTHING ELSE,
THIS DARUMA IKKYU.

WHAT IS RELIGION? It is not the howling of the wolves at the moon, but that's what it has become to the masses. If the masses are right, then animals have a great religious sense -- wolves howling, dogs barking at the moon, at the distant, at the faraway.

Paul Tillich has defined religion as the ultimate concern. It is exactly the opposite: it is the immediate concern, not the ultimate concern. In fact, the immediate is the only ultimate there is.

Religion is not a desire for the distant, a curiosity for the faraway. It is an inquiry into one's own being.

That's why Buddhism is not concerned with God at all. It is concerned with you, with your reality. It's whole process is like peeling an onion. Buddhism continues to peel your reality; layer upon layer, it goes on destroying the illusions, the dreams. And just as happens when you peel an onion, ultimately only nothing is left in your hands.

That nothing is the source of all. Out of that nothing all arises and slowly slowly disappears back into that nothing. Now physicists are coming very close to it. They call that nothing 'the black hole' -- matter disappears into black holes, is utterly annihilated, becomes nothing. Now, after black holes, there is talk in scientific circles about white holes too. Out of white holes, matter arises. It seems black holes and white holes are just two aspects of the same reality -- like a door. On one side of the door is written 'Entrance'; the other side of the same door is called the 'Exit'.

When things appear out of the womb of nothingness, the door is called the white hole -- white because it gives birth, white because life comes out of it. By calling it white we are appreciating it, we are valuing it. One day every-thing disappears back into the same door -- then we call it black. We have always called death black. Man has always been afraid of the black, of the dark, of death.

But it is the same reality! From one side it is 'black hole', from the other side it is 'white hole'. Buddha calls it SHUNYATA.

There is every possibility that modern physics will come every day more and more close to Buddha. It has to come. It has to recognize Buddha's insight into reality, because nobody else ever dared to call nothingness the source of all. How did Buddha stumble upon the fact? He was not a physicist. He was not working into the deepest reality of matter, but he was working into the deepest reality of his own psychology.

You have to be reminded of that also: Buddhism is not a metaphysics. Metaphysics is always a concern with the ultimate. 'Meta' means beyond -- beyond physics, beyond that which can be seen; beyond the earth, beyond the visible, the tangible, the sensuous. Metaphysics means always the faraway, the distant reality, the God.

Buddhism is basically purely a psychology; it is not concerned with metaphysics. Its concern is with the reality of the mind, how the mind functions, what constitutes the mind. And it goes on penetrating deeper into the layers of the mind, and finally comes to the realization that deepest, at the bottom core, there is nothingness.

Buddha was not believed by people, because who can believe in nothingness? Who wants nothingness in the first place? Modern physics is also puzzling people, driving them crazy. But reality is as it is; whether you like it or not is not the question. Your liking or not liking is not going to change it. Your liking and disliking can only keep you in illusions. Reality has to be seen as it is. And to be capable of seeing that is all that is needed to become religious: the courage to see reality in its naked truth, in its nakedness, undisguised, uncovered, undressed.

And once you have seen reality as it is, once you have had a glimpse of the real man, a great transformation happens of its own accord -- that very insight transforms you, transmutes you. You are neVer again the same, because all illusions disappear. Seeing the reality, how can you continue to delude yourself? How can you continue to dream? How can you continue in your prejudices? How can you go on keeping false opinions? How can you carry on with doctrines and philosophies and scriptures? Seeing the reality, all simply disappears, only reality is there. And to be with that reality is liberation.

Jesus is right when he says: Truth liberates. Truth is liberation. There is every possibility that Jesus learnt the secrets of the truth through Buddhist masters. There is every possibility that before he started his work in Israel, he was in India, in Nalanda, with Buddhist masters. Nalanda was one of the most ancient Buddhafields, a great university of monks. Never before and never after has something like that ever existed again.

I am hoping to create something like that again, on a wider scale, a bigger scale. Nalanda was a great experiment, an

experiment with truth, an experiment to see truth as it is. Ten thousand monks continuously meditated, worked, penetrated, with no prejudices, with no a priori ideas. They were not bent upon proving anything; they were REAL seekers.

The unreal seeker is one who is bent upon proving something from the very beginning. The unreal seeker is one who, says, "I am in search of God" -- one thing he has accepted, that God exists. Without knowing? If he knows, then why search? If you don't know, then how can you search for God? Who knows? -- God may exist, may not exist. The search is already based on an a priori belief.

In Nalanda, those ten thousand monks were not searching for God, they were not searching for any heaven. They were not searching in reality for something a priori. They were simply searching into their own being with no idea of what they were searching for. Their search was pure. They were just LOOKING into reality... to see what is there. And because they were not preoccupied by any idea, they stumbled into nothingness, they came to know nothingness. If you are preoccupied by some idea, then you are bound to create the illusion of your own idea in that nothingness, and that nothingness is capable of supporting any idea. Any dream that you are carrying in you can be projected on the screen of nothingness. If you are searching for Krishna, YOU WITH find him, and it will be just a projection. If you are searching for a Jewish God, you will find. If you are searching for a Hindu God, you will find. Whatsoever you search for you WILL find, but it will not be truth and it will not liberate you. It will be your imagination.

Remember, this is one of the most important things in life, that if you start a search with a fixed idea, a fixed attitude, you are bound to find it -- and then there is a vicious circle. When you find it you think, "Of course, it is because I have found it." Then it enhances your belief even more, then you start finding it more, and so on and so forth... it becomes a vicious circle. The more you believe, the more you find it; the more you find it, the more you believe. And you go on pouring reality into a dream, and one can go on wasting lives together.

Search without any idea -- that is Buddha's message. Look, just clean your eyes and look. Don't look for some-thing in particular, just look, a pure look into things, into the suchness of things. The eyes have to be clean and pure, otherwise they can project; even a small particle of dust and it will show on the screen of nothingness. Just a little liking, disliking, a little choice, and you will create reality. Buddha's approach is such an absolute experiment -- simple once you understand, not complicated. But if you don't understand, you can go on deluding yourself.

There is every possibility Jesus lived in Nalanda. That's why in the New Testament his whole life is not accounted for. You see him when he was nearabout twelve, once he is mentioned, and then you see him when he is thirty. Eighteen years are missing in the New Testament story of Jesus. Where was he for these eighteen years? What was he doing? Why are those days not accounted for? It seems to be a big gap. And in a small life -- thirty-three years only he lived. More than half his life is missing.

The story is fragmentary; something consciously, deliberately has been dropped. It is impossible that those

who were writing the story would not have become aware of the fact that eighteen years are simply missing -- and the MOST important years. Because up to twelve a child is a child. When at thirty he suddenly appears with John the Baptist, he is already a mature man, enlightened, arrived, a SIDDHA -- one who has known, one who has seen, accomplished, attained. The painting is complete.

The three years that are related in the Bible story are just about his work on others -- but what about his work upon himself? Where did he meditate? With whom? What was he doing? How did he become what he became? The most important years are missing. And by the thirty-third year he is crucified. So only three years' story is available really. First his birth story; then he is seen arguing with the rabbis in the temple of Jerusalem when he is twelve; and then these three years. The most important part, his preparation, his work upon himself, seems to be deliberately dropped. But his teaching in those three years is ample proof that he must have come in contact with Buddhist groups.

He had travelled to India, there are ample proofs; he had lived in India, about that too there are ample proofs. And whatsoever he is saying in those three years time, his ministry, is absolutely in tune with Buddha. Of course, he is translating it into Jewish terms -- he talks about love, about compassion. The Jewish God was not a God of love, not at all -- a very jealous God, a very angry God; ready to punish, ready to destroy. He was not at all a God of love! From where did this idea of a God of love arise in Jesus? He must have come in contact with people who had worked hard and had come to know that when one becomes enlightened, one's whole energy becomes love energy.

And if this happens to man, then this must be so about the ultimate reality too. God can only be love.
And then Jesus talks about if somebody slaps you on one cheek -- give him the other cheek too. That is an utterly Buddhist approach: Forgive! That too was not a Jewish concept at all. If somebody throws a brick at you you have to throw a rock at him -- that was the Jewish approach, tit for tat. If somebody has destroyed somebody's one eye, both his eyes have to be destroyed -- justice, not compassion.
Jesus brings compassion. Instead of justice he brings the value of love.
And Jewish ideas were much too moralistic -- those Ten Commandments have been haunting the Jewish mind since then; thirty-five centuries have passed. Jesus brings a new Commandment. He says: I give you a new Commandment -- just as I have loved you, you love everybody else. Love is a new Commandment. But that is the flavour of Buddha. Remember again, Ikkyu says: One glimpse of the real man, and you are in love. You are love.
The Buddhist approach has been to look into reality without any idea so that reality can reveal itself. Allow reality to reveal itself; don't enforce anything upon it. All other religions have been enforcing something or other -- hence they go on missing. Their work becomes metaphysical; in fact, their work becomes a kind of autohypnosis. Buddhism de-hypnotizes man. Buddha's work is de-hypnosis: how to drop all kinds of hypnosis, all kinds of suggestions given by the society, by the people. And when you are utterly silent, with no conditioning, truth becomes known. That truth liberates.

Now the sutras:

IF IT RAIN, LET IT RAIN;
IF IT RAIN NOT, LET IT NOT RAIN;
BUT EVEN SHOULD IT NOT RAIN,
YOU MUST TRAVEL
WITH WET SLEEVES.

ONE VERY PRECIOUS WORD in Buddha s approach towards life is SAMATA. SAMATA means equanimity, equilibrium, balance, choicelessness. Don't move to the extremes, avoid extremes. Pain and pleasure are two extremes -- don't choose. Don't avoid either and don't cling to either. Just remain in the middle of it, watching, looking at it, unattached.

Pain comes, let it come -- you just be a watchful consciousness. You just be awareness. There is a headache, you just watch it. Don't say no to it, don't start fighting with it; don't deny it, don't avoid it. Don't try to engage yourself somewhere else so you are distracted from it. Let it be there: you simply watch. And in watching it, a great revolution happens.

If you can watch it without like and dislike, suddenly it is there but you are out of it, you are no more in it. You are standing there unbridged to it. Choicelessness unbridges you from all kinds of moods, from all kinds of minds. That IS SAMATA.

Pleasure comes, let it come. Don't cling to it. Don't say, "I would like to have you for ever and ever." If you cling to pleasure, then you will avoid pain. And don't go to the

other extreme: don't start denying pleasure, don't start escaping from pleasure, because that is the same. If you start escaping from pleasure, you will start clinging to pain. That's what ascetics do.
The indulgent person clings to pleasure, avoids pain. And the ascetic person avoids pleasure and clings to pain. Both approaches are wrong; in both you lose balance. Buddhism is neither indulgence nor asceticism. It does not teach ANYTHING -- it simply says WATCH!
And that's what Jesus goes on repeating again and again: Watch! Be watchful! Keep alert, keep awake.

You try it! This is an experiment in psychology -- nothing to do with God. And you will be surprised and immensely benefitted. The day you can see that you are neither pain nor pleasure is a great day, is the greatest day -- because from then onwards things will be different.

IF IT RAIN, LET IT RAIN...

If there is pain, let it be so.

IF IT RAIN NOT, LET IT RAIN NOT...

If there is no pain, let it be so. If there is pleasure, let it be so. But you don't get identified with anything.

BUT EVEN SHOULD IT NOT RAIN,
YOU MUST TRAVEL
WITH WET SLEEVES.

But remember one thing: even if your life has been of convenience, comfort, pleasure, and there have not been great pains, great miseries, then too YOU MUST TRAVEL WITH WET SLEEVES. Why? Because still you will become old, still you will have to die one day. So one can live a very pleasant life, but old age is coming, and death is coming. Death cannot be avoided; there is no way to escape from it; it is inevitable. So whether you lived a painful life or you lived a pleasant life will not make much difference when death comes. And death is coming.
Death has come the day you were born. In the very idea of birth, death has entered in you.
I have heard a very beautiful anecdote about one of the most famous Zen masters, Bankei:

Bankei had a terrible fear of death from his earliest age. When he was a small child, his mother created the fear of death in him. He says that at the age of three, his mother, as a punishment, constantly frightened him with death. Not only that: sometimes, because Bankei had committed something which was not right, she pretended that she had become dead. She would lie down with closed eyes and stop her breath, and the small child would cry and weep around her and would call her, "Come back! And I will never do such a thing again." Only then would she start breathing.
So from the very childhood the fear of death had entered into him. He was constantly afraid. Maybe that's why when he was young he became interested in Zen -- because Zen people say there is no death. He entered a monastery and way overdid the austerities. Whatsoever was said, he

overdid it, out of the fear of death. He wanted to see that there is no death; he wanted to overcome death, he wanted to conquer it. He practised za-zen sitting for such long periods at a time that the places where he sat became covered with sores and boils. He became so ill, he nearly lost his life! Then he withdrew for a few months to recuperate.

It was during a feverish period of his convalescence that he had his first satori. And this consisted of an instantaneous realization that he could not die for the simple reason that he had NEVER BEEN BORN! The crux of the matter was that he had never been born.

Now, Bankei knew as well as you know and everybody knows that his body emerged from his mother's womb, that his body had been born. Yet he realized that HE had never been born.

With the idea of birth, the idea of death arises. They go together, aspects of the same coin. Unless you get rid of the idea of birth, you will not get rid of the idea of death.

That's why Zen people insist: Go deep into your being and see your face that you had before birth. If you can have one small glimpse of that original face which you had be-fore birth, then death has disappeared. Attached to birth you are going to die -- don't be attached to birth, then you need not be afraid of death. Watch birth and you will be able to watch death too.

And the greatest experience of life is to die watching death. But you have to prepare for it. If you Cannot even watch a headache, if you cannot even watch a small pain in the stomach, if you cannot watch these small things, you will not be able to watch death.

Buddhism says: Watch! Let every moment of life be-come an eXperience in watchfulness -- pain, pleasure, every-thing; love, hate, everything; good, bad, everything. Go on watching. Let one taste spread on your being: the taste of watchfulness, and SAMATA arises out of it. One becomes utterly balanced in the middle of the polarities.
In that balancing... just like a tight-rope walker walks balanced on the tight-rope. He remains in the middle, does not lean to the left or to the right; or whenever he finds himself leaning to one side, he immediately balances him-self. Between pain and pleasure, day and night, birth and death, go on balancing... and then that very balancing will give you an insight of the reality you are.
That reality has never been born. This body has been born, this body is going to die....

Another Zen master, Bokoju, was asked by a man... Bokoju was ill, old, just on the verge of death, and this stranger came and asked, "Master, where will you be when you are dead?"
And Bokoju opened his eyes and said, "I will be in the grave! All my four limbs raised towards the sky."

A strange answer. And you will miss the point if I don't remind you. When Bokoju is saying, "I will be Lying in my grave with all my four limbs raised to the sky," what is he actually saying? He is saying, "The body will be in the grave and I will be watching it lying in the grave with four limbs raised to the sky. I will still be watching, I will still be a watcher. I have always been a watcher. The body was born and I was watching. The body became young and I

was watching. And the body became old and I was watching. And one day it will die and I will be watching. I am my watchfulness."

This Buddha calls SAMASATI -- right awareness.

IF IT RAIN, LET IT RAIN;
IF IT RAIN NOT, LET IT NOT RAIN;
BUT EVEN SHOULD IT NOT RAIN,
YOU MUST TRAVEL
WITH WET SLEEVES.

So don't be deceived by your comfortable, convenient life -- because death is coming to disrupt all, to destroy all. Prepare yourself!
And the only preparation is balance.

LOOK AT THE CHERRY BLOSSOMS!
THEIR COLOUR AND SCENT FALL WITH THEM,
ARE GONE FOR EVER,
YET MINDLESS
THE SPRING COMES AGAIN.

LIFE REPEATS ITSELF MINDLESSLY -- unless you become mindful, it will go on repeating like a wheel. That's why Buddhists call it the wheel of life and death -- the wheel of time. It moves like a wheel: birth is followed by death, death is followed by birth; love is followed by hate, hate is followed by love; success is followed by failure, failure is followed by success. Just sec!

If you can watch just for a few days, you will see a pattern emerging, a wheel pattern. One day, a fine morning, you are feeling so good and so happy, and another day you are so dull, so dead that you start thinking of committing suicide. And just the other day you were so full of life, so blissful that you were feeling thankful to God that you were in a mood of deep gratefulness, and today there is great complaint and you don't see the point why one should go on living. And tomorrow again that blissful moment will come. The cherry blossoms will come again, and there will be fragrance and the singing of birds, and the sunlit days... and AGAIN the cloudy days, and the dark nights of the soul. And it goes on and on, but you don't see the pattern. Once you see the pattern, you can get out of it. Once you see the pattern, that it goes on and on mindlessly, it does not need you.... People ordinarily think that when they are angry, somebody has created the anger in them. That is utterly wrong! Even if you were alone and there was nobody, you would have been angry in that moment. That has something to do with your inner wheel, with your inner periodicity, inner rhythm -- it has nothing to do with somebody outside.

The outside is just an excuse, because it is so ugly to think, "I am creating my anger myself." The excuse feels good, it relieves you of a burden. Then some day, meeting a friend, you feel so happy and you think, "The coming of the friend has made me so happy" -- that too is false. Even if you were sitting alone in that moment, you would have been happy.

That is one of the great realizations that comes to people who move into isolation for a few days. That's a good

meditation, to move into isolation for a few weeks and just to be alone for a few weeks. You will be surprised! Out of nowhere... one day you are feeling good -- nobody is there and nobody has done anything to you. And one day you are feeling so bad. One day you are dancing, another day you are crying. And then you can see that you create your own states.

Once this is seen you stop throwing responsibilities on others and life becomes a different life. Otherwise, we are all throwing our responsibilities on others. We are making others feel guilty: "It is because of you that I am angry or sad." And naturally the others have to accept it because they are doing the same thing themselves. And they have to accept it for another reason too, because sometimes they are praised because they make people happy too.

Once you know that you can't make anybody happy, you have never made anybody happy, and nobody can make you happy and nobody can make you unhappy -- once this insight has become settled in your heart, you will never be throwing responsibility on anybody. All struggle, futile struggle, disappears. Then you know that you have an inner wheel that goes on moving. Sometimes one spoke is on top, sometimes another spoke comes on top.

And it moves MINDLESSLY, remember. So the only way to get out of it is mindfulness. It is a robot; it is a mechanical thing; it is an automaton. So ALL meditations are nothing but de-automatization. All the processes that have become automatic in you have to be de-automatized. Anything that de-automatizes helps immensely.

For example, you walk at a certain pace. Buddha told his disciples: Walk slowly; change the pace. Just walk very

slowly. And suddenly you will be surprised: if you walk slowly, you become aware of your walking. In fact, you can walk slowly only if you remain aware. The moment you lose awareness, you will gather speed; then you will become again an automaton.
Buddha's meditations are to make you aware about life's activities. Eating, eat with full awareness; chew with awareness of what you are doing. Walking, each single step has to be taken with full awareness of what is happening, what you are doing. Not verbally! but there has to be a consciousness behind: "I am raising my left foot" -- not that you have to repeat it, "I am raising my left foot." That is stupid. There is no need to repeat it. But you can watch it: "I am chewing. I am standing under the shower. The water is cool. It is too hot and the body is perspiring." Not that you have repeat these words: you have just to be watchful. Then slowly slowly a new integration happens in you, a mindfulness arises. That mindfulness can take you out of the wheel -- nothing else.

LOOK AT THE CHERRY BLOSSOMS!
THEIR COLOUR AND SCENT FALL WITH THEM,
ARE GONE FOR EVER,
YET MINDLESS
THE SPRING COMES AGAIN.

And how many times has it not happened to you? You had fallen in love with a woman or with a man, and then there was great frustration and great misery, and you suffered and there was anguish, and you thought you were finished for ever -- never again! And after just a few days, again the

spring comes, again you are feeling love blossoming in you, again you are falling into the same rut and routine. Again you are saying the same stupid things to another woman. Again you are whispering those sweet nothings, and you are hearing those sweet nothings. And again you are in a dreamworld, and you have completely forgotten the old experience.

And this will happen again and again! The spring goes on coming. Don't think you are very much different from a cherry tree. You are angry -- and this is so about all your moods -- you are angry and you feel the fire of it and the poison of it and the destructiveness of it, and you suffer. And you decide, "No more again. It is ugly and it is foolish and it is a sheer wastage of energy. So why should I be in anger again?" And you decide, and you decide very strongly, "This is the last time. Now I am going to avoid." And one day, mindlessly, it comes again. Just a small thing triggers it, and you are again on fire, again red, again doing destructive things. And later on you will remember. You will become mindful, but always later on. Then it is of no sense, no meaning. It is impotent.

Mindfulness means in the moment. Everybody is wise when the moment has passed, remember this. Really wise are those who are wise in the moment. When something is happening -- you are sad -- this is the moment to become so watchful that you are unbridged from sadness, that you are disconnected from sadness; that sadness is there, you are here, and there is no connection. You are no more identified. You are simply seeing it.

You are not sad, you are the seer. Then you are wise.

When sadness has gone, then you think, "It was not good to become sad. It was so trivial, so foolish; there was no meaning in it. Next time I am not going to become so sad. There is no point." But you will become sad again because awareness can be practised only in the moment. This repentance is not on the right track.

Everybody repents, and things go on happening the same way they have always been happening. There is such a vicious circle that sometimes you think you are doing the opposite and you are not really doing the opposite but the same thing.

An angry person can decide, "I will never be angry," and can go on repressing anger. Then by repressing anger, one day he has so much anger that it is uncontrollable, it explodes. If he had not repressed, he may not have been so angry. Now he is more angry because he tried not to be angry.

And man moves in such a mindless way that you cannot imagine. Just the other day I was reading a story by Raymond M. Smullyan:

Once upon a time there was a hippy. His philosophy of life was that one should NOT amount to something. More specifically, he believed that the three greatest evils which can befall a man are: acquisition of fame, acquisition of wealth, acquisition of prestige. His parents always insisted that he SHOULD amount to something. For years and years they pleaded, cajoled, threatened, argued, and did everything in their power to rid him of this 'childish' notion that one should not amount to something. But the hippy

was as adamant and stubborn as his parents -- he simply refused to amount to anything.

He was not content that just HE should not amount to something -- others too needed salvation. And because he knew the secret of salvation he became a great missionary. His mission was to save the whole world from amounting to something. He became a passionate preacher of his gospel, and soon he was considered to be a great prophet by other hippies. He travelled much and delivered speeches On why people should not amount to something, and his speeches were utter masterpieces of eloquence. His ideas spread further and farther from home, and finally a great book publisher knocked on his door and he said, "Your ideas are so unique -- why don't you write a book?" The idea appealed to him and then he wrote a book: WHY YOU SHOULD NOT AMOUNT TO SOMETHING.

The book spread like wildfire throughout the entire world. Not only were copies bought by all the world's hippies, but also by all parents who were afraid their children might become hippies. After all, the arguments in the book were so ingeniously clever and persuasive that the parents had to master them thoroughly so they could provide counter-arguments for their children.

At any rate, in a matter of weeks the boy became a multi-multi-millionaire. Then one day the entire horror of the situation stabbed him like a knife. He exclaimed, "My God! My God! What has happened? of all people, I, I have suddenly amounted to something?! More specifically, I have acquired enormous fame, enormous wealth, enormous prestige. I have betrayed my entire life! Oh, dear God, what can I do? What can I do?"

This happens. You can go on thinking that you are doing something else, something contrary. But if you are mindless, something ELSE is going to happen.
Your life is not lived by you -- it is lived by a very mindless process. You are not really living it: you are being lived by a mindless existence. You are born, you are young, you become old; you have emotions, ideas -- and they all are happening in you just like the cherry blossoms. And you go on repeating the same, year in, year out; you go on moving in a wheel. To see it, to see it totally, to see it as it is, is Buddha's way of becoming aware.
The vicious circle of birth and death has to be broken, but it can be broken only if you start looking into things which happen to you in a detached way, in a non-passionate way. What scientists call 'a detached observation' is really a Buddhist discovery. Scientists have been trying this only for three hundred years -- in their labs they simply watch, without any prejudice, without for or against. They simply note down the facticity of it. But this is an ancient Buddhist meditation: the same way one has to watch one's own mind, one's own mind's functionings, structures, and slowly slowly you start becoming aware of a wheel that goes on moving inside you. And you are not moving the wheel; it moves on its own. The spell can be broken only if in this mechanical process of life something of awareness penetrates.
De-automatize yourself.

BUDDHISM
IS THE SHAVED PART OF THE SAUCEPAN,

THE WHISKERS OF THE PEBBLE,
THE SOUND THAT ACCOMPANIES
THE BAMBOOS IN THE PICTURE.

STILL BUDDHISM IS NOT AN ISM, it is not a philosophy. It does not give you any idea of what reality is -- because once the idea is given to you of what reality is like, you immediately jump upon it, you start clinging to it. And you will make reality like your idea, you will create it. Buddhism simply takes all ideas away from you, it is negative. It does not give you any positive notion. It does not say what truth is: it only says what truth is not. It eliminates, it goes on eliminating. It is very severe. It does not allow you any nook and comer to cling to. It takes all, everything that you possess away from you. Only then one thing is left, which cannot be taken away -- that is your awareness. Then uncontaminated awareness is left; you become a mirror. In that mirror the reality is reflected. So Ikkyu says:

BUDDHISM
IS THE SHAVED PART OF THE SAUCEPAN,
THE WHISKERS OF THE PEBBLE,
THE SOUND THAT ACCOMPANIES
THE BAMBOOS IN THE PICTURE.

So Buddhism as an 'ism' is as false as THE SOUND THAT ACCOMPANIES THE BAMBOOS IN THE PICTURE, or as false as THE WHISKERS OF THE PEBBLE. As an 'ism' Buddhism is false. Then what is it? If it is not a philosophy, then what is it?

It is just an approach towards reality, an opening. It is not a belief system. It is utterly devoid of beliefs; it negates beliefs. It is not a positive philosophy. And that is the beauty of it -- because all positive philosophies are nothing but creations of the mind.

And people are very much interested in positive philosophies. They appeal -- because they enhance your mind, they nourish your mind. They give you great ideas how to live your life, how to achieve more, how to become more, how to be enlightened, and all that.

Buddhism simply says: Just drop your ideas and you are enlightened. Just drop your mind and you are divine.

But Buddha was very very careful even about saying that, because people are hankering so much to cling to something. He was very careful about making even a single statement positively. If you ask him, "What will happen when all has disappeared and one has become a mirror?" he says, "There will be no pain"; but he never says, "There will be bliss." Never for a single moment, for a single time does he become positive.

People used to insist to him, because they had heard it down the ages that when the ultimate happens you will be blissful. And Buddha says, "You will not be miserable" -- that's all. "Why don't you say," they would ask him, "that we will be happy and blissful?" And he would say, "If I say that you will be happy, then it is never going to happen -- then you will search for happiness! And you will fall into new dreams and new imaginations, heaven and paradise and so on and so forth. And you will create your own ideas of what happiness is. And ALL that you know is misery. So I say only: There will be no misery -- and let me keep

absolutely quiet about what there will be. You just drop misery and see what is."
It didn't appeal to ordinary, mediocre minds. The mediocre mind wants something to possess; he wants some keys which can open new doors to new treasures. Buddha simply takes all the keys out of your hands. He leaves you utterly alone... but in that utter aloneness, something immense happens, something infinite happens, something unimaginable happens, something inexpressible happens. And the first condition for it to happen is that you should not think about it, that no idea should be given to you about it -- otherwise it will never happen because the idea will prevent it.

BUDDHISM
IS THE SHAVED PART OF THE SAUCEPAN,
THE WHISKERS OF THE PEBBLE,
THE SOUND THAT ACCOMPANIES
THE BAMBOOS IN THE PICTURE.

Then what is Buddhism? Just a gesture, just a painted picture. There is no sound in it, no wind is blowing. Just Indian ink is there and nothing else -- no sound, no wind. You just imagine sound and wind, you imagine movement -- nothing is moving there. So people have created Buddhism out of their own imagination.
The religion that eXists in the name of Buddhism is just a painted religion. Buddha never delivered this thing to the world. It is a creation of the people; because people cannot live with nothingness they created something.

What I say to you, you may not hear it, it may be too much for you. You may hear something which I have not said at all, because that you can manage. You may hear a few fragments. You may delete something, you may add something; you may create something out of what I am saying; you may create something out of it which is absolutely yours.

That's how Buddhism has happened. That's how Christianity has happened. That's how all the religions have happened. The original expression has been lost in interpretations. What exists in the name of Buddhism is not what Buddha had said. What Buddha had said caul be experienced only if you become a Buddha -- there is no other way.

What I am saying to you can be experienced only in the SAME state of mind, in the same state of awareness. It is impossible to convey it. Once it leaves one state of consciousness and enters into another kind of state, it is transformed, it is translated, it becomes polluted, it is never the same again.

If you can also become silent, quiet, unprejudiced, with no opinion in your mind, then things can happen. But people carry opinions in their minds -- such opinions! amazing opinions!

Just the other day I was reading an article by Ashoka. Now he feels doubtful about my enlightenment because sometimes I look at the clock. "How can an enlightened person look at a dock? Can't he know what time it is? And if he can't even know what time it is, what else can he know?" And this type of thing continues. It is not only in

Ashoka's mind -- in many people's minds, because minds are minds.

But you have not looked at it without prejudice. You have some idea of how an enlightened person should be. You have some idea -- in that idea it is implied that he will know without looking at the clock what time it is. The reality is just the contrary.

You may be able to know what time it is without looking at the clock, but an enlightened person cannot -- because for him time has disappeared. For him there is no more time! For him there is only eternal now. Nothing moves. All has stopped. His clock has stopped! Now there exists no calendar in him any more. He HAS to look to know what time it is. You can feel the time because your clock, inside clock, is working; you can have a certain inference about what time it must be. And within minutes you will be right; at the most, within ten minutes you will be right. Your mind can calculate. You know what time is; you know how much it feels when one hour passes by.

But to the enlightened consciousness, nothing passes. All simply is... and always is. There is no way to infer what time it is. Hence, I have to look at the clock again and again.

Sometimes Vivek becomes very much puzzled, because just five minutes before I had looked at the clock and I look again. And she says, "Just five minutes before you had looked, and you are looking again." And I can understand her puzzlement: anybody can infer, any child can infer, that only five minutes have passed. But nothing is passing for me. Even for the day I have to inquire what day today is, what date today is.

But you have your mind, your idea, and naturally you can look only from your mind and from your idea. You will go on missing that way. You have to drop your prejudices; you have to drop ALL ideas. Why bother how an enlightened person should be when an enlightened person is with YOU? Why not LOOK directly? Rather than having an idea, why not look directly?

You have a certain idea how a rose should be. Maybe you have never seen a black rose, and you think that a rose has to be only red. And there is a black rose, and you will say, "This is not a rose because a rose has to be red, has to be rosy. This is not a rose! It is not rosy -- it is black. How can it be a rose?"

Drop the idea. Come close. Smell the flower. Sit silently with the flower. Let its fragrance give you the message. Let it have a communion with you! and you will know. And that will be far better, far truer. Otherwise, this goes on happening.

Buddha was there, and what he was saying people were not listening to -- they were listening to something else. They were translating. Please, don't translate me; otherwise, sooner or later I will be just THE WHISKERS OF THE PEBBLE, THE SHAVED PART OF THE SAUCEPAN, THE SOUND THAT ACCOMPANIES THE BAMBOOS IN THE PICTURE.

Don't create a picture! While the reality is here, why can't you have a contact with the reality? Why can't you bridge yourself? What is preventing you? A priori prejudices, opinions that you have gathered.

A Christian comes, and he looks at me and he wants to find Christ in me. And if he can't find Christ he says, "This man

can't be enlightened!" A Buddhist comes, he looks for Buddha in me. A Jain comes, he looks for Mahavir in me. And if he can't find... and he CANNOT find, because I am myself.

This roseflower is black, that roseflower is yellow, another roseflower is red -- there are thousands of rose-flowers. Don't be too much concerned with the colour, with the shape, with the form. But the roseness is the same, that flowering is the same.

There were people in Buddha's time who followed Jain philosophy. They would look at him, and because he was not naked they would think he was not yet enlightened -- because Jains have the idea that when a person becomes enlightened he drops all clothes. It is a beautiful idea, but clothes don't mean clothes literally. He drops all clothes, he becomes nude, utterly nude, but not literally. But who is going to prevent people from being literal? And Buddha was not nude, so he was not an enlightened person.

Buddha was one kind of roseflower. Jesus was another kind. Bodhidharma, Buddha's disciple, was a third kind. Buddha was silent and Bodhidharma was laughing. But I say to you: the taste of Bodhidharma's laughter was the same as Buddha's silence. But if you have seen Buddha sitting silently under his Bodhi Tree, you will not believe in Bodhidharma because he will be rolling on the floor. Such mad laughter! And you will say, "What is happening? This man must be mad -- how can he be enlightened? An enlightened person always sits under a Bodhi Tree and never looks at a clock!"

Your ideas continuously interfere. You can miss this opportunity, It all depends on you. You can use this opportunity. You can be transformed by this opportunity....

THE PUPPET-PLAYER HANGS THEM
ROUND HIS NECK, NOT HIS HEART;
HE CAN TAKE OUT A DEVIL,
HE CAN TAKE OUT A BUDDHA.

BUDDHA HAS SAID THAT MIND IS A MAGICIAN. All that it creates is magic work. You must have seen our sannyasin magician, Avinash. He can produce things out of empty boxes.... Mind is a conjurer. Once you have a certain idea in the mind, it becomes a seed and the seed starts growing, and soon it will become a reality for you.
Just the other night, Nirgrantha had a heart attack. Now, he says that for six months he was feeling that this heart attack was coming. The situation is just vice versa: because for six months he was thinking that it is coming, it has come. Not that he was knowing it, that it was going to come. It was not an insight into the future. He has CREATED the future. Six months continuously thinking that it is coming, it has to come. Mind is a conjurer. It creates. It can create anything! Now much research is going into this phenomenon. A new kind of therapy is arising they call placebo therapy. A placebo is a false, pseudo medicine, with no medicinal qualities in it, but it has to be given in such a way that the patient thinks it is medicine. Not only that the patient thinks it is medicine, even the doctor has to think it is medicine, otherwise his gestures may show, may reveal the truth. The doctor is kept in ignorance; he is given just water to inject,

or given just sugar pills with all the marks and names and labels of the true medicine. He knows that this is medicine. The patient knows this is medicine. And the miracle is that it works -- and there is no medicine in it. The patient is healed. The very belief of the doctor that it is medicine creates an atmosphere, a psychology, a hypnosis, and the whole paraphernalia of the hospital.... And the patient WANTS to get rid of his illness. And when a famous doctor gives the medicine it is bound to help; whether it is medicine or not doesn't matter much.

It has been found that medicine or no medicine functions almost in the same proportion. If seventy percent of patients are cured by medicine, real medicine, then seventy percent of patients are cured by unreal medicine, placebo medicine. It is creating a great stir in the medical world. What is happening?

What is really happening is this, that in the first place the illness has been created, it is a mind phenomenon. And in the second place, if the mind is convinced that it is going to be cured, then it is going to be cured. That's why if the doctor's fee is not really big, medicine is not going to affect you much. The bigger the fee, the better the medicine. If the therapist has a big fee and you are paying fortunes, then it is going to affect you more, because then you WANT to be affected. When it is free, who bothers whether it works or not? "If it works, good; if it doesn't work, okay -- because we have not paid for it." When you pay for it you are intent that it should work -- then it works!

Buddha says mind is a conjurer; it creates illnesses, it can create cures. Mind creates ALL kinds of illusions -- beauty and ugliness, success and failure, richness and poverty...

mind goes on creating. And once the idea settles in you, your whole life energy functions to create it, to make it a reality. Every thought becomes a thing, and every thing in the beginning was only a thought and nothing else. You live in a kind of hypnosis.
Buddha says this hypnosis has to be broken, and no other religion has tried so hard to break this hypnosis. Man has to be de-hypnotized. Man has to be made aware that ALL IS mind: pain and pleasure both, birth and death both. All is mind.
And once this has been seen absolutely, the conjurer disappears... and then what is left is truth. And that truth liberates.

THE PUPPET-PLAYER HANGS THEM
ROUND HIS NECK, NOT HIS HEART;
HE CAN TAKE OUT A DEVIL,
HE CAN TAKE OUT A BUDDHA.

A tremendously important statement. You can become a Devil, you can become a Buddha -- it is all mind game. You can become a sinner, you can become a saint; you can become a criminal, an Adolf Hitler, or you can become a great mahatma -- and it is all mind game. In both the ways it is mind playing.
Then who is a real Buddha? If the Devil is a mind thing and the Buddha is a mind thing, then who is a real Buddha? The real Buddha is one who is no more the mind, who has come to see all the games of the mind and has retired from all the games of the mind. That is renunciation, that is sannyas:

retiring from all games of the mind, playing no more new games.

Zen people say Buddha was never born, never lived, never uttered a word, never died, never attained enlightenment -- and they are right. And obviously wrong too, because Buddha was born, he lived for eighty-two years, he is a historical person, he is not a myth only. He has left immense marks on the sense of time. He was born, he became enlightened, and he uttered millions of words. For forty-two years continuously he was teaching. These are obvious facts.

When Zen people say: Buddha was never born, never lived, never uttered a word, never died, never attained enlightenment, they are not denying these historical facts. Remember it. They are uttering something of more value. They are saying: Yes, he said many things but he never uttered a word -- his REAL reality remained silent. Yes, he was born to a certain mother, to a certain father, in a certain place, but that birth was only a mind phenomenon, a dream that he lived through. But in his reality he was never born. And, in reality, you are not born either. And in reality he never died, because how can you die if you are not born? Who can die? Who is there to die? And, of course, when you are not born and you cannot die, how can you become enlightened? Who is there to become enlightened? There is no one; there is nobody to become a Buddha.

This is Buddhahood, this is enlightenment: seeing the fact that there is nobody, that the house is utterly empty, that there has lived nobody ever, that we were only playing games of the mind, that we were creating shadows, that we were fast asleep and dreaming things... then all disappears.

When in the morning you wake up, it is not only that the bad dreams were wrong or false -- the good dreams were also false. Whether you dream in the night that you were a thief or you dreamt that you were a yogi doesn't matter in the morning -- both are false. Whether you dreamt that you were Adolf Hitler or you dreamt that you were a Gautam Buddha doesn't matter in the morning -- when you are awake, all is finished. Gone is Adolf Hitler, gone is Gautam Buddha -- all is gone. And what is left has always been there as the substratum. That eternal, that formless, that attributeless, that nirguna, that conditionless, is your reality. On that conditionless all kinds of conditions have been imposed; on that unconditional a thousand and one conditions have been put together. Those conditionings together are called the mind. And the only way to get out of the mind is to SEE the mind, to be aware of it.
Slowly slowly, the more you become aware of the dream, the dream starts dissipating, the dream starts receding back. When awareness is perfect, dream has disappeared. Then you are neither a Buddha nor a man nor a woman, neither this nor that. Who are you then? -- nothing can be said about it. Only one thing can be said about it: A glimpse of the real man, and you are in love, and you are love.

IF HE SAYS,
"THERE IS NOTHING SPECIAL ABOUT IT,"
ALREADY HE HAS TRANSGRESSED,
AND CAN SAY NOTHING ELSE,
THIS DARUMA IKKYU.

AND IKKYU SAYS: I have said that Buddhism is nothing but the sound that accompanies the bamboos in the picture. I have said that Buddhism is nothing but a dream. I have said that there is nothing special about it, that it is utter ordinariness, that it is nature. But he feels: Even to say that, I have transgressed -- because even that must not be said. Nothing can be said about it. Say it, and you have done something wrong. Say it, and you have betrayed.

IF HE SAYS,
"THERE IS NOTHING SPECIAL ABOUT IT,"
ALREADY HE HAS TRANSGRESSED...

It cannot be said that Buddhism is a special religion, a great religion. It can't be said that there is nothing special in it. There are two schools of Buddhists. One school that says that Buddhism is the greatest religion, the most profound, the highest that has ever happened. Just as Christians say and Hindus say and Jains say -- everybody claims his religion, really claims his ego through the religion. So there is the greater mass of Buddhists who say Buddhism is the greatest religion, and Buddha is the greatest man.
And then there are Zen people who say there is nothing special about it, it is very ordinary; nothing to brag about it, nothing to claim about it. But Ikkyu says: Even to say there is nothing special about it, you have said something special about it. This is making it special!
Christians say Christianity is special, Hindus say Hinduism is special, Mohammedans say Mohammedanism is special -- and Zen people say there is nothing special about it. You are making it too much special. All others claim that they

are special and you say, "We are not special" -- you become special. That's how you have become special. This is a way of claiming speciality. When everybody is claiming "I am extraordinary," the man who says "I am ordinary" is REALLY claiming extraordinariness.
Just think: ten thousand people claiming, everybody claiming "I am extraordinary," and then you are standing there, a humble person, and you say, "Sir, I am very ordinary." What are you doing? You have claimed real extraordinariness. You are saying, "You fools, ten thousand fools! You are all claiming you are extraordinary -- this is all ego. Look at me, this humble person, this nobody -- can only say that I am just ordinary." But only this man is extraordinary. All those are ordinary because they are claiming the same thing. Everybody is claiming it.

Ikkyu is right:

IF HE SAYS,
"THERE IS NOTHING SPECIAL ABOUT IT,"
ALREADY HE HAS TRANSGRESSED,
AND CAN SAY NOTHING ELSE,
THIS DARUMA IKKYU.

Daruma is the first founder of Zen Buddhism in China from India, the first who travelled from India to China to deliver this message beyond words, this religion which is religionless. So all the Zen masters feel greatly indebted to Daruma. Bodhidharma's Japanese name is Daruma.
Ikkyu says: THIS DARUMA IKKYU -- this follower of Daruma, this disciple of Daruma -- can't say a thing. I can't

say Buddhism is special; I can't say there is nothing special about it. I simply can't say anything.
In that silence he is saying something immensely beautiful. When you can't say something, that means something of such enormous gravity is there that no word can be adequate to it. And Buddha has that -- that vastness that cannot be contained in any word.

No disciple can ever say anything about his master. If he can say something about his master, and feels that he is able to say it correctly, and feels that he has expressed it adequately, then he is not a disciple and he has not understood the master at all -- because to understand the master is to lose all language and all capacity of expression, because you face such a huge reality you simply become dumb.
The disciple is always dumb before the master, and only he knows who is dumb. One who can say has not known, and one who cannot say knows.

Take It Easy, Vol 1

Chapter #8

Chapter title: In Search of a Ghost
18 April 1978 am in Buddha Hall

The first question

Question 1
WHEN I WAS YOUNGER I USED TO FEEL A CERTAIN PULL NEAR OPEN WINDOWS, HIGH UP IN

BUILDINGS. MANY OF THE PEOPLE WITH WHOM I WORK NOW ALSO DO. THE FEELING IS: "IF I GO ANY CLOSER, I MAY HAVE TO JUMP."
MY EXPERIENCE IS THAT IT IS NOT SUICIDAL. WHAT IS IT? CAN YOU SAY MORE ABOUT IT?

YES, DEVABHAKTA. I CAN SAY MORE about it because I have felt that same fear in you when you come close to me. You keep a certain distance. You are afraid. The fear is not suicidal -- or is suicidal in a very different sense, in a spiritual sense.
You are not afraid of the ordinary death; you are afraid of what Zen people call 'the great death'. You are afraid of disappearing, you are afraid of melting. You are afraid of losing your hold upon yourself. And everybody is afraid of that in one way or other.
That's why we live always in control. Control is not only imposed by the society; even if the society removes all control, people will continue to live in control, they will create their own control, their own discipline. Even if society decides to make everybody absolutely free, people will not be free, people will not accept freedom. They will create their own bondage, they will create their own imprisonments, they will create their own chains. They will become their own jailors.
Freedom is frightening, because freedom simply means you will not be there. It is not that you are going to be free: you are going to be free from yourself. You are the bondage -- when the bondage disappears, you disappear.
And sometimes that fear can come to you when you are close to a window on a high building, or close to an abyss

in the mountains. That feeling can take possession of you. That physical situation can become a triggering inside your psyche. It can give you the idea that it is possible to disappear.

And remember, there is both fear and there is attraction -- it is always so. Whenever you are attracted by something, you are also afraid of it. That's why man is attracted towards women and IS afraid of women.

That's why I say your so-called saints who are still afraid of women are still in love with women. Certainly they are -- they are obsessed, because fear and love go together. They may have moved to the Himalayan caves; sitting in their caves they may not be thinking at all that they are in any way interested in women, but they are frightened. If the rumour comes that a beautiful woman is coming to the mountains to visit, something will stir inside them. Fear it will be! But fear shows attraction; fear shows that you are still involved.

The scriptures that say anything against women are scriptures written by people who were obsessed with women. They may have renounced but they have not changed; they are the same people. One day they were rushing towards women, another day they start rushing away from women, but it is the same game played in a different way. The woman remains their attraction, their fear.

And so is the case when you are attracted to a man.When a woman is attracted towards a man, there is fear. ALL love creates fear, immediately brings fear.

So these two things go together. You are attracted to the open windows, because there is great attraction in being

free from this cage that has become your life. But this is the only life that you know of. Then there comes fear -- who knows? is there another life or not? You may simply disappear as you are and you may not appear on another plane, in another existence -- then what?

Making love to a woman or man, the same fear grips you. That's why orgasm is so impossible, so difficult. And don't think that only women find it difficult to have orgasm -- it is exactly as difficult for men as it is for women. With man one simple thing helps him to pretend: his ejaculation helps him -- he thinks he has attained the orgasm because he can see something visible happening. The woman has no visible ejaculation, so she is puzzled, worried whether she had the orgasm or not.

Ejaculation is not orgasm. Orgasm means you use the other's being as a window and you leap into the unknown; the other uses your window and leaps into the unknown... then there is orgasm. When you disappear, orgasm happens. Orgasm is a state of IMMENSE expansion. It is expansion of consciousness, it is a state of unboundedness. You become one with the sky. You are no more tiny, you are no more in limitations.

YOU ARE NO MORE! Because as long as you are, there are limitations, boundaries, definitions. When all definitions have been broken and you are simply there, indefinable, inexpressible, something of the grandeur of God has happened to you... for a moment you have melted and you have known and you have tasted.

The same happens to a disciple coming to a master -- the fear. Hence, down the ages, so much has been talked about trust. What is trust? Trust means simply the courage to take

the jump. It is risky, it is a gamble, because there can be no security. What security is there to be with mc? What security is there to surrender to me? I don't guarantee you anything! I can't say what is going to happen, because it can't be said. You have to move in darkness and you have to move in great trust -- only then can you move.

You would like some objective proof of God. That's why people ask about proofs of God. You would like some objective proof of samadhi, of Buddhahood. You would like something tangible that you can touch and see and hold in your hands, and you can feel and you can judge. Then trust will be easy -- but then trust will not be needed.

You don't trust in the sun, you don't trust in the moon they are simply there. Nobody asks any proof for the sun or for the moon. They are simply there, they are facts. Trust is not needed. That's why in science trust is not needed, because science searches for the facts.

In religion trust is needed because trust makes you available towards the ultimate and makes truth available to you. Trust is the door, a window to truth. But courage will be needed.

Devabhakta, that fear, that attraction to the windows, that you were pulled also, was showing one thing: that from your very childhood you have been in a search. Maybe the search has been carried down the ages through other lives -- that's my feeling about you. You have been groping and searching; you have been continuously searching . Hence the fear and the attraction. Attraction because the search is there, and fear because who knows? -- if you go too close to the window, in a sudden mad moment you may be so much thrilled, you may be so much possessed by the idea,

you may take the jump. Then what? So it is better not to go very close.
And that I have been watching in you when you came to me.
Even in Germany you were not wearing orange and the mala -- that too is part of that fear. You don't want to get too much involved with me; you want to keep a safe distance. When you come here you allow a little bit of closeness, but when you go away you start avoiding me. And I have been trying to contact you, but you were not available. I can contact you only if you remain involved with me. I wanted to help you, but you were disconnected. So if somebody is trying to cheat me, he is really cheating himself. I go on trying to contact my people, and I can contact only those who are REALLY with me -- in thick and thin, in joy and in misery, in ecstasy and agony, in life and death. I can contact only those people.
So now become a little more alert. Much is possible. I am also a window. There is no need to be afraid -- fear is natural, still there is no need to be afraid . In spite of the fear, come close to me. One kind of suicide will happen: the ego will commit suicide. That's what sannyas is all about.
Attraction is there, so you have become a sannyasin; and fear is there, so you are trying to avoid still. Hesitantly, you take one step towards Me and one step away from me. This hesitation can destroy this opportunity. Jumping from a high building from a window is not going to help. But now the window is available for which you have been hankering, and you can jump, and you can die and be reborn.

The second question

Question 2
I DON'T UNDERSTAND WHAT YOU SAY, OSHO, BUT WHILE SITTING ALONE OR IN DISCOURSE SOMETHING HAPPENS TO ME AND TEARS START COMING OUT OF MY EYES. WHAT IS THIS ALL, OH MY MASTER?

SO YOU HAVE STARTED LISTENING TO ME.
Shivananda, that's the way to listen to me -- through tears. That's the way to listen to me -- through love, through the heart. Pulsate with me. Let my words be drowned into your tears. You will not be at a loss, because what I am saying is not important. Far more important is some other energy that goes surrounding those words that reach you.
Don't pay too much attention to the words. If your heart is open, the energy will be released into the heart. My words are just carriers, they are containers. The content is utterly different. The content is diametrically opposite. The container is the word, but the content is a wordless silence. It is my love. The word is just a capsule. The capsule is not the medicine; the medicine is inside it. Forget about the capsule. Drink me -- and the best way to drink is to be with tears, because then you participate, then you come very very close.
Those tears are indicative that your heart starts pulsating with me, that there are moments when you start breathing just in tune with me -- then suddenly those tears will arise. Those tears are symbolic. They are like flowers. Rejoice!

The third question

Question 3
WHY ARE YOUR TEACHINGS NOT ACCEPTED AS RELIGION OR RELIGIOUS BY THE SOCIETY?

THEY ARE NOT RELIGIOUS OR RELIGION in the ordinary sense of the term. They are far more... they are far deeper and higher. The so-called society has no vision; it consists of blind people. It has always been happening. When Buddha appeared, they didn't believe that his teachings were religious. When Jesus appeared, they crucified him. When Mansoor declared, "I am God," they killed him. Mohammedans thought Mansoor was one of the greatest irreligious persons who has ever been on the earth -- to declare oneself God? This is KUFR; this is irreligion, this is anti-religion.

Whenever it happens that something of the pure truth is expressed, is sung, the society starts becoming uneasy about it. It is natural, because the society has a very pseudo kind of religion -- comfortable, convenient, consolatory. It has false temples to worship in, false gods to worship, false priests to follow. And it is very convenient because they don't disturb your life. You can remain a Christian. In fact, it never disturbs your life -- on the contrary, it helps your life. The so-called society, the so-called society's rules, moralities -- you fit better if you are a Christian. But to follow Christ is dangerous.

No Christian ever follows Christ -- cannot follow. In fact, being a Christian is a way of avoiding Christ. To be a

Buddhist is a way of avoiding Buddha. If you really love Buddha, then you would like to become a Buddha, you would like to become a Buddhist. Why should one want to become a Christian? Either be Christ or forget all about it! But Christ is dangerous. He was not killed by immoral people, bad people; he was killed by good people, respectable people. Remember it always.

Buddha was not attacked by the criminals. He was attacked by those who you can never think of as criminals -- good people, moral people, puritans. Why does it happen? Jesus is killed by rabbis, religious people, scholars, priests -- in every way good. Their lives are completely clean, people who have character. And he was loved by people who have no character -- a Magdalen.

Just a few days ago, a young woman came from Switzerland; her name is Magdalena. I didn't change her name -- she took sannyas. I love that name, Magdalena. A prostitute followed Jesus, and rabbis killed him! Thieves and drunkards and gamblers followed Jesus, and rabbis killed him. All the so-called saints were against him and the so-called sinners were for him -- what kind of world is this? What paradox? Why has it been happening always? There is a certain reason in it.

Whenever a new religion, a new dispensation arrives on the earth, whenever a new glimpse of God arrives on the earth, whenever a new window or door opens to God, it is accepted first by those who are not very respectable. Why? Because they have nothing to lose; they can accept. They can even accept truth -- they have nothing to lose. What did Magdalen have to lose?

But the chief rabbi had much to lose. He had an investment in the old religion, the rotten religion, which was dead and had been dead for long, was stinking; it was just a corpse -- but he had an investment in it. He was the chief priest of it! If he follows Jesus he will not be the chief priest any more, and all the prerogatives that one has by being the chief priest will be lost. He has the most beautiful house, he has the best salary. He was the most respected person -- why should he follow this vagabond, Jesus? It would have been just a loss for him.

Magdalen could follow Jesus. She had nothing to lose but to gain. A gambler, a drunkard, have nothing to lose but to gain. ALL great religions start with rebellious people. All great religions start with young people, because old people have investments. Their whole life they have been praying, worshipping, now suddenly they can't stop it. If they stop that means that their whole life has been wrong. To accept that goes against the grain, against the ego. So only a few rarely courageous old people can follow a Jesus, a Buddha -- those who are so courageous that they can see the point and they can say, "Okay, so it was wrong and I drop it. My whole life was wrong and I start anew." To start anew in old age is very difficult, very difficult, because ahead there is only death, no time left -- and you are starting something new? Great trust is needed -- great trust in life, great trust in God, and adventurousness.

All great religions start with adventurous people, young people, the downtrodden, oppressed, criminals, sinners. And all religions die when they become respectable and saints arrive and churches evolve -- they die.

A new flower is opening up here. All the so-called religious people will be against it -- they are against. They have to be against. All their investments, all their privileges, all their consolations -- how can they risk so much? They will cling, they will fight with me -- they are fighting with me. They are creating ALL kinds of troubles for me. You may not be aware because I never talk about it, because what is the point? I never say anything about it -- you may not be at all aware of what kinds of troubles continuously go on being created.

For one year continuously I have been trying to find a place to move to, but they go on creating troubles -- some legal troubles, some other troubles. And the politicians are with them, and the priests are there and all the respectable people are with them. And they have power; they can create a thousand and one troubles. They don't want the commune to be established because they are very much afraid: once the commune is there and the work really starts -- because this is just an introduction -- when the real work starts, then all those who are courageous anywhere in the world are going to come. Thousands and thousands of people are going to come and BE transformed. I just need a right situation, a Buddhafield. So they are creating in every way, every kind of trouble.

And the more my work spreads, the more troubles will be coming, because the more they will become apprehensive, afraid.

You ask me: WHY ARE YOUR TEACHINGS NOT ACCEPTED AS
RELIGION OR RELIGIOUS?

How can they be accepted as religion and religious? It is pure religion -- that's why it cannot be accepted as religious. I am not Hindu, otherwise they would have been very happy. They would have loved you all if I had been Hindu. They would have said, "Look! Our religion is so great -- so many people from all over the world, from all the races, are being converted to Hinduism." They would have worshipped you. They would have invited you to stay in their houses. They would have bragged about it in their papers, magazines, books, radio stations, TV. They would have bragged, "Look! See the beauty and the grandeur of Hinduism -- so many people are being converted to Hinduism!" But I am not a Hindu.

They have to repress everything that is happening here; it should not reach to anybody. Nobody should hear about it, what is happening here. Or if somebody hears, then some wrong information has to be given, in such a way that nobody becomes attracted to come here.

I am not a Mohammedan, I am not a Jain, I am not a Christian, I am not a Buddhist, so naturally all those people are against me. They are all joined at least in one thing: they are all against me. About that they have no differences. The Hindu and Mohammedan, the Christian and the Jain, they are all together about one thing, at least about one thing they agree, at least I have given them one thing to agree about: that this man is wrong.

What I am saying is rebellion. It is going to destroy their very foundation. Hence, they cannot accept it as religion. They will deny, they will fight. They will try to crush this opening bud. They will be against you. You will have to

face a thousand and one difficulties. That's the risk you take by being with me, and that is the challenge too. And that challenge is going to become a blessing to you.

Those who will be able to accept the challenge and be with me, and those who will be so much in love with me that they can suffer for me, they will grow. They will grow to infinite heights. They will know something which is not ordinarily known by human beings. It is not available in the churches, it is not available in the temples. It becomes available only when a master lives and when a disciple allow s himself to be so open to the master that the master starts living in the disciple too, when this transfer of energy happens....

They think they know what religion is; they have certain definitions. I don't fit in any of their definitions. Naturally. how can they call it religion?

And just see, then it will be clear to you: Christianity cannot believe that Buddhism is a religion, because they have a definition and Buddhism does not fit in it. How can there be a religion without God? So Christians cannot call Buddhism a religion. At the most, they can accept it as a morality, but not as a religion. HOW can there be a religion without God? And ask the Buddhist, "Is Christianity a religion?" and he says, "No -- how can a religion be there when people are so stupid that they believe in God? They have not known anything. How can a religious person BELIEVE in God?" Buddhism has its definition. To believe in God means a deluded person, a person in hallucination, a person who is pathological, who needs psychiatric treatment.

Ask the Jains and they will not agree that Christianity is a religion or Buddhism is a religion. And ask the Mohammedans... nobody will agree that the other religion is a religion. What is the problem? They have a certain definition, a fixed idea. If something fits with that idea, it is religion; if it doesn't fit, it is not religion.

So whenever a new insight arises... and new insights continuously arise. They have to arise because old insights slowly slowly become so much rusty, so much dusty, become covered with so many interpretations, jargon, that they lose aliveness. New insights have to go on coming. When a new insight comes, certainly it will not fit with any definition available -- then it cannot be called religion. EACH new religion has to create itself and its definition. Remember it. When my orange people have spread all over the world, and we have millions of orange people, then it will be a religion because we will have created our definition of what religion is.

Definition comes later on. First the religion has to come; first the religion has to penetrate people's hearts, then slowly slowly definition arises. Definition is not there ready-made beforehand. Each Buddha has to create his religion, the definition, the following, the field, and it always has to be started from ABC, from scratch. No old temple can be used for it -- the new temple has to be raised. And not only that, but the old temple has to be erased, destroyed, because only when the old temple is no more a temple in people's eyes do they start searching again, do they start groping for the new again.

So it is very natural that my approach will not be thought of as religion, as religious. It depends on you: if you start

living what I am saying, you will be creating the definition. It depends on you. It solely depends on you! What I am saying, if you become one with it and you start living it in its totality, sooner or later the definition will follow. But who cares about it? Live what I am saying! Don't be worried what people think about it.

The fourth question

Question 4
WHY DO YOUR STATEMENTS SEEM TO ME TO BE ARROGANT?

IT HAS ALWAYS BEEN SO. It will always be so. When Jesus said, "I and my father are one," do you think people thought he was a very humble man? When Jesus said, "I am the truth, the way, the door," do you think the rabbis came rushing and fell at his feet and said, "Such a humble man! Never seen before." They said, "This man is arrogant. This man is egoistic."
And logically, they look right -- this looks like arrogance! When Krishna said to Arjuna, "SARVA DHARMA PARITYAJYA MAMEKAM SHARANAM VRAJA -- leave all the religions aside and come and fall unto my feet," do you think people thought this a humble statement? "Leave all religions aside and fall unto my feet!" This is pure arrogance.
And you will be surprised. It is said that the first words of Gautam the Buddha were... the legend has it that when Buddha was born he exclaimed, "Above the heavens and below the heavens, I alone am the honoured one -- I alone

am the honoured one." When he was born, just a child, the first assertion -- not that he became Buddha, then he declared this. The legend is beautiful! The first-day child, the first moment's assertion, expression, he declared to the world, "Above the heavens and below the heavens, I alone am the honoured one."

What do you think about it? That it is sheer arrogance? Truth is truth. It is neither arrogant nor humble. It has to be declared as it is. It can appear humble to you if you understand; it will appear arrogant to you if you don't understand. And if you don't understand, then there is no need to go to such statements which apparently look arrogant. People who don't understand or don't want to understand can find arrogance anywhere.

Once it happened, I read these words of Lao Tzu to a professor: "When the superior man hears of the Tao, he practises it; when the ordinary man hears of the Tao, he ignores it; when the inferior man hears of the Tao, he laughs at it. If it were not laughed at it would not be the true Tao."

And do you know what the professor said? He said, "How arrogant of Lao TZU -- who does he think he is to know? He thinks himself the superior man? the sage? that he knows? How arrogant of him to claim that he knows Tao! So Lao Tzu thinks," he said, "he is one of the superior who really understands the Tao, while lesser people ignore or laugh at it? How arrogant!"

Now it is not very apparent. You could not have thought this way, but it can be interpreted this way.

Just to see the resistance of the professor, I quoted Jesus to him.Jesus said: "Father, forgive them, for they know not what they do."

And what did he say? He said, "These words are also arrogant. Who does this guy, Jesus, think he is, taking such a superior, condescending, arrogant, forgiving attitude?"

Now, it is not apparent, but it can be found. If you search, you can say this man is arrogant -- who does he think he IS? "Father, forgive them...." Who are you to forgive?

That's exactly what Friedrich Nietzsche used to say against Jesus, "He was the most arrogant man. He is saying to God: Forgive these foolish people because they know not what they do -- they are all foolish, forgive them! He is insulting them. He does not even allow them the dignity of knowing what they are doing; he does not think them human beings. He is treating them as if they are worms -- forgive them -- this holier-than-thou attitude."

Friedrich Nietzsche used to say that Jesus has said that when somebody hits one of your cheeks, give him the other. And Nietzsche said this is very very inhuman, because that makes you look very superior. Looked at from Nietzsche's viewpoint, when somebody hits your face and you give him the other check, this is inhuman. The human way is: Hit him back! At least give him that much respect that "You are also a human being, as much as I am; we are equals." Giving him the other check means you have reduced the man to a worm. This is really insulting. This way it can be interpreted.

My statements are neither arrogant nor humble, because they can't be arrogant and they can't be humble. Ordinarily you think humbleness is opposite to arrogance. It is not.

Humbleness and arrogance are both the same. They are like hot and cold -- degrees of the same energy.
The humble person has as much ego as the arrogant person. The arrogant person claims the ego, the humble person denies the ego -- but the ego is there. The arrogant person says, "I am special," and the humble person says, "I am nobody, sir -- just the dust underneath your feet." One is claiming, the other IS ALSO claiming in a different way. When you really see your nature, ego disappears, and with ego disappear arrogance and humbleness -- BOTH disappear. Jesus is neither humble nor arrogant. Buddha is neither humble nor arrogant. They simply state the fact. Now, it depends on you how you interpret it.

You say: WHY DO YOUR STATEMENTS SEEM TO ME TO BE
ARROGANT?

There must be something in you that is creating the trouble, something in you that is resisting, fighting. Look deep inside yourself. And once you have seen what is creating this idea in you, you will be free of it. Then things will be very simple.

Just similarly, another question is there:

Question 5
WHY DID YOU ATTACK SIVANANDA? HOW DO YOU KNOW HIS METHOD DOES NOT WORK? WHAT RIGHT HAVE YOU TO JUDGE HIM?

To call a spade a spade is not to attack it. I have not attacked any Sivananda; I have simply said whatever is the case. But you must have some attachment with Sivananda. Your attachment is feeling hurt. It has nothing to do with Sivananda! Something inside you is feeling hurt. Look into your own wound.

And you say: HOW DO YOU KNOW HIS METHOD DOES NOT WORK -- because no method ever works. It is not a question of HIS method -- even my methods... no method ever works! And because he believed that methods work, that's why I say he was a stupid person.

Methods we use, because there are people just like you who need methods, who cannot go easily, simply into reality, who can only go the hard way. If you tell them to sit silently, they can't understand it. They say, "Then, just by sitting silently? Is something going to happen just by sitting silently?" They cannot sit silently -- and all happens only when you sit silently.

SITTING SILENTLY, DOING NOTHING,
THE SPRING COMES
AND THE GRASS GROWS BY ITSELF;

This is the ultimate truth. But you cannot let it grow. You say, "I cannot just sit and let the grass grow -- I have to pull the grass upwards!" So I say, "Okay, then follow Sivananda, then do something. Then jump, do Kundalini. Or if that does not feel enough, then do Dynamic, Chaotic. Or if you have some other karmas to suffer, then go to Encounter."

These methods are used here just because of your stupidities. Their whole function is to make you so tired of doing that one day you come to me and say, "Osho, can't I sit silently?" That's all. I go on sending you into groups and meditations and tortures and go on waiting... some day you will come crying and weeping and crawling and you will say, "Enough is enough! Can't I sit silently?" And I will say, "I have been waiting for this moment.

SITTING SILENTLY, DOING NOTHING, THE SPRING COMES AND THE GRASS GROWS BY ITSELF;

No method ever helps. How can a method help? A method can help to create something unnatural. Nature has not to be created -- it is already there. It has to be lived, enjoyed, danced, sung. It is already there! You need not do anything. The grass is already growing. The spring has come! But you cannot sit silently. You have so much restlessness -- that restlessness needs methods.
I give you methods, not because through methods you will become enlightened, but through methods you will come to know how stupid you are -- and that is great enlightenment!

I have heard about a politician: He went to a master, a Sufi master, and asked, "You had told me to meditate, to pray, this and that, and I do, but no revelation ever happens."
The master looked at him and said, "Go outside and stand in the street tor ten minutes." It was raining hard.
The politician said, "Stand in the street when it is raining so much?

The master said, "Just go and a revelation is going to come."
And the politician thought, "When the revelation is going to come then it is worth trying. Ten minutes just standing in the falling rain is not such a big problem."
He stood there. He looked stupid, because people were passing and they thought, "What is our Prime Minister doing?" But be kept his eyes closed, and he looked again and again at his watch -- ten minutes was a long time because a crowd gathered and people started laughing. They were puzzled, "What has happened to the Prime Minister?"
And then he rushed into the house and told the master, "Nothing happened! You deceived me."
The master said, "But just tell me how you felt?'
He said, "I felt like a very stupid person standing there, absolutely stupid!"
He said, "This is a great revelation! What do you think? In just ten minutes' time to come to know that you are a very stupid person -- don't you think it a great revelation?"

This is what happens in meditations, in yoga, in therapy groups -- slowly slowly this understanding penetrates your heart: "What am I doing? Shouting, screaming, fighting -- what am I doing?" Just that very revelation and you can see the point, and then you can sit silently. And ALL that you need is already available.

That's why I said that his methods don't work -- not that somebody else's methods work. No method ever works.

AND WHAT RIGHT HAVE YOU TO JUDGE HIM?

I have not judged him. I have simply said what he is! What judgement are you talking about? I have not condemned him. To call a spade a spade is not to condemn it. I am simply factual.

But the question is from Mark. He must be a new person here. He can't understand me; he has no participation with me yet. He must have felt offended. He may be following things like Sivananda's, something like that. His ego is hurt. Rather than saying, "My ego is hurt," he has changed the question. That is a camouflage; that is utterly meaningless. If something is going to happen between me and Sivananda, that is my business -- don't you be worried. If you meet some time, then it is for us to decide whether I should have judged him or not, or why I called him stupid. He can ask me, but why should you be worried?

You must have something else inside; this is just a rationalization. You may be doing those kinds of methods. But ego is so subtle, it protects itself. You have made a question in such a way that you can hide -- but you cannot hide from me. Mark, mark it! you cannot hide from me. And remember, I never miss the mark. You are going to be caught. Now you cannot escape, because if you have been doing these things, then how long will it take for you to realize, how long will it take for you to allow the revelation to happen? And I have made ALL kinds of methods available here, all kinds of nonsense that you can get anywhere in the world. Even people are coming from Californialand -- HERE!

The sixth question

Question 6
WHAT IS THE DIFFERENCE BETWEEN BEING TOTALLY SURRENDERED AND BEING A BRAINLESS ROBOT?

VADAN, A BRAINLESS ROBOT CANNOT SURRENDER. And those who find it very difficult to surrender are brainless robots. To surrender, great understanding is needed, great intelligence.
You will be surprised to know that the more stupid a person is, the less possibility of surrender. Idiots can't surrender, although those who can't surrender think they are very intelligent and that's why they are not surrendering. But have you ever heard of any idiot surrendering? Imbeciles cannot surrender, retarded people cannot surrender.
The highest intelligence is needed to surrender -- to see the point that "I have been running in circles. If I go on depending on myself, I will go on running in the same circles again and again." The only possibility to get out of the wheel is to take somebody else's hand, somebody who is outside the vicious circle. To take that support is what surrender is.
Down the ages it has been thought that the intelligent person can't surrender, that it is the gullible who surrenders. That is not so. Modern research says something else: it is only the very very intelligent who can surrender. The gullible believes, but does not surrender. The intelligent surrenders, docs not believe. And the difference is great.

You can believe without surrendering; then the belief is just a lip-service. You say yes on the surface, and deep down you go on doing whatsoever you are doing.
To be surrendered means you have said yes from the circumference to the very core. You have become a yes from the center to the circumference. There is only one quality of consciousness: yes. And immediately, in this yes, you come out of the ego -- because ego exists on no, ego feeds on no. The more you say no, the more ego is strengthened. No is the food for the ego: yes is the food for egolessness.
It is a simple phenomenon! But only very very intelligent people can understand it.
Have you observed? Whenever you say no, you feel very clearly that you are. That's why people enjoy saying no. When there is no need, even then they will say no. The child asks the mother, "Can I go out to play?" and she says, "No!" Now there is no need to say no. And she knows perfectly well that the child is not going to listen either. And the child also knows perfectly well that if he creates some tantrum she is going to say yes, so he creates some tantrum. But the mother says no. She feels good by saying no. And then the child starts saying no to the mother, because that is how he creates HIS ego.
That's why parents and children are always in conflict. Teachers and students are always in conflict. The universities are not just accidentally burning all over the world -- the conflict is that the teacher says no and the student says no. Two no's fighting. Husbands and wives are fighting continuously -- two no's fighting. And each HAS to say no. And ego feels very hurt. Watch: whenever you

HAVE to say yes, it feels that you are defeated, the other is a winner. Then you try to find a situation where you can again say no and remain with your no and force the yes on the other.

This is how the ego exists. The day the child learns to say no is the beginning of the ego. Before that there was primal innocence. Before that the child was in trust; he had no idea of who he is. There was utter silence and peace and joy and celebration. The day he says no, something closes up; he becomes defensive, he creates an armour. And now he starts saying as many no's as possible.

If the parents say, "Don't smoke," he will smoke. If the parents say, "Don't do this," he will have to do it. The rebellion has started. He HAS to become an ego.

Surrender means: you have lived through the ego and you have seen the futility of it, you have seen the utter misery of it. You have lived through the ego and you know that you have not been able to live through it. It does not allow you to live, because it does not allow you any expansion. It makes you smaller and smaller and smaller; it encages you deeper and deeper. It puts you into a windowless state, all openings disappear. You start living in a kind of grave. To surrender means to see this! and then to find a person with whom it will be easier to say yes, a person who has had a glimpse of the real man and to whom love has happened, who has become love.

If you can find a man with whom you can say yes easily, you have found your master. This is the criterion for how one has to decide that one has come across a master: if you can say yes easily, simply, innocently. The presence of the man makes you feel to say yes. No becomes difficult --

even if you want to say no out of old habit and structure, you hesitate, you find it hard to say. And yes comes easy, like a flood. And whenever you say yes, great joy arises; and whenever you say no, you feel great misery, as if you have harmed yourself.
Whenever you have found a person with whom this starts happening, you have found the master. Then forget about the whole world, what they say about the master! You have found the master. He may not be the master for others, hut he is the master for you. Disappear into him.

WHAT IS THE DIFFERENCE BETWEEN BEING TOTALLY SURRENDERED AND BEING A BRAINLESS ROBOT?

A robot can never surrender, not even partially. Only an utterly intelligent person can surrender. And, of course, in the beginning it is partial; slowly slowly, one gathers more and more courage. The more one tastes the joys of it, the more one adventures, explores into it. And the man of utter intelligence surrenders totally.
In that surrender, the ego disappears. Not that in that surrender you become a slave to the master -- there is nobody to make you a slave. In fact, because there was nobody to make you a slave, that's why you were feeling so beautiful in saying yes to the man. If there was somebody to make you a slave you would have naturally felt it impossible to say yes. His ego would have offended your ego. There is a subtle interaction between egos.
If the man has helped you to surrender, that simply means that there was nobody to offend you. There was pure love,

there was nobody trying to possess you. You were not being cowed down. And once you have surrendered the ego, you will be surprised that there is nobody to take possession of you -- the ego has disappeared. The master and the surrender was just a device. You have attained to primal innocence. Now you can move on your own.
When the master sees that you have surrendered totally, he makes you absolutely free. He says, "Now there is no need, now there is no question of surrender." Once surrendered, then there is no need for any surrender. The need for surrender is because of the ego -- once the disease has disappeared, the medicine has to be thrown. The master takes it himself.
And then you are free of ego a1ld free of egolessness. That's what Ikkyu calls REAL emptiness: you are empty of everything and empty of emptiness too. Ego has gone and egolessness has also gone. Now there is nobody... absolute nothingness. And the purity of it and the benediction of it are such that if you don't taste it in this life, you have wasted it again.

The seventh question

Question 7
IF I DISAPPEAR, WHO WILL PAY THE RENT?

LET THE OTHER PARTY BOTHER. Why should you be worried? But my feeling is that you have not asked the question rightly. You must be worried about those who have to pay the rent to you -- if they disappear.

It happened: A man came to a psychoanalyst and he was very much worried and going berserk. The psychiatrist asked, "What is your problem really?"
He said, "I am worried. The worry is that I have to pay ten thousand dollars I owe to people. And there seems to be no way! And I am thinking to commit suicide, because this is becoming too heavy and I cannot live with this heaviness."
And the psychoanalyst said, "Don't you be worried. Just look at me: I had to pay one thousand dollars to a man. I simply dropped the idea of paying and all worry disappeared."
And the man said, "I know it -- I know about it. You tell me something else."
The psychoanalyst asked, "How do you know it?"
He said, "I am the man to whom you were going to pay $1000 -- that too is part of my worry. This won't help! You give me some other idea."

Why are you worried: IF I DISAPPEAR WHO WILL PAY THE RENT? Is rent so very important? Are you here only to pay the rent?
I have heard:

The Scotsman was visiting London for the day and called upon a lady of pleasure in Soho and, after he had partaken of her bodily delights, he gave her a hundred pounds.
"Why, that's incredibly generous of you!" exclaimed the surprised lady. "No man has ever given me so much. And yet, from your accent you sound Scottish, which makes it even more incredible for you to be generous. Which part of Scotland do you come from?"

"From Edinburgh," replied the Scotsman.
"How fantastic! My father works in Edinburgh."
"I know," said the Scotsman. "When your father heard was coming to London he gave me a hundred pounds to give to you."

Do you come from Scotland?! What part? Thinking of paying the rent? There is nobody to pay the rent, there is nobody to be paid -- there is really no rent either, no house either. That's what Ikkyu says -- all is dream.

Have you not heard this: A madman was asked, "What are the differences between psychoanalysts, psychologists and psychiatrists?"
The madman said, "Psychologists build castles in the air, psychoanalysts live in them, and psychiatrists collect the rent."

What are you talking about? Forget all about it! Disappear! And remember, when you disappear as an ego, that docs not necessarily mean that you disappear from the world -- the world continues. Kabir disappeared as an ego but continued to remain a weaver, continued to work, but now it is no longer serious, now it is just a dream. If others are enjoying, why disturb them? You can disappear and still pay the rent. Don't be worried about it -- unless you don't want to pay the rent and only for that you want to disappear. That is another matter. Otherwise, what is the problem? You disappear and still pay the rent!

IF I DISAPPEAR, WHO WILL PAY THE RENT?

YESTERDAY YOU TALKED OF NATURAL AND UNNATURAL. MONEY, IT SEEMS, MUST COME INTO THE UNNATURAL CATEGORY. WITH THE EGO AND THE MIND, IT IS RELATIVELY EASY TO DEAL WITH IT. BUT IF WE ARE TO LIVE IN THE MARKETPLACE AND TO LIVE NATURALLY, WILL MONEY NOT BECOME PROBLEM?

Money is not a problem at all -- unless you want to make it a problem. Down the ages, the so-called religious people have been very much worried about money. Such a foolish thing like money! and so much worried. Play with it! If you have it, enjoy; if you don't have it, enjoy. What else can you do when you don't have it? Enjoy! When you have it, what else can you do? Enjoy! Don't make unnecessary problems about it. Money is a toy. Sometimes you have it -- play with it.

But my feeling is: people who can't play with money, they renounce money -- they are very serious about it. Then they become very much afraid about money, because deep down clinging is there.

Do you know? The chief disciple of Mahatma Gandhi, Vinoba Bhave, can't look at money. If you bring a one rupee note -- which is worthless, which has no money in it, not at all -- he closes his eyes. Now what kind of attitude is this? And this is thought to be very saintly; it is praised all over the country, that he is so free of money. If you are really free of money, why do you close the eyes? Is that one rupee note so attractive that you have to close your eyes? Is there some fear that if you don't close your eyes you may jump upon the man? Something must be there.

This looks a little obsessive. There is great fear -- otherwise why close your eyes? So many things are passing and you don't close your eyes -- just poor money.

And money is nothing -- just a device to exchange things. But people who are really misers deep down, clingers, because of their clinging, their miserliness, they are very much in despair, in misery. Finally, one day, they think that it is money that is causing their misery. It is not money that is causing your misery. How can money cause your misery? It is miserliness that is causing your misery. Thinking that it is money that is causing misery, they renounce money, they escape from the world of money. Then they are continuously afraid; then in their dreams they must be entering into banks and opening treasures and things like that -- and making love to money. That is bound to happen.

Money is not a problem! It can be used! If you have it, use it; if you don't have it, then use that freedom that comes when you don't have the money. This is my approach. If you are rich, enjoy; richness has a few things which no poor person can enjoy. I have been both rich and poor, and I tell you honestly, there are a few things only rich people can enjoy. Enjoy when you are rich. And I tell you again, I have been both rich and poor, and there are a few things which only poor people can enjoy. And there is no way to enjoy both together.

So, whenever, whatsoever is happening, enjoy it. A poor person has a kind of freedom. Poverty has a kind of cleanness, a relaxedness, contentedness. Mind is not very much worried; there is nothing to worry about. You can sleep perfectly well; insomnia is impossible for a poor man.

So sleep well and snore, and enjoy the freedom that comes from poverty.

And sometimes when you find yourself rich, enjoy richness, because there are a few things only a rich person can enjoy. You can have the greatest paintings on your walls; a poor man cannot have that. You can have the best music in your house; the poor man cannot have that. You create a Zen garden around your house; the poor man cannot have that. You can read poetry, you can paint, you can play on the guitar, you can sing, you can dance, you can meditate -- a thousand and one things that become available.

My approach is: whatsoever is the case, just see what you can make out of it. If it is poverty, become a Buddha, start wandering; take a begging-bowl -- and enjoy that beauty that only a beggar can have. He belongs nowhere. Today he is here, tomorrow he is gone. He is a flow; he clings nowhere, he has no home. He need not worry that the rains are coming and the roof has to be fixed. He need not worry that somebody may steal something from him -- he has nothing.

Enjoy poverty when you are poor, and enjoy richness? then become a JANAKA, an emperor, and enjoy all the beauties that become available through money.

My approach is total. I don't teach you to choose. I simply say: whatsoever is the case, the intelligent person will make something beautiful out of it. The unintelligent person suffers. If he has money he suffers because money brings worries; he does not enjoy the music that money can bring, the dance that money can bring, the painting. If he has money, he does not go to the Himalayas for a rest, to

meditate and to sing and to shout in the valleys and to talk with the stars. He worries, loses his sleep, loses his appetite -- he chooses the wrong when he has money. And this man, if somehow he becomes poor, by God's grace if he becomes poor, then he suffers poverty. Then he is continuously worried that "I don't have this and I don't have that." You have POVERTY! Enjoy it!

But there are people who are wrong in every situation: wherever they are, they will always chose the negative part of it, and they will suffer. And there are people, and I call those people intelligent people, and I would like my people to be INTELLIGENT people... wherever you are, try to enjoy it.

In my childhood it happened: once my father was very angry, so he locked me into the bathroom. I meditated! -- what is the point...? After three, four hours, he became worried. He was at the shop, but he was restless. He became worried about what had happened to me, and no message had come from the home -- mother had not sent any message, no servant had come to say what had happened to me. Have I disappeared? or what? Or has somebody opened the bathroom? So he could not do his work there; he had to come.

He came close and he listened and there was silence. He knocked and I told him, "Don't disturb me." That was the last time he punished me that way. It is pointless! He said, "I became so worried I could not do my work in the shop -- I had to come."

I said. "This is nonsense! -- I enjoyed it."

In my school when I was small, second grade, my teacher was a very strict one and he used to punish by giving: "Go running seven times round the school, run!" And he gave me this punishment -- go seven times -- I said, "Why not seventeen?" He said, "Are you mad?" I said, "This is such a good exercise and every morning I would like to do it." And I started doing it every morning. He would see me and he would beat his head -- he would say this.... I destroyed his punishment by making it an exercise. I USED it! Then he stopped giving me punishment.

Why not use an opportunity, whatsoever it is? And if you are alert you can find opportunities everywhere -- even if you are imprisoned you can use that as a great opportunity. And there are people who are under the sky, free, and not using that opportunity.

Money or no money, house or no house... the question is not what you should have: the question is what you should do, whatsoever you have.

See, my emphasis is totally different. You disappear... and then let things happen. If you feel good to be in the marketplace, then that is natural, because there are born shopkeepers. Don't think that there are only born poets -- that is wrong;. There are born shopkeepers too. Whatso-ever you make of them, they will become shopkeepers; wherever they are they will open a shop. They cannot avoid it.

Have you not heard about the Jew?

A ship was moving and it was attacked by a crocodile -- a great crocodile, a very great crocodile. And they started throwing things in her mouth -- chairs and things, tables

and a bag of oranges, and finally the Jew. But again and again the crocodile came to attack. Finally they decided, "This is not going to help. We go on giving it things; just for a few moments the crocodile becomes engaged, and again it comes." So all together they attacked and cut open the belly of the crocodile -- and what did they see? Do you know? The Jew was sitting on the chair, the table was in front of him, he had opened the bag of oranges and he was selling to other people who had been swallowed by the crocodile before.

You cannot escape... where will you go? There are born shopkeepers. So if you are a born shopkeeper, even when you have disappeared you will be in the marketplace. But then it will have a totally different quality to it -- you will enjoy it. It is God's world! a beautiful dream. You will know those customers are dream customers, and the thing? that you are giving to them are just dream, and the money that you are collecting is just dream -- but why not enjoy it? That enjoyment is not dream.
Let me remind you again: everything is dream, but if you can consciously enjoy it, that joy is not dream -- that joy is the goal of all religions. And you can enjoy more if everything is a dream. Then there is nothing to be worried about. If success comes, good; if failure comes, good.

The last question

Question 8

I KNOW THAT I AM NOT MY BODY, BUT STILL I WANT TO LOVE AND BE LOVED. IS SPIRITUAL LOVE POSSIBLE IN THIS ROTTEN WORLD?

THIS WORLD is NOT ROTTEN. This world is full of God -- or, in Buddha's words: full of nothingness, which is the same. If anything is rotten, it is your mind. And, yes, it is very difficult with a rotten mind to find love.

And never think in terms of spiritual and material love -- love is simply love. It is neither material nor spiritual. How can love be material or spiritual? Love is simply love. Love means the joy of sharing your life with somebody. Yes, your body can be shared, your being can be shared -- but sharing is love, not what.you share. Sharing is love. So all love is simply love.

But I can see the problem must be coming from your upbringing: I KNOW THAT I AM NOT MY BODY... who told you? You are more your body than your mind. You are more your body than your so-called self. That's what Ikkyu is saying: that self is a false entity, rotten. And the mind is just a phenomenon conditioned by the society. Your body is truer than your mind and than your self; your body belongs to existence.

But you must have been contaminated by the priests that you are not the body. They have created a dichotomy in everybody that "You are the soul, and how can a soul fall so much as to love a body?" And you will not find ghosts around here -- you will find people who live in their bodies, who are their bodies.

That's why you cannot find somebody to love and by loved by -- you are in search of a ghost. And I don't think if you

really come across a ghost that you will like it. But that's what you are hankering for. You have been told to condemn your body; and if you condemn your body and if you don't like your body, do you think somebody else is going to like it? If even you don't like it, who is going to like it? By liking your body, by loving your body, you create a situation in which somebody else can also love your body. But you create that milieu, that climate.
A man or a woman who hates his own body... and that's how you hate deep down, because from the very beginning you have been told to hate the body -- body is something ugly, body is something unspiritual. You have been taught that the body is the enemy. The body is the temple of God. In this body lives that nothingness Buddha talks about; in this body lives that seed of enlightenment I go on talking about. This body contains your greatest joy, this body contains God. Don't condemn it, otherwise it will be impossible.

You say: I KNOW THAT I AM NOT MY BODY, BUT STILL I WANT TO LOVE AND BE LOVED.

That desire is natural! -- to love and to be loved. That is part of human consciousness, an intrinsic part of it, built in. The society can contaminate your ideas about the body, but it cannot destroy your desire to be loved and to love. So that desire continues. But now it becomes impossible because that desire can be fulfilled only through the body. So you ARE in a fix.
Either drop the idea of love... which you cannot do, which nobody can do, because we are made of the stuff called

love. It is impossible to drop it. Just let me remind you again: a single glimpse of the real man, and you are in love. Even at the ultimate stage, love explodes, love remains; you really become totally loving.

So you cannot drop that. That is your destiny; that has to be fulfilled. But if you condemn your body, it is very difficult. You want to go to the other shore and you condemn the bridge. You want to go to the other shore and you condemn the boat. Now, how are you going to manage it? The bridge can take you to the other shore. The bridge can take you beyond the bridge. The boat can take you beyond the boat, but only the boat can take you.

Love your body. Accept yourself as your body. Receive it with gratitude, it is a gift. Otherwise it will be impossible. And even if somebody falls in love with you -- the question is from a woman -- if somebody falls in love with you, you will not allow him to love you. If he wants to hold your hand, you will shrink back. You will think, "Here comes a hedonist, a materialist. He wants to hold my hand! He should only hold my ghost hand, spiritual hand, not my real hand. This is just the rotten body." And he wants to hug you and you will escape because this is that same rotten lust. You won't allow anybody to approach you.

And, naturally, when a person wants to have communion with you, he would like to hold your hand. It is not that he wants just to hold your hand -- it is through the hand that something else is contacted. It is not necessarily so that it will be contacted, but there is no other way to contact it either. When he holds your hand, he is holding something of you -- and there is no way to hold it without holding your hand. If he hugs you, he is hugging your soul; but the

body is the visible part of the soul. It is through the body that you communicate.
Even if silence has to be communicated, words have to be used. Words are the body of the silence; silence is the soul. Even I have to use words, Buddha has to use words.
Drop that conditioning. And drop the idea that this world is rotten, because if it is rotten then nothing is going to happen in it. You have already become prejudiced.
Meditate over this anecdote:

Cuthbert married a very refined virgin from an impeccable background, and took her away to Tunis for their honeymoon.
On the first night in their hotel, Cuthbert quickly stripped off all his clothes and jumped into bed and then watched while his wife slowly removed all her garments.
But Cuthbert was rather surprised when she clambered into bed completely naked except for her white gloves.
"Why don't you take your gloves off?" he asked.
"Because mummy said that I might actually have to touch the beastly thing," she replied.

Now, this type of mind is not going to know what love is. This type of mind is closed, absolutely closed. And this type of mind is there in everybody, more or less. Drop this mind.
All is good and all is divine -- body is included. The whole body is included. Never make any distinction between body of the lower and the higher -- there is nothing lower and nothing higher. The whole body is one, it is a unity. Accept it, welcome it, and you will start blooming, and you will

start radiating love. And that radiating love will attract others towards you.
You must not be attracting; you must have become very very repulsive. The idea that this world is rotten, that "I am not my body," that "I want some spiritual kind of love," are all wrong ideas. They will poison your whole life.
And I know there is a love that goes far beyond the ordinary forms, but that love is not against the ordinary forms -- it is based, rooted, in the ordinary forms. The tree goes very high in the sky and starts whispering with the stars, but it remains rooted in the earth. The tree blooms into beautiful flowers, but it remains rooted into the earth, in the dark earth, with a thousand and one roots, invisible. God is rooted in matter, the spirit is rooted in matter. Never be against matter. Once you create this dichotomy -- matter and spirit -- you are forever going to remain a schizophrenic.
Bridge yourself. Come together! Become one piece. And out of becoming one piece, peace arises, love flows, life becomes a fragrance.

Take It Easy, Vol 1

Chapter #9

Chapter title: Do you smell the mountain laurels?
19 April 1978 am in Buddha Hall

MY ABIDING PLACE
HAS NO PILLARS;
IT IS ROOFLESS --

YET THE RAIN DOES NOT WET IT,
NOR THE WIND STRIKE IT.

WHEN IT BLOWS,
THE MOUNTAIN WIND IS BOISTEROUS,
BUT WHEN IT BLOWS NOT,
IT SIMPLY BLOWS NOT.

THOUGH IT HAS NO BRIDGE,
THE CLOUD CLIMBS UP TO HEAVEN;
IT DOES NOT ASK AID
OF GAUTAMA'S SUTRAS.

RIPPLES APPEAR
ON THE UNACCUMULATED WATER
OF THE UNDUG WELL,
AS THE FORMLESS, BODILESS MAN
DRAWS WATER FROM IT.

THE MIND:
SINCE THERE IS REALLY
NO SUCH THING AS MIND,
WITH WHAT ENLIGHTENMENT
SHALL IT BE ENLIGHTENED?

A story:

ZEN MASTER: "I have here a staff, and yet I don't have a staff. How would you explain that?"
Jewish novice: "I wouldn't!"

Master: "Now, don't be impertinent! It is incumbent on you -- if you really wish to attain enlightenment as you claim -- to make every possible effort to answer this."
Novice: "All right, I guess that looked at one way you have a staff; looked at another way you don't."
Master: "No, that is not what I mean at all! I mean that looked at exactly the SAME way, I have a staff and I don't have a staff. Now how do you explain that?"
Novice: "I give up!"
Master: "But you SHOULDN'T give up! You should strain every ounce of your being to unravel this."
Novice: "I won't argue with you as to whether I should give up. The existential fact simply is that I do give up."
Master: "But don't you wish to attain enlightenment?"
Novice: "If attaining enlightenment means considering such damn-fool questions, then to hell with it! I am sorry to disappoint you, but goodbye!"

TWELVE YEARS LATER
Novice: "And so I return to you, oh master, in a state of absolute contrition. For twelve years now I have been wandering about feeling terrible for my cowardice and impatience. I now realize that I can't keep running away from life. Sooner or later I have to face the ultimate problems of the universe. So now I am ready to steel myself and try to work in earnest on the problem you gave me.
Master: "What problem was that?"
Novice: "You said that you have a staff and yet you don't have a staff. How do I explain that?"
Master: "Is that what I really said? Why how silly of me!"

ZEN HAS NO TEACHING, Zen has no doctrine. Zen gives no guidance, because it says there is no goal. It says you are not to move into a certain direction. It says you are already there, so the more you try to reach there, the less is the possibility of reaching. The more you seek, the more you will miss. Seeking is the sure way of missing it. Getting it simply means getting the point that it is already available, that it has already happened, that it is the very nature of existence.

Enlightenment is not a goal but the quality of being herenow. How can it be a goal? because the goal is never herenow -- it is always therethen, it is always somewhere else. It is like the horizon: it is always distant and yet looks close by. And one feels that "If I travel a little bit, I will reach the horizon." But one never reaches, because the more you reach towards the horizon, the more the horizon goes on receding back -- because in fact there is nothing. Just an illusion.

The earth and the sky are not meeting anywhere. They can't meet because they are not two, they can't meet because they are one. The earth is just a materialization of the space of the sky; it is a wave in the ocean of the sky. How can they meet? For meeting, at least two are needed. And they are not two. The horizon exists only in the mind of man; it has no existential truth in it. But you can go on searching and searching. And the more you feel that you are not getting it, the more and more anxious you can become to find it. You can become mad after it.

Zen says: There is nowhere to go, so no guidance is needed. Then what is the purpose of a Zen master? His

purpose is to bring you herenow. His purpose is to hit you so hard that you awake herenow. You have fallen asleep and you have started living in dreams.
Another story:

Zen student: "So, master, is the soul immortal or not? Do we survive our bodily death or do we get annihilated? Do we really reincarnate? Does our soul split up into component parts which get recycled, or do we as a single unit enter the body of a biological organism? And do we retain our memories or not? Or is the doctrine of reincarnation false? Is perhaps the Christian notion of survival more Correct? And if so, do we get bodily resurrected, or does our soul enter a purely Platonic spiritual realm?"
Master: "Your breakfast is getting cold."

That's the way of Zen: to bring you herenow. The breakfast is far more important than any paradise. The breakfast is far more important than any concept of God. The breakfast is more important than any theory of reincarnation, soul, rebirth, and all that nonsense. Because the breakfast is herenow.
For Zen, the immediate is the ultimate, and the imminent is the transcendental. THIS moment is eternity... you have to be awakened to this moment.
So Zen is not a teaching but a device -- a device to disturb your dreaming mind, a device somehow to create such a state that you become alarmed, that you have to get up and see, to create such strain around you that you cannot remain comfortably asleep.

And this is the beauty of Zen and the revolution that Zen brings to the world. All other religions are consolations; they help you to sleep better. Zen tries to awake you; it has no consolation at all. It does not talk about great things. Not that those great things are not there, but talking about them is not going to help.

People have a very stupid idea. They think... one of our favourite tricks is to pretend that by talking about a problem we are doing something about it. That is why psychoanalysis has become so important -- and it is nothing but talking. The patient goes on talking about his problems and he thinks that by talking about his problems he is solving them.

People go on asking questions, AND getting answers, and they think that by asking a question and getting an answer they are doing something about their real problem.

Answers that are given by others are not going to help you; they may help you only as consolations.

You ask somebody, "Is there survival after death?" and he says, "Yes." And you are freed of a fear -- the fear of death. And you start thinking the soul is immortal.

Just see the people who believe in the immortality of the soul: you will find they are the greatest cowards there are. In this country it has happened. Down the ages, at least for five thousand years, this country has been believing in the immortality of the soul, and for one thousand years this country remained in slavery. People had become so cowardly they could not rebel against it. Not a single revolution has ever happened in India.

People who believe in the immortality of the soul should be absolutely courageous; they can face death because they are

not going to die. But the case is just the opposite. In fact, their belief in the immortality of the soul is nothing but a protection, is just an armour around their cowardice. They are afraid of death, hence they believe in the idea that the soul is immortal. They go on clinging to the idea -- against death. They don't know.

If you ask a Zen master, "Is the soul immortal?" he will not answer, because he knows it is your fear that is asking for the answer. Your fear wants to be calmed; you need a solace. You need somebody authoritative who can say, "Yes, don't be afraid." You need a father-figure.

It is not just a coincidence that Christians think of God as the father, or the Catholic priest is called 'the father'. Out of fear, people are searching for the father. They need fathers here and they need a great Father up in the heavens. These people are childish, immature; they can't stand on their own. They can't live their lives on their own. They need someone to Lean to.

Zen does not talk about God. Not that God is not! but God is not a father. And God is not a mother either. You cannot conceive of God in any word. All your words are irrelevant. God can only be experienced in utter silence, in absolute silence. But there is no point in talking about it, because talking about it people start thinking they are doing great work. Then they read the scripture and they philosophize, and they go on polishing their concepts and doctrines, and go on believing. And nothing ever changes in their lives. Their belief never brings any light to their lives. In fact, their belief hinders the light.

Zen is not a belief system. It is a way of awakening. And the Zen master is bound to be tough. That is his

compassion. He has to hit you. And he goes on finding devices how to hit you.
Just listen to this story:

A Zen master was worshipping at a statue of the Buddha. A monk came by and said, "Why do you worship the Buddha?"
"I like to worship the Buddha."
"But I thought you said that one cannot obtain enlightenment by worshipping the Buddha?"
"I am not worshipping the Buddha in order to obtain enlightenment."
"Then why are you worshipping the Buddha? You must have some reason!"
"No reason whatsoever. I like to worship the Buddha."
"But you must be seeking something; you must have some end in view!"
"I do not worship the Buddha for any end."
"Then why do you worship the Buddha? What is your purpose in worshipping the Buddha?"
At this point, the master simply jumped up and gave the monk a good slap in the face!

It looks so wild, unexpected. And the monk is not asking any irrelevant question: he is asking a simple human question out of curiosity. He should not be treated like that; there is no need to hit him. No Hindu priest would hit him, no Catholic priest would hit him. Their purposes are different -- only a Zen master can hit him. His purpose IS different.

Why didn't he hit him in the first place? Why did he bother to answer so many questions and then hit him? He created the situation, the right situation. He created the heat. He created the curiosity more and more and more. He brought the monk to a state from where the hit could simply shock him to a kind of awareness.

He helped the monk to think about it more and more and more, to bring a peak of thinking -- because only from the peak can the hit be of any help. But his hitting the monk is neither wild nor arrogant -- it is not out of anger, remember. This story I have found in a book written by an American who thinks the master became angry because of the persistent query of the monk, and out of anger he hit him back. This is stupid. You have missed the whole point. It is not out of anger! He is not offended by the question; he is enjoying the question. He is bringing the monk to a more and more feverish state by answering in such a way that the question is not answered but enhanced. Just see the difference.

Ordinarily, you answer a question so that the question is finished. The Zen master is answering so that the question becomes even more pointed and poignant. He is helping the question to arise with a totality. He is giving the idea to the monk that his question is very important and the master is unable to answer it. He is helping the ego of the monk to become a big balloon so a small prick and... the balloon bursts.

It is not out of anger; it has nothing to do with anger. He is not angry with the monk, he is not annoyed with the monk. He must be feeling perfectly happy with the monk that he

has asked -- now he is giving a chance for the master. But it is a device. He is not answering.
Even the slap is not the answer, remember. A few people start thinking as if the slap is the answer -- that is not the answer either. The slap is just to give you a jerk, just to shake your foundations, so even if for a single moment you slip out of your thinking you will have a glimpse of reality. Then you will forget about God and about Buddha and worship... and you will just see that your breakfast is getting cold. You will come herenow.

ZEN is AN EXISTENTIAL APPROACH, not a philosophical approach towards life. And it has helped tremendously, it has brought many people to awakening. Zen does not believe in analyzing a problem, because it does not believe that any problem can be solved at its own level. No problem can be solved unless your consciousness is raised a little higher than the problem. This has to be understood. This is something very fundamental.
You ask me a question. I can answer it, but you remain on the same level of consciousness. My answer cannot raise your consciousness. You ask, "Does God exist?" I can say yes or no -- but you remain the same! Whether I say yes or no will not help you in any way to become more conscious. It will not give you more being; it will only give you more knowledge this way or that.
If you are an atheist and you ask, "Is there a God?" and I say no, you will feel very happy. You will say, "So I was right." Or if I say yes, you will say, "This man is wrong. He does not know anything. He is just a blind person. I have

argued, I have looked into the matter deeply, and I can't find any proof for God."

Whether I say yes or no, whether you are a theist or an atheist, either you will accumulate the knowledge, receive it if it fits with you, or, if it doesn't fit with you, you will reject it. That's what you are doing continuously in your mind. But your consciousness is not raised. And unless your consciousness is raised no problem can be solved. In the first place the problem is created because of your conscious-ness, and it can be solved, not by any answer -- it can be solved only by helping your consciousness to go a little higher from where it is.

That's the work of Zen. It is not a transfer of knowledge -- is a transfer of consciousness, being.

By slapping the monk, the master has simply helped the monk to become a little more alert. And if the monk becomes a little more alert, that slap is not only a slap -- it is a Leap of the master's being into the disciple. But for that you need great love for the master, otherwise you will miss the slap. You need great trust in the Master.

This happens every day.

If I slap somebody, if I say something hard, if I hit somebody's ego, then out of a hundred cases ninety percent of people start reacting antagonistically. They miss the point! They missed a great opportunity. If sometimes I criticize you, that is a slap on your face. If sometimes I an hard on you, that is a slap on your face. Subtle slaps.

But humanity is no more interested in truth as much as it is interested in its ego. Immediately you are ready to leave. This man is not for you. A single slap, and you forget all about the search. Rather than becoming aware, alert, rather

than receiving more consciousness and being, you simply close up.

Zen needs a particular atmosphere, a milieu -- a milieu of love, trust. That's why I insist that unless you are a sannyasin, my work cannot start on you.

Just the other day, somebody had written a letter, a beautiful letter; must be from a very good heart. He asked, "Can I not relate to you without becoming a sannyasin? Can I not just be a friend? Is it a must to be a disciple?" The question is relevant. You can be a friend to me; there is no problem in it. But you will miss as surely as the foes. The friend is going to miss AS much as the foe -- because when I slap you you will not be able to awake. You will become angry because you don't expect that from a friend. When I hit you hard, you will simply be angry; you will retaliate. you will argue, you will fight back. You will simply say, Then I am going!"

Sannyas simply means that you are ready to go with me even if I hit you. You are ready to go with me even if I crush you, annihilate you. You are ready to go with me to any limits. Your trust is more. Your trust is more in me than your trust in yourself. Then the work starts. 'The work' simply means you have become available to the master -- only then can you be awakened. Because awakening is going to be painful. It is not going to be very sweet, you have slept so long, and you have dreamt so many beautiful dreams. And awakening is certainly going to destroy all those dreams. They are dreams, but you have thought up to now that they are realities. And when somebody starts taking them away from you it hurts. You start

feeling that "I am getting nothing -- on the contrary, I am losing all that I had before."
Zen is a particular milieu, a climate between the master and the disciple of trust, of love, of infinite love, so the disciple is ready to go to any end. You will be surprised: sometimes Zen masters have been really wild.

It happened in one Zen master's ashram: whenever he used to talk, and he used to talk about truth, he would raise one of his fingers towards the sky. That was his particular gesture. Naturally, it became a joke. Anybody who wanted to imitate the master would raise the finger.
A young disciple, very young, became very artful in repeating and imitating the master's gestures -- his face, the way he walked, the way he talked, the way he sat. Just a young boy he was. And anywhere and everywhere, when ever there was some serious discussion going on, he would raise his finger towards the sky in the same way as the master.
One day, the young boy was standing behind the master and the master was talking to people and he raised his finger, and from the back the boy also raised his finger. And the master called him... just took a knife and cut his finger! Now, you cannot think of this as compassion -- just cut his finger. And the boy screamed out in pain, and the master said, "Don't miss the point! Now raise the finger." Now the finger is gone, there is nothing to raise, and the master says, "Now, raise the finger -- don't miss the point! " And the boy, with tears in his eyes, raised his cut finger towards the sky... and that very moment the satori happened. The boy was transformed.

Now, on the surface it is very cruel, violent. If you can only see the surface you will be for ever against these Zen people. They don't look like saints. Saints are not known to do such things. Saints talk to the fish and saints talk to the trees, and birds come and sit on their shoulders. We have known such saints. But saints cutting the finger for no special reason? of such a simple young boy, who was, out of his innocence, imitating the master. Is the master angry? But if you look deep down, the boy was transformed.

If you see the transformation, then it was worth it -- even if the master had cut the head of the boy it would have been worth it. A finger is nothing. The boy was totally transformed.

About this same Zen master it is said that when he was searching with his own master he had become very famous -- famous because birds would come and sit on his shoulders and on his head. Once even, while he was meditating under a tree, a bird made a nest in his hair. He had become famous all over the country. People used to worship him like a Buddha.

He became very egoistic, naturally -- such a great attainment. His own master came and was very angry. He said, "What is this bird doing in your hair? Drop all this nonsense!" He was hurt, but he understood. And since that day, birds stopped coming to him.

People would come to see, but no birds would come -- and they were surprised. They asked the master, "What has happened to your disciple? First birds used to come, animals used to come and sit by his side, but now they no more come.

The master said, "Now he has disappeared, he is no more special. He has attained. Now birds don't take any note of him. Animals simply pass by. He is not there! First he used to be there. He was becoming a special person; he was attaining to a specific kind of ego. Now even that is dropped. He was becoming enlightened! -- now even enlightenment is dropped. So birds no longer come to him. Why should they come when there is nobody? And why should animals come and sit there? -- they can sit anywhere. It is all the same. There is nobody any more."

Now see the point! Zen has a totally different approach towards life. NOW the master is happy that the disciple has completely disappeared -- because one can even become attached to the idea of enlightenment. And you have to be alert about it.

Just a few months ago it happened: I told Somendra "You have had a small satori" -- since then I have not seen him laughing. Since then he has become very serious. He has become enlightened! He has taken it to his heart. He has become special. He cannot laugh, he cannot enjoy -- he cannot be ordinary.

And now, if this idea gets too much into him it will become a crust around him. He has to drop it. He has to become unenlightened again. He has to forget that satori. And not that it was not there -- it was there -- but many satoris happen before the ultimate satori happens. And the ultimate satori is dropping of all satoris, of all samadhis. The ultimate enlightenment is when you forget the very idea of enlightenment. Then there is innocence. Then there is just simple nature.

I have played a joke upon Somendra and he got caught into it.

I AM CREATING HERE A CLIMATE OF WORK -- many things are happening, many are going to happen. And you have to be ready. And the first readiness is: when I hit you, when I shock you -- now Somendra will be shocked -- when I shock you, use the shock to become a little more alert, a little more aware.

Zen is a device, not an analysis of life.

And always remember, the universe is unknowable, absolutely, because it is alive. Analysis kills. And remember also: only dead things can be known. Life remains unknown and unknowable.

The moment you know, you have killed something. And people go on killing. They kill love -- once they analyze it, it is killed. People are so violent that even in love their violence is dearly there, loudly there.

Sending flowers is a form of life sacrifice to show high esteem. When you send a beautiful roseflower to your girlfriend or boyfriend, what are you saying? This is not understanding. What are you saying when you say something with a flower? You give a roseflower to your girl -- what are you saying ? You are saying: "I will kill for ya, baby! -- I am ready to kill, I can murder. Look, I have murdered this rose."

Even your love is nothing but a power trip. Power always kills. Bacon has said knowledge is power -- must be so, because knowledge also kills. When you can kill something, you feel great power.

I have heard that the most favourite pastime of people around Stalin was hunting. When Brezhnev took Kissinger on a hunting trip, he showed his power. It is said that whenever Tito wants to know that he is still in control, he kills stag and bear.

Whenever people want to show that they are powerful, they kill. Adolf Hitler had to kill to show his power. And killing goes on on many levels. Knowledge is also a subtle way of killing a thing.

Zen people are not interested in knowledge because they are not interested in power. They are interested in life as it is. They are interested in the breakfast, not in God -- not in heaven, not in the soul, not in past lives, not in future lives. Simply the breakfast. They are utterly for the immediate. We know only that which we have killed. So never be a seeker for knowledge, otherwise you will become a killer, you will be a murderer. That's what science goes on doing. In all the scientific laboratories it is nothing but murder and murder -- they have murdered nature, they go on murdering. t is a beautiful device to hide violence.

Just go and see in a scientific lab how many ways they have devised to torture simple, innocent animals -- in the name of experiment! in the name of inquiry, in the name of truth. Unimaginable torture. But when it is for truth's sake, it is allowed -- nobody thinks of the scientist as violent. Nobody thinks of the philosopher as violent, but he is also violent. He goes on analyzing everything.

Zen is not interested in killing -- not even in killing a single word. It is not interested in knowing: it is interested in being. And these sutras will help you to see the point.

MY ABIDING PLACE
HAS NO PILLARS;
IT IS ROOFLESS --
YET THE RAIN DOES NOT
WET IT, NOR THE WIND STRIKE IT.

Go into each word with deep love, with deep sympathy. First:

MY ABIDING PLACE
HAS NO PILLARS...

THE INNER HAS NO BOUNDARIES, no supports, no pillars. It is infinite space, it is pure space. It is nothingness. And there is nobody there. It is utterly silent. Not a single sound has ever penetrated there. Nobody has eVer walked on that beach of your inner being, no footprints are there. It is virgin land.

If you look into that inner space, you will start disappearing. The more you look inside, the more you will disappear. That's why people don't want to look inside. They talk about self-knowledge, they talk about how to look inside; they talk about techniques -- but they don't look. And there is NO technique.

It is a very simple phenomenon to look inside. It is as simple as looking outside. You can simply close your eyes and look inside. But fear arises, great fear arises in looking inside -- because that emptiness overwhelms you. You start disappearing; you start feeling as if you are going to die. You rush back. You start thinking a thousand and one things.

Have you not observed? Whenever you sit silently and look inside, the mind creates so many thoughts immediately. Why? It is your device. It is just like the octopus: whenever he sees that some enemy is coming around, the octopus releases dark black ink like a cloud around himself. Immediately the ink cloud surrounds him and the enemy cannot see where he is.

When you go inside, immediately your mind starts secreting a thousand and one thoughts; immediately there is a great rush of energy into thinking. This is just like the octopus releasing dark black ink around himself -- to create a cloud so you cannot see the innermost nothingness. You don't want to see. To see in is to commit suicide -- to commit suicide as an ego, as a self.

Ikkyu says:

MY ABIDING PLACE
HAS NO PILLARS;
IT IS ROOFLESS...

It is just the vast open sky... no pillars, no roof. It is infinity.

YET THE RAIN DOES NOT WET IT,
NOR THE WIND STRIKE IT.

How can the rain wet it if there is no roof and no pillar? and no ground either? Do you think when it rains the sky is wet? The sky remains as it is. Rains can't wet it. Do you think when it is cloudy those clouds leave any impact on the sky? Do you think the sky becomes contaminated,

polluted by the clouds? Do you think it becomes darkened? Do you think any mark is left on the sky? Nothing is left. How can you touch pure nothingness? And just as there is an outer sky, there is an inner sky. And 'outer' and 'inner are just arbitrary words. The day you will know, it is all one sky -- outer and inner, it is all one. One has to be very courageous to go into it. Once you have the courage to see your reality, all fear disappears -- because all fear is for the ego, all fear is because of the ego. "Am I going to survive or not?" is what fear is all about. But once you have seen the inner sky, the fear can't remain. You are not, so what? You have never been and you will never be, neither born nor dying. And that which is has been always there and will be always there. But you are not that!

It appears only when you are not, when you have disappeared. You are just a dream. The dreamer is also part of the dream, and when the dream disappears, the dreamer also disappears. Living in this inner space, you are not afraid about security. Then insecurity IS security.

That's what Alan Watts means when he says 'the wisdom of insecurity.' There is only one way to be really secure and that is: don't have any roof, don't have any pillars. Just move into the open sky. And then if it rains, let it rain -- you will not get wet. You will be the sky, how can you get wet? Then if death comes, let it come -- you will not be dying, because how can you die? You were never born. You don't exist as a thing, as an entity.

Living in insecurity, one is secure. Trying to be secure, one remains insecure. This is the law of reverse effect. If you want something you will miss it -- just because you want it. The more you want, the more difficulties you create. And

then there is a vicious circle. You want to be secure, you don't want to die. If you don't want to die, you will have to die a thousand and one deaths; you will have to die every day. If you don't want to die, then everything will become a death message; then you will be continuously trembling; and afraid. From everywhere you will see death coming. And if you forget all about death, and you accept death, then even in death you will not die, even in death you will be a watcher. Death will come and go. You will see it coming, you will see it passing, and you will remain, you will abide. That which abides in you for ever and ever is not an entity -- it is a consciousness. It is not a soul, it is awareness, it is pure awareness. And that awareness is part of the universal awareness.

MY ABIDING PLACE
HAS NO PILLARS;
IT IS ROOFLESS --
YET THE RAIN DOES NOT WET IT,
NOR THE WIND STRIKE IT.

One Zen master was moving with his disciples. They came across a small river -- they had to cross it. It was not very deep, a shallow river. They started passing through it. The master had always said to his disciples, "When an enlightened person passes through the river, his feet never become wet." They were all waiting for an opportunity to see. They were puzzled because his feet were becoming wet. They became very much confused: "Is our master not yet enlightened?"

And just standing in the middle of the river, the master started laughing an uproarious laugh, a belly-laugh, and they asked, "What is the matter?"
He said, "You fools! I had said that the enlightened person's feet never become wet, and my feet are not becoming wet -- and the feet that are becoming wet are not my feet. You need not be confused; you need not look so puzzled and perplexed. This water is not touching me! Nothing can touch me because I am not. This water of the river is not touching the sky, it is not making the sky wet -- how can it make ME Wet? I am part of the sky."

YET THE RAIN DOES NOT WET IT,
NOR THE WIND STRIKE IT.

So when you are Communing with a master, remember it -- you are communing with somebody who is a nobody; you are communing with something which is not an entity but only a presence. Communing with a master is not communing with a person but with a presence. A person will become wet, but the presence cannot become wet. The presence remains uncontaminated.
That presence is you. One has just to find it out -- that's all. But you have become so much entangled with the ideas about yourself -- that you are a Hindu, a Mohammedan, a Christian, a man, a woman, white, black, this and that -- you have become so much entangled with identities that you never look inside to see that you are just a pure sky and nothing else. No Hindu exists there, no Mohammedan, no man, no woman, no black, no white. These are all identities.

Think of the one who is identified with these things, think of the inner sky. These are all clouds -- Hindu, Mohammedan, Christian, communist, capitalist -- these are all clouds. Don't get too much obsessed with the clouds. Go on remembering the sky.

WHEN IT BLOWS,
THE MOUNTAIN WIND IS BOISTEROUS,
BUT WHEN IT BLOWS NOT,
IT SIMPLY BLOWS NOT.

ONCE SEEN, this inner nothingness, a person becomes a suchness. This word 'suchness' is of infinite value in Buddha's experience, on Buddha's path -- TATHATA or suchness. When there is nobody, then what happens? A few things happen....
First, if there is nobody, there is nobody to control your life, there is nobody to manipulate, there is nobody to discipline. All control, all discipline, all manipulation disappears. That's what freedom is -- that's what MOKSHA IS. Not something far away in the skies, but something deep inside you right now.
When you are not there, how can you control your life? All control disappears -- and with control disappear all kinds of tensions, with control disappears all uptightness, with control disappear all anxieties. You become an open flow, so open that

WHEN IT BLOWS,
THE MOUNTAIN WIND IS BOISTEROUS,
BUT WHEN IT BLOWS NOT,

IT SIMPLY BLOWS NOT.

Then whatsoever happens happens. A man of Zen is totally different from the man of Yoga, and the distinction has to be understood.

The man of Yoga is in tremendous control. The whole methodology of Yoga is how to control yourself, how to control absolutely. The man of Yoga cannot be disturbed because he is in such utter control. The man of Zen cannot be disturbed because there is no control. But the difference is great.

The man of Yoga is not absolutely in control, nobody can be. There are possibilities when he will lose his control. You just have to bring about those possibilities -- he will lose control, because all control is relative, it is only up to a certain extent.

Watch your control: if there is a ten rupee note you may not steal it, but ten thousand rupees? Then you feel a little inclined. And ten lakh rupees? Then you start thinking, then the idea seems to be worth thinking about. You start dreaming... ten lakh rupees? And just for onCe, and people are doing so many sins, you will be doing one and only one. And then you can donate half of the money to the church or to the temple. And it is not so wrong either, because it doesn't belong to a beggar -- it belongs to some very rich person, and it doesn't matter to him whether he has ten lakh less or more. And in the first place he has exploited people for all this money. Now you are gathering energy to do it! But if it is ten crore rupees? Then you will not think a second time: you will simply grab it and rush.

There is a certain limit to all control; beyond that you will fall. Nobody- call be in absolute control, because control is an unnatural thing and nothing unnatural can ever be absolute. Only nature can be absolute. Unnature has to be maintained; it takes energy, conflict, struggle, And when you are controlling yourself, there is somebody inside you who is against it -- otherwise what is the point of controlling?

Control always splits you: the one who controls and the one who is being controlled, the top-dog and the bottom-dog. And the bottom-dog waits for its own opportunities. There is constant barking and they go on fighting inside you. And you know it! There are moments when you can control your anger, and there are moments when you cannot. There are moments when you can control anything, and there are moments you cannot control. Sometimes the top-dog is powerful and sometimes the bottom-dog is powerful.

And the conflict continues and the victory is never absolute. Nobody ever wins it because the other remains there, maybe tired, resting, waiting for its time. And whenever one is in control, the other is gaining power by resting. And the one who is in control is losing power by control-ling? because controlling means energy is being lost, dis-sipated. Sooner or later, the controller becomes weak and the controlled becomes powerful. And this goes on, this is a wheel.

The man of Yoga seems to be in great control, but cannot be in absolute control. He has repressed. All that he has repressed is waiting there underneath him like a volcano -- it will erupt. And when it erupts, he will be thrown in fragments.

The man of Zen cannot be disturbed -- but the reason is totally different. Not that he is in absolute control: he cannot be disturbed because he is not.
And then one thing more has to be understood: because he is not, there is no division. He is just a natural man. But you carry the idea of control from the man of Yoga, and that's why the natural man has always been misunderstood. For example:

A master died and his disciple started crying, great tears started coming, sobbing. The disciple was known himself as an enlightened person. Others said, "This is not right -- you should not cry, you should not weep. What will people think? Is it right for a man who is enlightened to cry? '
And that disciple said. "There is no question of right and wrong -- if tears are coming, they are coming. There is nobody to prevent them."

This is a totally different vision -- this is the natural man.

And they said, "But you have been telling us that only the body dies, then why are you crying and weeping for the master's dead body? Only the body has died and the body was just material. It was going to die -- dust unto dust."
And he said, "What are you talking about? I am not crying for the soul -- the soul never dies, okay, so I am not crying for the soul! I am crying for the body, because it was beautiful, so beautiful. I will never be able to see such a beautiful man walk again. I will never hear his voice."
And they said, "But you should not be attached!"

But he said, "I am not attached! Just a flower has withered away and tears are coming to my eyes -- I am not attached. These tears are not out of attachment."

This is very difficult to understand, because we know only tears which come out of attachment. We have not know natural tears -- we have forgotten ALL that is natural. We know tears of attachment; we don't know tears of innocence.
A Zen man is a natural man.

WHEN IT BLOWS,
THE MOUNTAIN WIND IS BOISTEROUS...

This is the description of a Zen man.

BUT WHEN IT BLOWS NOT,
IT SIMPLY BLOWS NOT.

When he laughs, he laughs. When he cries, he cries. It is a simple phenomenon. Just as birds sing, the Zen master speaks; just as flowers bloom, he lives. But his life has no ulterior motive, no goal. His words are not teachings but assertions of joy -- hallelujah! his celebration of being. And that, too, when it happens it happens. When it doesn't happen, it doesn't happen.
There have been Zen masters who talked their whole lives, and there have been Zen masters who never talked. Sometimes it happens that the song is sung in words, and sometimes it happens that the song is sung in silence. But

there is nobody to do something. Whatsoever is happening is happening.
This is what is called freedom by Buddha: nobody to control and manipulate, all control disappears -- freedom i born. Freedom from the self, the true freedom, Freedom for the self is the pseudo freedom. Yoga tries freedom for the self, and Zen is nothing but freedom from the self? Then one becomes like a tree, like an animal, like a child.
The sage is like a child, not like a yogi, not like a mahatma. The mahatma is trying to control himself continuously, day in, day out -- curbing, dropping this, creating that. His whole life is his own effort. And, naturally, the so-called mahatmas look very tired, sad, desperate. Their life has not the quality of joy. They talk about satchitanand, but their life has not the quality of joy.
Zen people have the quality of joy. They don't talk about satchitanand -- they ARE satchitanand. They are truth, they are bliss, they are consciousness.

Once Ma Tzu was asked, "Why did Buddha never talk about God?"
Ma Tzu said, "He was so busy living him, that's why. He didn't talk about God because he was too busy living him."

This state is a simple state, a natural state. You cannot brag about it. No child brags about his childhood, no sage can brag about his sagehood -- it is the second childhood. He is reborn, the circle is complete. He has seen the world, he has seen the ways of the world, he has seen all the miseries of it, he has become wise. Now desires no longer drag him away from reality. He simply lives. Feeling hungry, he eats;

feeling sleepy, he sleeps. He goes on doing the small things of life, but he becomes absolutely a nobody.

THOUGH IT HAS NO BRIDGE,
THE CLOUD CLIMBS UP TO HEAVEN;
IT DOES NOT ASK AID
OF GAUTAMA'S SUTRAS.

AND WHEN YOU BECOME NATURAL, spontaneous, simple, you start rising -- of your own accord. You need not ask Gautama Buddha for his help. No help is needed.

THOUGH IT HAS NO BRIDGE,
THE CLOUD CLIMBS UP TO HEAVEN;
IT DOES NOT ASK AID
OF GAUTAMA'S SUTRAS.

There is no need to have any guide. If you are simple, then simplicity is enough. If you are natural, then that naturalness is enough. If you are not natural, you will need the help of a master. And the master is not going to give you anything -- he will simply take all that is plastic in you, all that is inauthentic in you.

The master, the real master, simply throws you back to your own utter naturalness. He does not make you an achiever. He does not give you great dreams that you have to become this and you have to become that. He simply says: You relax. You be in a let-go. You be -- don't become.

This is own of the basic messages of Buddha: Be a light unto yourself. If you are not, then you need the help of a

master, just for the time being. But what is his help? He throws you back to yourself; he goes on throwing you back to yourself. You would like to cling to the master and he goes on throwing you back.
The real master does not allow you to cling to him. He helps you to uncling, because unclinging is maturity, clinging is childishness. And remember: to be a child is one thing, to be childish is quite another. To be a child means to become a sage; to be childish means to remain clinging, immature.

RIPPLES APPEAR
On THE UNACCUMULATED WATER
OF THE UNDUG WELL
AS THE FORMLESS, BODILESS MAN
DRAWS WATER FROM IT.

AND THIS IS THE CONSTANT REFRAIN OF BUDDHA, that all is dream. Nothing has ever happened, and nothing is ever going to happen. But the mind lives in hope and through hope; it goes on thinking that something is going to happen. Nothing has ever happened, nothing is ever going to happen . All is. Hence the master reminded the disciple about the breakfast.
All is. You have to be reminded constantly of it, because you go on rushing away from it. All going is dreaming -- whether you are going for money or for God does not matter. Whether you think of the body or of the soul does not matter. Whether you want to become very rich, very famous, or enlightened, doesn't matter. All is dream. Becoming is dream.

Look into that which you are, and don't go on looking for that which you would like to be. Hope is the secret of the mind; the mind lives through hope, nourishes itself on hope. Once you stop hoping, once you relax and you just let hopes disappear, suddenly you are awakened to the truth -- the truth of your being, the truth of the whole existence.

RIPPLES APPEAR
ON THE UNACCUMULATED WATER
OF THE UNDUG WELL...

Such is your life. Have you not seen in your dreams again and again? A lake is there and ripples appear, and a boat, and you are travelling in the boat -- and there is no lake and no ripples and no boat and no traveller either. And in the morning you find yourself just lying in your bed -- there has been no lake, no water, no boat, nothing. But all had appeared.
Let me remind you of the famous dream of Chuang Tzu:

He dreamt one night that he had become a butterfly. Next morning, sitting amidst his followers, he started laughing madly. And one disciple asked, "What is the matter? We have never seen you laugh so madly."
He said, "There is such a trouble, and I don't think that I will ever be able to solve it. I have fallen into a great riddle."
They said, "Just tell us -- maybe we can be of some help."
And Chuang Tzu said, "Last night I dreamt that I had become a butterfly."

So they said, "But that is not a great riddle. We all dream, and we know it is a dream."
Chuang Tzu said, "That is not the point. Now the problem arises: it may be that now the butterfly has fallen asleep and is dreaming that she has become Chuang Tzu.
"Now who is right? Whether Chuang Tzu was right dreaming that he is a butterfly, or the butterfly is right dreaming that she is Chuang Tzu?
"And who am I? Am I just a dream in the mind of a butterfly? Because if Chuang Tzu can become a butterfly in the dream, then why cannot a butterfly become Chuang Tzu in dream?"

Just think of butterflies sitting under the shade of a tree taking a good sleep in the afternoon, and dreaming that they are sannyasins... in orange, meditating, doing vipas-sana, thinking of great things. And you will also be puzzled -- perhaps Chuang Tzu was right.
Who is true? Butterfly dreaming of Chuang Tzu? Chuang Tzu dreaming of butterfly?
Buddha's answer is that neither is true -- only the one who has become aware of the problem, he is true. And he is neither; he is neither Chuang Tzu nor butterfly. The one, the mirror in which these dreams are reflected, the screen on which these dramas are played... that witnessing.

THE MIND:
SINCE THERE IS REALLY
NO SUCH THING AS MIND,
WITH WHAT ENLIGHTENMENT
SHALL IT BE ENLIGHTENED?

AND NOW COMES ONE OF THE MOST SIGNIFICANT SUTRAS, and only those who have followed the sutras up to now will be able to understand it. Now Ikkyu hits hard. He says:

THE MIND:
SINCE THERE IS REALLY
NO SUCH THING AS MIND...

because mind means nothing but ALL the processes of dreaming. You call a mind a materialist mind because he dreams of money; and you call a mind a spiritualist mind because he dreams of satoris -- but mind is dreaming, mind lives in dreams. It thinks of the faraway, of the distant. It lives in imagination and in memory; both are part of imagination. It never comes to reality; reality is too much for it. Facing, encountering reality it melts and disappears just like dewdrops disappear in the morning sun. Whenever the mind comes to herenow, to the breakfast, suddenly it evaporates.
Try it: taking y our breakfast, just take the breakfast and don't think of God and the Devil and money and the woman and the man, and love and a thousand other things -- don't think. Just take the breakfast, just be there, totally there -- in it. Don't go here and there. Utterly present. And where is the mind? You will not find the mind.
Mind has never been found. Those who have looked, they have always found there is no mind.

THE MIND:

SINCE THERE IS REALLY
NO SUCH THING AS MIND,
WITH WHAT ENLIGHTENMENT
SHALL IT BE ENLIGHTENED?

And then the question arises: If there is no mind, then why this talk about enlightenment? If there is no mind, there -- there is nothing to become enlightened, nobody to become enlightened. If there is no mind, no illusion, then how to get out of the illusion? If there is no mind, then how to become something which is beyond mind? If mind exists not, then what is the point of saying that one has to attain to no-mind?
Mind in itself is not... one cannot talk about enlightenment any more. But in fact, this is enlightenment. Enlightenment is not getting out of the mind: enlightenment is seeing that the mind exists not -- then you are suddenly enlightened. Then you are a Buddha.

There is the well-known incident about the Confucian scholar seeking enlightenment from a Zen master. The student constantly complained that the master?s account was somehow incomplete, th at the master was withholding some vital clue. The master assured him that he was withholding nothing from him. The student insisted that there was something the master was withholding from him. The master insisted that he was not withholding anything from him.
Later on, the two went for a walk along the mountain path. Suddenly the master said, "Do you smell the mountain laurels? '

The student said, "Yes!"
The master said, "See! I am not withholding anything from you."

A strange story, but of tremendous import. What is the master saying? The smell of the laurels.... He says to the disciple, "Do you smell the mountain laurels?" They always bring you to the immediate: to the breakfast: to the mountain laurels. They don't bother about philosophical things.
And the disciple smells and he says, "Yes!"
And the master says, "See! I am not withholding anything from you. Just as you can smell the mountain laurels, so you can smell Buddhahood right now, this very moment. It is in the mountain laurels. It is on this mountain path. It is in the birds, it is in the sun. It is in me, it is in you. What keys and clues are you talking about? What secrets are you talking about?"
Zen has no secrets it is said. Zen is all openness. Zen is not a fist: it is an open hand. It has no esoteric ideology. It is down-to-earth, very earthly, very simple. If you miss, that simply shows that you have a very complex mind. If you miss, that simply means that you have been looking for complex ideologies, and Zen simply drags you back to reality, to the breakfast, to the mountain laurels. To THIS bird calling. This is Buddha calling! To THIS utter silence -- this is Buddha present. This communion between me and you. This moment when I am not and you are not. All is open, all is available.

Someone asked a Zen master, "What is the ultimate nature of reality?
The master replied, "Ask the post over there!"
The man responded, "Master, I don't understand!"
The master said, "Neither do I."

It is not a question of understanding. Either you see it or you don't see it. Either it is there, felt, seen, recognized, or you have missed. It is so simple. There is no complexity in it.
The master says, "Ask the post over there!"
It is very natural that the disciple said, "Master, I don t understand -- how is the post going to ansWer me?" because he had asked one of the greatest questions: What is the ultimate nature of reality? And so he said, "Master, I don't understand."
And the master said, "Neither do I."
There is nothing to understand and nobody to understand. ALL SIMPLY IS! Understanding creates problems. You think you don't understand so you have to understand -- then understanding creates new problems, and then you solve them and your solutions again create more new problems... and it goes on and on. One answer creates tell questions, and it is an infinite regress.
Nothing has to be understood! Life has to be lived, not understood. You ARE Buddhas, and so are the posts.

Another time it happened -- the same master inquired of a disciple, "You have come very late. Where have you been the whole day?"

He said, "There was a polo match. A great match was going on and I became interested. I was watching."
The master asked, "The players were tired?"
And he said, "Yes, by the end they were very tired."
"And the horses were tired?"
And the disciple said, "Yes, the horses were also tired."
And the master said, "And the posts? The posts were tired?"
And the disciple was puzzled -- how can posts be tired.
He said, "Sir, give me a little time to think." And he meditated over it the whole night, and only by the morning, as the sun was rising did he get the point.
He rushed to the master's room and he said, "Yes, master -- they were tired."
And the master said, "So you have seen the point."

All is one, so if the players were tired, the horses were tired, the posts must have become tired. All is one. Nothing is separate. We are not island. So the stones and the stars, all are joined together.
And everything is joined in THIS moment, is participating in this moment. If you become just THIS moment, all is attained. There is no other enlightenment.
Zen is a way back home -- and the simplest way and the most natural way.

Take It Easy, Vol 1

Chapter #10

Chapter title: Only Man is Capable of Boredom
20 April 1978 am in Buddha Hall

The first question

Question 1
WHAT EXACTLY IS BOREDOM? IF I DON'T DO SOMETHING, EVEN SOMETHING NEEDLESS, A PANIC ARISES, A HUGE FEAR. WHAT IS IT THAT CAUSES THIS FRENZY OF MOVEMENT? WHY AM I SO UNCOMFORTABLE WITH THIS FEELING?
THE FRUSTRATION OF BOREDOM INCREASES WHEN I THINK THAT WHAT I WOULD DO IS EQUALLY A MEANINGLESS FRENZY. I FEEL CAUGHT.

ABHA, BOREDOM IS ONE OF THE MOST IMPORTANT THINGS IN HUMAN LIFE. Only man is capable of boredom; no other animal is capable of being bored. Boredom exists only when mind starts coming closer and closer to enlightenment. Boredom is just the polar opposite of enlightenment. Animals cannot become enlightened, hence they cannot become bored either. Boredom simply shows that you are becoming aware of the futility of life, its constant repetitive wheel. You have done all those things before -- nothing happens. You have been into all those trips before -- nothing comes out of it. Boredom is the first indication that a great understanding is arising in you about the futility, meaninglessness, of life and its ways.
Now, you can respond to boredom in two ways. one is what is ordinarily done: escape from it, avoid it, don't look eye to

eye into it, don't encounter it. Keep it at your back; and run away; run into things which can occupy you, which can become obsessions; which take you so far away from the realities of life that you never see boredom arising again . That's why people have invented alcohol, drugs. They are ways to escape from boredom. But you cannot really escape; you can only avoid for a while. Again and again the boredom will be coming, and again and again it will be more and more loud. You can escape in sex, in eating too much, in music -- in a thousand and one kinds of things you can escape. But again and again the boredom will arise. It is not something that can be avoided; it is part of human growth. It has to be faced.

The other response is to face it, to meditate on it, to be with it, to be it. That's what Buddha was doing under the Bodhi Tree -- that's what all Zen people have been doing down the ages.

What exactly is meditation? Facing boredom is meditation. What does a meditator go on doing? Sitting silently, looking at his own navel, or watching his breathing, do you think he is being entertained by these things? He is utterly bored! That's why the Zen master moves with a stick in his hand -- because those bored people are bound to fall asleep. There is no other escape, so only one escape is left: at Least they can fall asleep. They cannot escape. They have themselves, of their own accord, become part of the Zen training and the discipline -- they cannot escape. But one escape is always available: you can fall asleep, then you forget all about it. That's why in meditation one feels sleepy.

The whole effort in meditation is this: be bored but don't escape from it; and keep alert, because if you fall asleep you have escaped. Keep alert! Watch it, witness it. If it is there, then it is there. It has to be looked into, to the very core of it.

If you go on looking into boredom without escaping the explosion comes. One day, suddenly, looking deep into boredom, you penetrate your own nothingness. Boredom is just the cover, the container in which is contained your inner nothingness -- SHUNYATA. If you escape from boredom, you are escaping from your own nothingness. If you don't escape from boredom, if you start living with it, if you start accepting it, welcoming it.... That's what meditation is all about: welcoming boredom, going into it on one's own; not waiting for it to come but searching for it.

Sitting for hours in a yoga posture, just watching your breathing, one gets utterly bored. And the whole training of meditation is such that it helps boredom. In a Zen monastery you have to get up every day at the same time in the morning -- every day, year in, year out. It doesn't matter whether it is summer or winter. You have to get up early, three o'clock, you have to take the bath, you have to drink the same tea, and you have to sit.... The same gestures followed again and again. And the whole day is also a very very fixed routine: you will eat your breakfast at a certain time, then you will meditate again, then you will have your food at a certain time -- and the same food!

Everything helps boredom.

And the same clothes, and the same monastery, and the same master every day with his stick walking around. And

every day in the evening you have to go for a session with the master. And the questions that are given are such boring questions to meditate on: What is the sound of one hand clapping? Just think of it -- it will drive you mad! What is the sound of one hand clapping? There is no answer to it, you know it; everybody knows there is no answer to it. And the master goes on insisting, "Go on repeating, go on meditating on it."

It is all well managed. The boredom has to be created -- immensely, tremendously. The boredom has to be allowed as totally as possible, has to be helped, supported from every side. The same evening, the same work, the same chanting of the mantra. The same time you have to go to sleep again... and this goes on, this wheel. Within a few days you are utterly bored and you cannot escape. There is no way to escape. You can't go to the movie, you can't look at the TV; you can't have anything that can help you to avoid it. You are thrown into it again and again.

Great courage is needed to face it. It is almost like death; in fact, far more hard than death, because death comes when you become unconscious. And you are stirring ALL sorts of boredoms. What happens? There is the secret of all meditations: if you go on watching, watching, watching, boredom becomes bigger and bigger, intenser and intenser, and then the peak... nothing can go on for ever. There is a point from where the wheel turns. If you can go to the very extreme, to the very peak, then the change, transformation, enlightenment, satori, or whatever you want to call it, happens. Then one day, suddenly, the boredom becomes too much. You are suffocated, you are almost being killed by it. You are surrounded by an ocean of boredom. You are

overflooded by it and there seems to be no way to escape. The very intensity and totality of it, and the wheel turns. Suddenly boredom disappears and there is satori, samadhi. You have entered your nothingness.
Now there will be no boredom any more. You have seen the very nothingness of life. You have disappeared -- who can be bored? with what? You exist no more. You are annihilated.

You ask: WHAT EXACTLY IS BOREDOM?

A great spiritual phenomenon. That's why buffaloes are not bored; they look perfectly happy and enjoying. Only man is bored. And in man, also, only the people who are very talented, intelligent, they are bored. The stupid people are not bored. They are perfectly happy doing their jobs, earning money, making a bigger bank balance, raising their children, reproducing, eating, sitting in the movie, going to the hotel, participating in this and that. They are enjoying! They are not bored. They are the lowest types; they really belong to the world of buffaloes. They are not yet human. A man becomes human when he starts feeling bored. You can see it: the most intelligent child will be the most bored child -- because nothing can keep his interest for long. Sooner or later he stumbles upon the fact and asks, "Now what? What next? This is finished. I have seen this toy, I have looked into it, I have opened it, I have analyzed it, now I am finished -- what is next?" SOON he starts finishing things. By the time he becomes young, he is already bored.

Buddha was utterly bored. He left his kingdom when he was only twenty-nine, at the peak of his youth. He was utterly bored -- with women, with wine, with wealth, with kingdom, with everything. He had seen all, he had seen through and through. He was bored. He renounced the world NOT because the world is wrong, remember. Traditionally it is said he renounced the world because the world is bad -- that is absolute nonsense. He renounced the world because he became so BORED with it.

It is not bad, neither is it good. If you are intelligent, it is boredom. If you are stupid, you can go on. Then it is a merry-go-round; then you move from one sensation to another. You are interested in trivia and you go on repeating and you are not conscious enough to see the repetition -- that yesterday also you had been doing this, and today also you are doing, and again you are imagining tomorrow to do the same thing again. You must be really unintelligent. How can intelligence avoid boredom? It is impossible. Intelligence means seeing things as they are. Buddha left the world out of boredom; utterly bored, he ran away from the world. And what was he doing them for six years sitting in those forests? He was getting more and more bored. What can you do, sitting in a forest? -- watching your breath, looking at your navel, day in, day out, year in, year out. He created that boredom to its ultimate peak, and one night it disappeared. It disappears of its own accord.

If you reach to the peak... the turn comes. It comes! And with that turn of the tide, light enters into your being -- you disappear, only light remains. And with light comes delight

You are full of joy -- you ARE NOT, but full of joy -- for no reason at all. Joy simply bubbles up in your being.
The ordinary person is joyous for a reason -- he has fallen in love with a new woman or a new man and he is joyous. His joy is momentary. Tomorrow he will be fed up with this woman and he will start looking for another. The ordinary man is joyous because he has got a new car; tomorrow he will have to look for another car. It goes on and on... and he never sees the point of it, that always, finally, you are bored. Do whatsoever -- finally you are bored. Every act brings boredom.
The intelligent person sees it. The sooner you see, the more intelligence you show. Then what is left? Then only boredom is left, and one has to meditate over it. There is no way to escape from it. Then go into it. See where it leads. And if you can keep going into it, it leads into enlightenment.
Only man is capable of boredom, and only man is capable of enlightenment.

The second question

Question 2
IT SEEMS THAT THOUGH THE SOCIETY IS AT PRESENT REJECTING YOU, BY AND BY IT WILL ACCEPT YOU.
Please comment.

SIDDHARTHA, why are you worried about the society, its rejecting me or accepting me? Forget about the society! It has always accepted people like me only when they are

gone; it always accepts Buddhas when they are dead. It accepts only when Buddhas cannot do anything; it accepts only when Buddhas become just theories. The flame is gone; it is only a memory now. Then they accept -- not only accept, they worship. That's what they have been doing all the time and they will be doing all the time in the future too.

Nothing has changed fundamentally. The unenlightened remain unenlightened.

Why do they reject? They reject out of fear. Just listen to me: just now I was saying something about boredom. Now the ordinary person can't accept it, that one HAS to go into boredom. He will be afraid. He will say, "What nonsense is this man talking about?" He will become afraid even to listen to it, because who knows? -- the idea may get into his mind that life is boring. Then all his joys... and he was going along so happy and he was so delighted with small toys. All those toys will be broken! He does not want to do that; he is too much obsessed with his toys. He does not want to listen to such things. When I am gone, they can worship me -- because I will not be shouting at him.

Worship is cheap. To be with a living master is hard, arduous; it needs guts. Worship is a polite gesture. Worship says, "You may be right, but we are not ready for it. You must be right; we are not even ready to argue about it, because -- who knows? -- if we argue about it, you may prove right. So we don't argue; we will worship you. You must be right! How can you be wrong? But we don't want to follow you yet. We will make a beautiful image of you in the temple. We will bring flowers to your feet, we will repeat your name, and we will go on doing the same stupid

things we have been doing before. You will be just decor, a decoration. We will put a beautiful picture of you in the home; it makes the drawing-room look so pretty. But that's all. And once in a while we will even garland your picture, but that's all."

This is a polite way of avoiding, a very polite way of saying, "No, we can't come with you -- at least, not yet. Ultimately you may be right, but we are not worried about the ultimate. For the moment, forgive us, and let us live our joys. Life is so enchanting -- who cares about enlightenment?"

And any person who comes here and throws a stone in your glass houses looks like an enemy. Any person who comes and disturbs your sleep and destroys your dreams looks like an enemy. So when a Buddha is alive he HAS to be rejected. If he is not rejected, then he is not a Buddha. When he is dead, he has to be worshipped. If he is NOT worshipped when he is dead, then he is not a Buddha. That's how we have always been behaving with Buddhas, Krishnas, Christs -- that has been our usual procedure. We have found a very very cunning, clever way. We don't want to say no, because then we have to enter into the argument with these people -- and these people ARE argumentative. To face them is dangerous because they may convince you, their very being is convincing. One does not want to come dose to them. When they are dead, then it is perfectly okay. When Christ is alive, crucify him -- and these are the same people who crucified him, now they go to the church. The SAME people! If he comes again, these same people will crucify him. People are people; they are not Jews and not

Christians and not Hindus and not Mohammedans. They are just the same people.
There are only two possible categories: the enlightened and the unenlightened. The unenlightened are all the same, and the enlightened are all the same. Their tastes are not different.
It is not that Jews crucified Jesus -- it is the mediocre mind, the mind that is afraid, afraid TO face reality; the mind that is afraid to go into the utter boredom. And the utter boredom is a passage: it leads to the temple of celebration.
But, Siddhartha, don't be worried about people. Why should you be worried? Is there some doubt in your mind? Are you searching, seeking support from the people? It must be creating a certain restlessness in you: "How can Osho be right if so many people are against him?" You feel a little shaky, afraid, a little trembling arises in you. When you are here with my orange people, it feels good: "Osho must be right -- so many orange people.
When you go to M. G. Road, naturally you start thinking. "What am I doing here? All are not orange people. And it is not only that they are not orange, they are deadly against." Fear arises in you, doubt arises in you: "Maybe I have fallen in the trap of a magician? of a hypnotist? An intelligent person like me, what am I doing here? Why did I get caught into these meditations? Nobody else is meditating! And I am coming from so far away, and the people who live in Poona don't care a bit." Something seems to be unsettled; you become shaky, you tremble. Now, deep in your mind you would like to be with me, but what to do with this crowd that is against me? Now you are creating consolations for yourself.

You ask: IT SEEMS THAT THOUGH THE SOCIETY IS AT PRESENT REJECTING YOU, BY AND BY IT WILL ACCEPT YOU.

You are not really concerned with the society. You want to hear from me that "Yes, Siddhartha, don't be worried -- these people are going to follow me," so you can feel good. "These people WILL accept me, wait! All these people are going to become orange -- just wait, just time is needed." You want an assurance from me so the presence of those people who are against me does not disturb you.

Just look into these things. Become very alert to what happens in your mind when you ask a question, why you ask a question. The question may not show anything of the reality of you, but you cannot hide it -- not from me. And I don't answer your questions so much as I answer the reason why the question has arisen in you. So sometimes it feels that I am not directly answering your question; sometimes you may even be surprised that I am going a little roundabout, not direct. Sometimes you may even think that I am avoiding the question that has been asked -- it is not so. My whole effort here is not to answer the question on the surface, but in the depth, from where it has arisen, why it has arisen.

There are people who ask questions, and then they make a note that "This is not really my question I am asking it for others." But why can't the others ask it? Why should you be worried about others? Now, this person wants to ask but does not want to show that the question is his.

One day a man came to me and he said, "One of my friends has suddenly become impotent. I have Come for him. Is there some help?"
I told the man, "Why didn't you tell your friend? -- he could have come himself and told me that one of his friends has become impotent, because I see perfectly well that you are your friend."
He became very much worried. He started perspiring. I said, "Don't perspire! But why? Why can't you face a thing? If you have become impotent, don't be so impotent that you cannot even ask the question. At least save that much potency. Face the problem."

There are a few people who go on thinking.... And it is not just that they are deceiving -- they even think that they are asking to help others. Yoga Chinmaya often asks questions that "This is to help others." Deep down the question is HIS, but he cannot accept it, that "It is my question." That hurts: "I am asking such a question? I should not be asking such a question. I have lived with Osho so long -- I should not be asking such a question." But the question is there and it has to be asked, so one finds a clever way to ask it. Now, Siddhartha is worried about the society, it seems, on the surface. Deep down, he is worried about himself. He wants an absolute promise that "Siddhartha, you are on the right track -- others are wrong. Just wait! They will not only worship me, they are going to worship you too! You are going to be my apostles; you are my Luke and Thomas and Mark. Wait, just wait! You have done such a great work by becoming a disciple to a madman. Just wait -- these foolish people will not only worship your master,

they are going to worship you too. Then they will recognize, then they will see what a great opportunity they have missed."
Just go deep into your own fear and let the fear be expressed clearly in your question. At least find the CAUSE of your questions. If you can find the cause of your questions, out of a hundred, ninety-nine questions will simply disappear -- because in the very cause you will find the answer. To go deeply into a question, to its very roots, is to find its answer. And the one question that will not find an answer from yourself... asking it will be of great import -- that will become a bridge between me and you.
Always go into the unconscious roots of your question.

There is another question on similar line:

Question 3
IN YOUR LAST LECTURE YOU CALLED YUDHISHTHIRA, THE DHARMARAJ, AN IRRELIGIOUS PERSON SIMPLY BECAUSE HE LOST HIS WIFE IN GAMBLING. BUT WHAT ABOUT ONE OF YOUR OWN FOLLOWERS WHO IS MAD AFTER WINE AND WOMEN? NOT ONLY THIS BUT HE SMOKES CHARAS AND GANJA FREELY. IN WHAT SENSE IS HE FOLLOWING A RELIGION SUPERIOR TO THAT OF YUDHISHTHIRA? PLEASE EXPLAIN.

THE QUESTION IS FROM SOHAN BHARTI. He is a new sannyasin; just a few days before he took sannyas. He must be having a very very strong Indian mind, deeply conditioned.

Now, staking a woman in gambling -- and he says, "Simply because he lost his wife in gambling!" Wife in India is just a thing, furniture, so what is wrong in it? In fact, Yudhishthira and his brothers were behaving with the wife with that attitude that "she is property." There were five brothers and the five had divided the wife; the wife had five husbands. You can't divide a person like a property. This is such a horrible thing to think about: a woman has been divided by five men -- as if she is a piece of land!
And then, finally, he staked her as a bet in gambling and lost her. Can you think of any woman staking her husband in gambling? And would you say, "So what! Just a husband -- why not?" But there is no such story in India. You would never have forgiven that; you could not have conceived. The husband in India is called SWAMI -- master. And the wife is called DASI -- servant, a slave. This is ugly. But Sohan Bharti's Indian mind must have been hurt when I said it, because this man, Yudhishthira, is thought to be a great religious man, one of the great religious leaders of the Hindus. To me he is not even human! What to say about his being religious? He is not even human -- he is inhuman.

And he asks: BUT WHAT ABOUT ONE OF YOUR OWN FOLLOWERS WHO IS MAD AFTER WINE AND WOMEN?

Then he is perfectly human! Nothing inhuman about it! What is wrong in being mad after a woman? It is natural. Yes, one can go beyond it, but one goes beyond only when one has gone through.

And everybody is in search of some kind of wine, some kind of intoxicant, to drown one's miseries, one's anxieties. Morarji Desai is trying to create prohibition in India. Now, he himself is intoxicated with power. That is a far more dangerous intoxication than ordinary wine -- because when you drink alcohol you harm only yourself, nobody else; but when you drink the alcohol of power you harm millions.

If a person is smoking charas and ganja freely, he is simply harming himself. Yes, he is harming, but he is simply harming himself. That is his birthright, to harm himself. He is committing a slow suicide, but that is his birthright. He is not harming anybody. He is not trying to force his ganja on you or his charas on you.

Now, Morarji Desai is trying to force his idea on the whole country! That is bossy, that is irreligious. Who are you to direct everybody's life? Nobody should be so arrogant. You can say what you feel, but it should not be imposed as a law. I also know that alcohol is not good, but you should go and teach people, tell people that alcohol is not good. Nobody should try to impose it by violence. To make it a law is violence: it means now the police will be behind it, bullets will be behind it.

What does it mean when you make a law? It means now you are not capable by converting people, persuading people; now you are trying to do things by force, by power, by violence. This is undemocratic, this is absolutely undemocratic.

And nobody sees the power trip -- the alcoholic, the intoxicating state of power. Whenever somebody gets into power, he is drunk!

I am not saying that people should drink alcohol or use charas and ganja, but I am saying that that is everybody's birthright. One has to be allowed at least one thing: to do harm to oneself -- if one wants to, if one decides that way. You make it dear that this is harmful, that's all. Nothing else can be done. You cannot be the deciding factor.

So, if you ask me, "What higher religion is your follower following?" I will still say that he is better than Yudhishthira -- at least he is not staking his wife in gambling. He may be staking himself, he may be foolish, but I cannot say that he is harming anybody else.

Yudhishthira had no respect for the woman. And if you don't have any respect, how can you have any love? Love and respect go together.

Don't pretend that you love your woman if you don't respect her. If you respect, only then do you love. If you don't respect, you only exploit her; your relationship is that of lust, not of love. Yudhishthira had to be exploiting this poor woman. Just think of the idea, of the horrible idea... like a thing. She was being used like a thing, and now she was being staked like a thing. And if... and that's what happened: Yudhishthira lost her. The others who had won immediately tried to undress her then and there. And then Yudhishthira and all the four brothers were sitting silently there, looking at it: "Now you cannot do anything -- now she is somebody ELSE'S property. Whatsoever they want to do, they can do." What kind of respect? What kind of love?

It is ugly. It is irreligious. It is inhuman.

And remember, I am not saying that my follower... and I don't know who this follower is. It may be just a figment of

your imagination. If he is doing these things, he is not doing very well, but still if you compare him with Yudhishthira he is far better -- he is just harming himself. The other has to be respected as an end, is never to be used as a means. The woman is equal to man. But for the Indian mind it is very difficult to accept the equality of the woman. So many so-called saints of India have been condemning the woman, down the ages, in such words that it seems unbelievable that these people had any sense -- of respect, of love, of sympathy, of compassion.

The Indian saints have been telling that the woman is the door to hell. The woman is not the door to hell; it depends on you. She can be a door to hell if you decide to go to hell, and she can be a door to heaven if you decide to go to heaven.

And don't forget that the same is true about you too. It is not only that men go to hell -- then where do women go? And how will they go, because they will not find any door? Men must be function as a door for them too.

Nobody is a door to heaven or hell. You create your heaven and hell. But these so-called saints were so much afraid of woman -- their fear shows in their condemnation.

I have heard a story that a rabbi used to go around Sodom, the famous condemned city, Sodom, and he would shout from every corner, on every street to people, "Stop your sins! Don't do this! Don't do that! Avoid sex, avoid this, avoid that..." for years.

One day, one of the disciples of the rabbi asked, "You never become tired? Nobody listens to you, nobody has ever listened or paid any attention to you, but you go on

shouting around the town continuously. People are tired of you, but you are not tired? From where do you get this energy? Do you still think, do you hope, that you will be able to convert these sinners?"
He said, "What are you talking about? I am not worried about them. If I go on shouting against them, at least I can save myself. If I don't shout, there is every possibility they will convert me. I will start doing the same things that they are doing -- that is the fear. So I go on shouting! The more I shout, the more I become convinced. I am not worried about whether they are convinced or not. The more I shout, the more I convince myself that I am on the right track. And I can repress easily -- those desires are in me too. And if I don't say anything against them, there is every possibility I may become just like these people."

Your so-called saints who have been talking against women are afraid. They know if they don't talk, if they don't go on condemning, they will be falling into some kind of relationship with women. They are afraid of their desires, they are afraid of their own sexuality. By condemning women they are simply creating an atmosphere around themselves, they are simply trying to repress their sexuality and nothing else.
But the Indian mind has become so much accustomed to this -- that's why you can ask such a thing:

IN YOUR LAST LECTURE YOU CALLED YUDHISHTHIRA, THE DHARMARAJ, AN IRRELIGIOUS PERSON SIMPLY BECAUSE HE LOST HIS WIFE GAMBLING.

Now, Sohan Bharti must not be behaving humanly with his own wife. How can he behave respectfully with his own wife if he has this idea? Look deep into your question . If you cannot respect women, you cannot respect anybody else -- because it is from women you come. The woman mothered you for nine months, then she took every care, she loved you for years. And then again... you can't live without a woman. She is your solace, your warmth. Life is very cold; the woman becomes your warmth. Life is very uninspiring; the woman becomes your inspiration. Life is very very arithmetical; the woman becomes your poetry. She gives grace to your life. She takes care of you. She loves you, she goes on loving you, tremendously, totally.

And you say:... SIMPLY BECAUSE HE LOST HIS WIFE GAMBLING?

He must have been a man without heart. Instead of a heart, there must have been a hard rock.

The third question

Question 4
"I AM LIFE, LOVE, JOY. HERE I GIVE YOU LIFE, LOVE, JOY." OSHO, WHEN I HEARD YOU SAY THIS TWO MORNINGS AGO, MY BODY TREMBLED WITH AWE AND ALSO A DEATHLIKE FEAR OF GETTING LOST IN YOU OR OF MISSING OUT COMPLETELY. WHY AM I FINDING IT SO HARD TO RECEIVE THIS LIFE, LOVE, JOY, FROM YOU?

CHINTANA, EVERYBODY FINDS IT HARD, because to receive joy, to receive light, love, goes against your ego. The ego wants to be the donor, not the receiver; the ego always wants to give, not to receive. It is easier to give love; it is very difficult to receive it. To be at the receiving end ego feels very much hurt.

It is always difficult, and it is going to be still more difficult if you are with a Buddha or a Christ or a Krishna -- because you have nothing to give to them. You have all to take from them and nothing to give them in return. Your ego feels annihilated.

If you can give me something in return, it will not feel so bad, but what can you give? And whatsoever you can give will be just a token and nothing else, because whatsoever you have is nothing.

Just the other night a sanyasin gave me a sea-shell. I loved the gesture. Must have found on some beach. It is nothing, but shows great love for me. Not only love -- something else too. You receive so much from me, you would like to give something in return so it remains balanced. And all that you can give, ALL, I say, can't be more than sea-shells.

So, Chintana, that fear arises in everybody. You have to drop that fear, because when you are receiving from me, you are not really receiving anything from me -- because I am not there. I am just a passage. If you are receiving anything from me, you are receiving from God, not from me. Forget all about me! You need not even say a thank-you.

Whenever a sannyasin comes to me and says, "Thank you, Osho, for all that you have done to me" I feel a little

uneasy, because what is he saying? There is nobody to receive this thankfulness.
Remember Jesus: he was passing through a crowd. A poor woman, an ill woman, rushed behind him and touched his garments. And she was healed -- immediately, instantly, so deep was her trust. She had come from a great distance; she was in great agony and pain and suffering. But such was her trust that she believed that if she could even touch the garments of Jesus all would be cured -- and all was cured.
Jesus looked back and the woman said, "How should I thank you, Lord? You have healed me! I had come ill and I am now healthy and whole."
And Jesus said, "Your faith has healed you. And don't thank me, thank God."

Never be worried. Don't feel that you are becoming grateful towards me. I am just a vehicle, a passage, a window. And if the sun has penetrated through the window to you, feel thankful to the sun -- forget about the frame of the window. I am just the frame and nothing else. You can receive from me as much as you want, as much as you can dare, as much as you need.
Remember always, you are receiving from God -- because from wherever we receive, we always receive from God. He is the only giver; there is no other.

You ask me: "I AM LIFE, LOVE, JOY. HERE I GIVE YOU LIFE, LOVE, JOY." OSHO, WHEN I HEARD YOU SAY THIS TWO MORNINGS AGO, MY BODY TREMBLED WITH AWE AND ALSO A DEATHLIKE

FEAR OF GETTING LOST IN YOU OR OF MISSING OUT COMPLETELY.
WHY AM I FINDING IT SO HARD TO RECEIVE THIS LIFE, LOVE, JOY, FROM YOU?

Feel fortunate that you are standing on that verge from where, if you receive, you will be transformed. If you don't receive, you will suffer all your life. The memory will haunt you.
If you have come to me, and if you don't dissolve, the memory will haunt you. You will never be at ease with life again. You have tasted something of the beyond; now life will feel almost tasteless. Going back, hiding, back into your old caves of the mind, is dangerous. And the mind tends to do that. Beware of it.
Take the jump! -- when I give you the call, take the jump. And remember always that it is not from me as a person that you are taking anything,, because the person exists no more. It is only a presence. It looks like a person to you, because you cannot yet see the presence. Once you accept this love, this joy, this life, that is happening here, you will forget about me as a person, you will start feeling me as a presence. You will forget my boundaries -- they are arbitrary -- and you will start seeing the unbounded, which is true, which is truth.
The person is just a wave in the ocean. Presence is the ocean itself. Let me be just a door, an opening. And that's exactly what I am, and that's exactly what a master is supposed to be.
Put your ego aside, Chintana, and open up. Receive it! A disciple has to be feminine to receive God; a disciple has to

be just a womb, become a womb. That's why it happens almost always that the women are the best disciples in the world.
Buddha had fifty thousand disciples -- forty thousand are women. So was the case with Mahavir too. Why? Why does a woman easily become a disciple, very easily, naturally. She knows how to receive.
For man it is a little more difficult. For man it takes a little longer -- -because he has no physical womb so he does not know how to receive. He also has a spiritual womb, but that is unconscious. The woman has a spiritual womb and a physical womb too, so she is conscious of her being a womb. She receives, and gives birth to a child. She knows that she can receive with great joy, in exhilaration, in ecstasy. But man ordinarily is a donor, biologically a donor. His ego is hard. He never thinks in terms of receiving, in terms of surrendering and trusting.
That's why it is difficult for man to surrender. It takes a little longer.
And whenever a MAN surrenders to a master, then too you will see -- in the man disciple also some feminine grace arising. Many women have reported to me again and again, "What is happening to your men disciples? They are turning feminine." That is true. Whenever somebody becomes a disciple, naturally a feminine grace arises. He becomes less aggressive; his aggression slows down. His ego is no more so prominent. And, slowly slowly, spiritually he comes to recognize his womb.
Only when you have recognized your womb can you connect with a master -- that's what sannyas is all about. When I say to some new person, "You ARE ready for

sannyas," and he hesitates, and he says, "But I have not thought about it...."

Just the other night it was happening. You must be remembering Mark -- I had told him that I never miss a Mark. Last night he came to see me, and he tried, but I didn't miss him. He was so perfectly womblike, but he was not aware of his own womb. It is deep hidden into the recesses of the unconscious. And the moment he surrendered, a great grace arose in him. His face changed, became luminous.

Chintana, the problem with you is: you are a woman but you had fallen in wrong company. She has been a Catholic nun -- that is the difficulty. She has forgotten about her biological womb also. A nun HAS to forget; a nun has to forget her biological receptivity. A nun has to become a non-woman.

So Chintana has almost turned into a man -- all nuns turn. She has lived in wrong company. Those people enforced a certain structure upon her being. She is a soft woman deep inside, but on the outer side the character of a nun, the armour of a nun, has made her hard. It is fortun-ate that she has come here. Slowly slowly that hardness is disappearing; her woman is arising, her womb is taking possession of her again. The nun is going away. But when you have practised a certain thing for years, it takes time, it lingers.

That Catholic nun, the shadow of that Catholic nun, is around Chintana yet. That's what is making her so hesitant about taking the ultimate jump. In fact, she must have had a great religious desire, otherwise why should she have be-come a nun? She must have been a seeker -- for many lives

-- otherwise nobody goes and becomes a monk or a nun. It is out of people's search. And the search was such that she was not contented there; naturally, she moved to the opposite polarity.

My sannyasins are a totally opposite polarity from being a Catholic nun or monk. Now, here, she can relax. But the conditioning is there and it will go, slowly slowly. Don't co-operate with that conditioning. It is on the way, it is dying. Let it die.

And once the nun has disappeared from Chintana's consciousness, she will bloom into a beautiful flower. And the day is not far off....

The fourth question

Question 5

YESTERDAY YOU SAID A MAJOR DIFFERENCE BETWEEN BUDDHISM AND CHRISTIANITY, HINDUISM, ETC., WAS THAT IN THE FORMER THERE WERE NO A PRIORI CONCEPTS, AND IN THE LATTER A PREDETERMINED IMAGE OF GOD CONDITIONED ONE'S EXPERIENCING OF THAT GOD WHICH IN TURN REINFORCES THE INITIAL IMAGE: A VICIOUS CIRCLE. HOWEVER, IN THE BUDDHIST WAY NOT-HOLDING A PRIORI IMAGES -- HOLDING NON-IMAGES -- OBVIOUSLY STILL CONDITIONS ONE TO EXPERIENCE GOD AS NOTHING, VOID, WHICH THEN IN TURN REINFORCES THE INITIAL NON-IMAGE -- STILL A VICIOUS CIRCLE. PLEASE COMMENT.

DON'T PLAY WITH WORDS. Look to the simple fact. Buddhism is not giving you an image of nothingness -- there cannot be any image of nothingness. Can you imagine NOTHINGNESS? Try. How will you imagine nothingness? What image? Nothingness simply means: no thing, no image. You cannot make an image of no image. One thing.

Buddhism is not saying create an image of nothingness In the first place, it cannot be created. If you create an image of nothingness, then certainly you are conditioned again; then God will look like nothingness. But Buddhism is not saying to create an image of nothingness. Buddhism is simply saying avoid all images. And if you can create the image of nothingness, that is included in 'all images'. Avoid all images. Just keep your inner space clean and open, mirrorlike... and then see whatsoever is seen. Simply, Buddhism is saying: Don't decide before knowing. That is the meaning of don't have an a priori image -- don't decide before knowing. Let knowing happen, and let the decision come through knowing. Don't believe beforehand, because your belief will contaminate your knowing -- and then you will never be able to know whether what you have known is really there, or is there because of your belief. Your belief can create it.

Man's mind has great potential to create imagination. That's why hypnosis works. Have you watched a hypnotist working? He can hypnotize a person, and he can just put a small pebble on the hand of the person and can say, "This is burning coal, red hot burning coal." And the man who is in deep hypnosis simply believes it, because deep hypnosis means your faculties to doubt have been put to sleep. He

believes, and the belief creates reality. His hand will burn -- from the cold pebble! He will shriek, he will scream in pain; he will throw the pebble. And not only that -- a blister will come on his palm.

Now what has happened? Now, when this man is de-hypnotized, the blister will be there -- enough proof that a burning coal had been put on his hand. And you know that there was no burning coal, nothing like that: just an ordinary cold pebble. But the belief has created the reality of it.

And vice versa also it happens: you can put a burning coal in the hand of a deeply hypnotized person, in deep trance, and you can say, "This is a cold pebble," and there will be no blister and the man will not scream and there will be no mark left. That's how people fire-walk.

Now, what Buddhism is saying is: Belief can create a certain kind of reality -- which is not there. Buddhism is not saying believe in nothingness, because that will create, certainly. But how can one believe in nothingness? You can't create the image of nothingness.

Nothingness simply means no image! So don't play with words. Logically, it looks relevant, your question looks relevant, that Buddhism creates the belief, the image of nothingness, then God appears AS nothingness -- so it is the same vicious circle. It is not. Buddhism simply takes all the beliefs away. It does not create any belief. It leaves you in a state of no-belief.

Remember: it does not create disbelief either! It simply leaves you in a state of no-belief. No-belief is not disbelief. Buddhism is not atheist; Buddhism is not theist. Buddhism does not say anything about God. Buddhism says: Be

silent, utterly silent, utterly imageless, empty, your eyes completely clean of all dust.
Now you can say, "This cleanness will be the dust in the eyes" -- then you are playing with words. If I say, "Let your eyes be clean, then you will be able to see better," you can say, "But cleanness will be there. How can I see better? Cleanness will be a disturbance just like any dust!"
Logically, linguistically, you are right. Existentially you are not right. Cleanliness does not mean any thing; cleanliness simply means there is no dust, all is clean. When I say, "Nothing is written on this paper," will you say, "Then NOTHING is written on this paper, so something is written. You say nothing is written on this paper -- 'nothing' at least is written on the paper"? Now you are creating an unnecessary puzzle for yourself.
When I say nothing is written on the paper, I am simply saying nothing is written on the paper -- the paper is empty. But you can start a philosophical argument: "At least 'nothing' is written on the paper, so the paper is not empty because nothing is there."
Nothing is nothing, sir.
There is a beautiful story:

Alice reached the King. When she reached the King, the King asked, "I am waiting for a messenger. Did you meet somebody on the way coming towards me?"
Alice said, "Nobody, sir."
The King thought that she had met somebody who is known as 'Nobody'. Alice simply said, "Nobody, sir." She is saying, "I have not met anybody," but the King must

have been a great linguist, a philosopher. He thought, "So she has met NOBODY on the way."
After a few minutes he asked, "But it seems Nobody walks slower than you, otherwise he must have arrived by now."
Alice thought, "He is saying, 'Nobody walks slower than you,' "that he was condemning her. So she said, "No, sir. Nobody walks faster than me!"
And the King said, "But then it puzzles me: if Nobody walks faster than you, then why has he not arrived yet?"
Out of desperation Alice said, "Sir, nobody is nobody!"
And the King said, "Of course, Nobody has to be Nobody -- but why has he not arrived yet?"
And so on... so it goes.

Buddhism is not saying NOBODY IS there inside, not in the sense the King took it. Buddhism is saying there is simply nobody, it is empty.
And beliefs gather around. And then you start looking through the beliefs. Then those beliefs change the colour of reality. Then you start seeing things as they are not.
Drop all belief systems. And remember: Buddhism is not a belief system -- you are not to replace it. It is not said to drop Christianity and replace it by Buddhism -- then you have not done anything. Then you have chosen one disease for another. Then you moved from one prison into another, from one bondage into another.
That's why Ikkyu says Buddhism is not an 'ism'. It is not a religion in the ordinary sense of the term. It is not a church: it is an insight. It is not an organization: it is an understanding. It is not a philosophy: it is a realization.

Once you understand the point, this problem win not arise. But if you have a philosophical bent of mind, you can go on creating such unnecessary questions and solving them, and you can get too much messed up.
It happened:

Dashing young Edward was walking through the park one afternoon when he heard a female voice cry out, "Get down, you beast! If you put your filthy paws on me once more I'll never come on the grass again."
He rushed behind the hedge from whence the voice had come, hoping to rescue a fair maiden from a foul creep -- but instead discovered a little old lady talking to her pet dog.

Your ideas, your interpretations.... Drop all ideas, drop all interpretations.

Ikkyu is not saying to accept Buddha's interpretation instead. Listen to what he says: Shakamuni, this mischievous guy -- how many people he has misled! Not that Buddha has misled anybody, but people have been misled, that is true -- people like you! They start creating images of noth-ing, they start believing in nobodies, they start believing in nothingness, they create a belief around nothingness -- then nothingness is lost. Then your nothingness is no more empty: it is full of nothingness. Then you miss the point.

When Ma Tzu attained to emptiness he went to his master, bowed down and said, "Sir, now I have attained

emptiness." He had been waiting for this moment for years and years, to go one day and tell the master. Now the moment had come -- he had attained. And the master slapped him.
He said, "What nonsense are you talking? Go out and empty your mind of this emptiness. Empty your mind of emptiness! Go out! How can you have emptiness inside you? because then emptiness becomes SOMETHING."
And Ma Tzu understood, and that very moment the illumination happened. He bowed down, and he said, "Yes, I had started clinging to emptiness. I was cherishing it as something great. Again the ego was coming from the back door. Now it was claiming, 'I have attained emptiness.'"

One has to be empty of emptiness too. One has to be simply without any beliefs -- then the reality is as it is, then you know its suchness.

The last question

Question 6
I VERY STRONGLY BELIEVE IN GOD. WHY DO YOU CONDEMN BELIEF?

I AM NOT CONDEMNING BELIEF -- I am simply explaining it to you, that belief is the barrier to God. Belief is not a bridge but a barrier. It is your belief that is hindering you from God. If belief is dropped, immediately you are in God, you are God.
And why is there any need to believe? You don't believe in the sun, or do you? You don't believe in the earth, or do

YOU? You know the earth exists, so there is no point in believing. You only believe in things which you don't know. Belief is out of ignorance. Buddha does not believe in God because he KNOWS God! You don't know God, that's why you believe in God. And if you go on believing, beware -- you will never come to know.

Belief simply means you are hiding your ignorance. Rather than destroying it, you are hiding it, decorating it, making it a little comfortable, convenient, acceptable. You are worried that you don't know God, so you cling to a belief, and you make yourself feel that, yes, you know. Repeating your belief constantly, again and again, you start creating a kind of auto-hypnosis that "I know, I believe!"

Just look at your question: I VERY STRONGLY BELIEVE IN GOD. Just belief won't do? It has to be strong? and then very strong? What does it show? You can't hide. The truth shows itself: you are very much afraid of your ignorance. Deep down you know that "I don't know." You have to push that ignorance, you have to fight with it -- so you have to believe strongly.

Just think: somebody comes to you and says, "I love you VERY strongly!" What in the world does he mean? Love is not enough? Has it to be very strong? If love is there, it is enough. If love is there, there is no need even to say it. Silence is its expression.

But when somebody says, "I love you very strongly, very very strongly," then there is one thing certain, that he is afraid that his love is not there. He is managing it somehow, creating it somehow. And great effort he is taking to create it -- that's why he calls it strong, because he

knows his unloving nature is difficult to repress. He has to fight with his unloving nature.
Your very word, "Very strongly I believe in God," shows that you don't know God at all; otherwise, there will be no need for strength. There will be no need for belief! God simply is. How can you believe or disbelieve? It is not left to you. But we go on hiding.
Just listen to this story:

Farmer Jim was very worried about the poor performance of his prize bull for which he had paid an astronomical sum. He talked to all his friends every time he went to the market, and one day learnt from a cousin that there was an amazing vet way down in the West Country.
He was so depressed about the bull that he decided this last resort was the answer, and he took himself off to Cornwall to find the vet. At last he found the chap who urged him to give his bull a great big pill once a day.
A few months later he met his cousin who asked him how he had got on. "Oh, it was marvellous," he said. "He gave me these pills for the bull and I had no sooner started him off on them than he hit the jackpot. In fact," he said, "I'm making a fortune out of the local farmers -- they can't get their cows round here fast enough!"
"What are these pills then?" asked his cousin.
"Oh!" said Farmer Jim, "huge great green jobs like bombs -- with a peppermint taste!"

Do you see the point? Do you get it? You cannot hide it -- that peppermint taste will say everything. Very strong belief? That is the peppermint taste.

You don't know anything about God. That's why you are worried about why I am condemning belief. Your belief must be feeling shaken. And if the belief is gone, you will again be ignorant -- that is the fear. But that is my work here. Excuse me, but that is my work here -- to make you absolutely as you are. If you are ignorant, you are ignorant. It is better to be that which you are, because only from that authentic reality can you be bridged to ultimate reality. With your false beliefs... and ALL beliefs are false. Belief as such is false. Knowing is true: believing is false.

I am here to make you ignorant again. If you co-operate with me this will happen: you will become ignorant, innocent. Your knowledgeability will disappear -- and in that very disappearance you will find for the first time the mystery of life dancing around you, and the benediction of that mystery. That mystery is God.

God can never be a concept. God cannot be reduced to an idea. God cannot be reduced to a belief.

Become ignorant. I have never heard of pundits and scholars reaching God. Sinners have been known to reach, but not scholars. The original sin is the sin of knowledge. Remember the biblical story again and again. It is one of the most precious parables of human history. Adam has been turned out of the Garden of Eden because he has eaten of the Tree of Knowledge. His sin is his knowledge!

You will have to vomit your knowledge. Vomit the apple! Become innocent and ignorant again! And you will be attaining to a second childhood -- and fortunate are those who can attain to second childhood, because through it, and only through it, is one bridged to God. But then there is no belief. One knows.

And remember, knowing and knowledge are different. Knowledge consists of beliefs, knowing consists of experience.

Take It Easy, Vol 1

Chapter #11
Chapter title: The Lotus Flower of the Law
21 April 1978 am in Buddha Hall

PITIFUL ARE
PEOPLE WHO DO NOT KNOW
NIRVANA AND ITS ETERNAL FELICITY!
HOW THEY GRIEVE
AT LIFE, DEATH, AND MUTABILITY!

SHAKA, AND AMIDA TOO,
WERE ORIGINALLY HUMAN BEINGS;
HAVE I NOT ALSO
THE FORM OF A MAN?

WONDERFUL, INDEED,
THE LOTUS FLOWER OF THE LAW!
HOWEVER MANY AGES MAY PASS,
STILL THAT SAME COLOUR.

THE CRESCENT MOON
BECOMES FULL, AND WANES,
AND NOTHING IS LEFT;

BUT STILL, THERE IN THE DAWN,
THE CRESCENT MOON!

WHENEVER WE SEE THEM, ALL ARE
JUST AS THEY ARE:
THE WILLOW IS GREEN,
THE FLOWER IS RED.

A parable:

THERE WAS ONCE A TURKISH TEACHER WHO WASN'T REALLY A TEACHER. He went to a foreign country and started to teach. Of course, the people there did not understand Turkish, but the man spoke with such authority and such drama that he soon had many devotees and followers. Then, one day, a group of Turks happened to pass by. When they listened to him, they understood what he was saying -- bullshit! So they ran him out of town. Afterwards, when the man returned to his home and was asked how his trip had been, he said, "Great... until these Turkish people came by and understood what I was saying .

The moral of the story being that it is possible to speak to people in a language they don't understand, but when they DO understand, the bullshit stops for ever!

The appearance of Gautam the Buddha was one of the most phenomenal events of human consciousness. Whatsoever was going on in the name of religion before he appeared stopped for ever. He brought truth to such simplicity, to such felicity, to such grace. He spoke the way an

enlightened person speaks -- he spoke through his being. He was not a scholar, and he was not worried about speculation. He had no abstract ideas; he was very down-to-earth.

And since then, Zen people have carried the flame down the ages. They speak, not because they have a philosophy to propound; they speak because they have seen something -- it has to be conveyed. They speak as seers, not as thinkers. They speak as masters, not as believers.

Buddha transformed the very quality of religion. It was theology before him; after him it became anthropology. God was dethroned, man was enthroned. 'God' is not a relevant word with Buddha, 'man' is. He says: All that is needed is hidden inside human consciousness. Man has not to look up to the heavens, he has not to ask for any grace from anywhere. He has to become a light unto himself. And the light is there, it is the very core of your life. Just one thing has happened, you have forgotten it. Not that you have lost it, just forgotten. Remember it, because that is very fundamental to Buddha's approach.

Life is a forgetfulness and a remembering. And that's all, and that's the whole story. one falls asleep and dreams a thousand and one things, and in the morning one wakes up and all the dreams are gone. So is life. We have fallen asleep -- fallen asleep to our inner being. We have forgotten who we are. Hence, the world, the SAMSARA. The SAMSARA means the world of ten thousand things. And we go on rushing from one thing to another thing -- in search of a self. Because we have lost contact with our self, we are continuously searching for it. If you look deep down into the agony of man, this is the agony. He has forgotten

who he is and is searching and asking, asking of everybody, "Who am I?" May not be so consciously....
That's what you are asking when you fall in love. You are asking your beloved to tell you who you are. Why do people feel so beautiful when they are in love? Because some identity starts arising. The woman you love says, "You are beautiful. You are intelligent, you are unique." She is giving you a self.
When you say to the woman, "You are beautiful. I have never come across such a beautiful person. I cannot live without you, you are my life, my joy, my very existence," you are giving an identity to the woman. She was searching for it; she does not know who she is. Now you are creating a self She is creating a self for you, you are creating a self for her.
That's why people feel so at ease when they are in love. When love disappears, is broken, shattered, they are shattered. Why are you shattered? You are shattered because your identity is again lost, again you don't know who you are. It was the woman or the man who was giving you a certain kind of idea of who you are. Now the woman is gone and the idea is gone with her. Now again you are in darkness. Again you don't know, again you start searching for....
Why do you seek money and wealth? Just to have some identity. So that you know who you are, so that people can say who you are. Why do you go on searching for power, prestige? The same reason.
Man is in a constant search for the self. Man is in a constant identity crisis. And because in the past things were more

settled, people were more at ease. Now things are changing so fast that again and again your identity is shattered.
Just think: in the old days, once you got married, you got married. You were not going to be searching again for a woman or for a man; it was a whole-life thing, a settlement. A certain idea would become fixed, slowly slowly, that you were the husband, the father of the children, this and that. But now it is difficult, and more so particularly in the West. Every once in a while you will change the woman; every once in a while you will change the man. Again and again you will have to search for the identity.
In the past, people used to do the same work their whole life; it was traditional. Your grandfather was a carpenter, your father was a carpenter, you are a carpenter, your children will be carpenters -- you knew who you were. Now it is impossible to know. People go on changing their jobs; things are changing so fast....
You knew in the past where you belonged. You were an Indian, a Christian, a Hindu, a Chinese, a Buddhist.
Now you don't know any more. The world has come very much closer, boundaries have become false. The world has become a small village, a global village. Now you don't know. And now you know there is not much difference between a Hindu and a Christian or a Mohammedan; that identity is not of any help any more.
Who are you? This problem is one of the most fundamental problems. Modern man is very much puzzled. almost paralyzed.
Buddha says: It is not going to be of any help if you create a false identity. You can live with it your whole life, still you will not know who you are. The only way to know who

you are is to go within yourself with great remembrance, with great mindfulness, with awareness. Asking from the outside, whatsoever you get is a pseudo-thing. Your woman, your man, your country, your religion, your church -- they will give you a certain kind of identity. They will create a false self. But that is not real. And only the mediocre can be deceived by it, only the stupid can be deceived by it. The intelligent person sooner or later will have to see the point that these identities are from the outside: "In fact I don't know who I am. My being a husband does not say anything about me. My being a father or a mother does not say anything about me. My being a Christian or a Hindu does not say anything about me. I am still in darkness."

These labels may be of some help in the outside world but your identity card is not you. Your name is not you, even your photograph is not you, because you go on changing and the photograph remains static. It simply represents one moment in your life. It is not that it represents you -- one gesture in your life, and that too very superficial. For example, you were smiling and the photograph was taken, and you may have just been smiling for the photographer. I have heard: One photographer was saying to a very very serious-looking man, "Just for a single moment, sir, smile. And then you can be your usual self again."

Now, this photograph of this serious man smiling is absolutely false; that smile is just on the lips. The photograph cannot penetrate inside you. In fact not even an X-ray can penetrate inside you -- it may take the pictures of your bones but it cannot take your picture.

There is no way to see from the outside who you are. There is only one way, and that is to become alert inside, to awaken inside, to make great effort inside, so that you are not asleep there. Then only will you have the first glimpse of the real man.
And remember Ikkyu: One single glimpse of the real man and one is in love. The man who is searching for his identity cannot be in love; his love is also nothing but a search for the identity. Amongst other searches, that also is one. You write a book, you become a famous author, or you paint and you become a painter, or you sing and you become a singer. But these are all efforts to somehow categorize you, to identify who you are.

There is an ancient story about a philosopher who was very forgetful. He was so forgetful that in the night he would sleep with all his clothes on, even with his shoes on. Somebody suggested, "This is not a way to sleep -- and how can one sleep with shoes on? and your hat on, and all the dress?"
And he said, "It is very difficult. If I put them away in the night, then in the morning I forget where I have put my shoes, where I have put my coat. And what is a coat? and what are shoes? and what is my hat? Everything becomes such a mess and it takes so much trouble to find and sort things out that I have decided never to do it again. Half my day is wasted."
The man was a practical man. He said, "This is a simple thing. I know that you are a very forgetful man -- you can do one thing. You can write, you can stick small labels on everything: 'This is my coat', 'This is my shoe'. And you

can keep a diary also: where you have put the shoes, underneath the bed; and where you have put your coat, and where your underwear is... you can just make notes."
That appealed to the philosopher, and he did it. And next morning he was really in a mess -- he had never been in such a mess. Everything worked out. He found his shoes, they were underneath the bed. He found his coat, it was hanging there in the cupboard. He found his shirt -- he found everything. And finally, he shouted, looking at the sky, "My God! But now where am I? Because I have forgotten to note it down!"
He looked in the bed, but he was not there. You can imagine the poor man's anguish. He searched all over the house, he looked in every nook and corner, and he was not there. And he came running out of the house shouting, "Please, somebody tell me where I am? Everything else I have found in its place; just one thing I forgot. I didn't write in the notebook where I have to find myself. I think was in the bed, but the bed is empty."

The story looks fictitious; it is not. It is your story. It is everybody's story. It is man's story. You know where your house is, you know your phone number, you know who your wife is, you know who your son is... you know you are a Hindu, Christian, Mohammedan, Indian,Japanese. But do you really know who you are and where you are? And you will be almost in as much bewilderment as that ancient philosopher.
But people don't ask this question, because this question creates such uneasiness. They avoid it. They go on living, avoiding it.

Buddha transformed the quality of religion. Religion with Buddha became man-oriented. Before Buddha it was God-oriented. Now, God is not a problem at all -- whose problem is God? How are you concerned with God? Seems to be a bogus problem, nobody's concern. Maybe priests have some investment in it, maybe politicians have some investment in it, but really it is not an existential question. The existential question is: Who am I?

WITH BUDDHA, religion changed its quality. It became realistic, it became pragmatic. Buddha said: There is no need to be worried about God. Let him worry himself about himself -- if he wants to know who he is he can ask, "Who am I?" Why should you be worried?

And in the first place, God is your creation. That is your ultimate effort to avoid yourself. You go on creating fictitious problems. There is one beautiful thing about fictitious problems: they can be solved, easily they can be solved. In fact the problem is fictitious -- any fictitious answer will do. The disease is pseudo -- anY pseudo-medicine will do.

People become very much interested in pseudo-problems, and they think they are great seekers. Buddha hit them hard and shattered their ego, the ego of being a seeker. He said: f you are seeking and searching for God, you are simply befooling yourself.

God is nobody's problem I Just see the point. How can God be YOUR problem? But people think it is a problem. B! making it a problem, they can avoid their own problems. They become too much occupied with God. They start thinking, they start collecting answers, they start

philosophizing, speculating; they go into scriptures, and they are lost in the jungle of words. And they have forgotten the simple question that was really THEIR question: Who am I? God may be the greatest escape.

It has been noted by psychologists that in times of anguish, misery, war, trouble, people start thinking of abstract things -- God, truth, heaven, after-life. In times of stress when people are very uneasy on this earth, they start looking at the sky. They focus their problems there so they can avoid the real problems of the earth. This has been watched, observed, again and again. After each year there is a great revival of religion -- the so-called religion.

And you know it by your personal experience also. Whenever you are in misery, in pain, you remember God. Whenever you are happy, when you are flowing and life is a celebration, you don't care a bit about God, you don't remember. This is a simple experience; no psychologist is needed to observe it. Everybody can observe in his own life. What does it say? It simply says that when you are in anguish you have to avoid the anguish and you have to create a false problem to go away from it -- a great occupation....

You start praying. And you had never prayed. In fact, when things were going well you had never gone to the priest. When things were going beautifully and you were succeeding in life and the life was a bed of roses, you didn't remember God. But when life becomes a bed of neurosis, then -- then suddenly you remember God.

God is an escape.

Bertrand Russell is right in saying that if life on earth becomes really blissful people will forget all about God and

there will be no religion. He is right, because he does not know the religion of Buddha. He knows Christianity. Yes, religions like Christianity and Hinduism WILL disappear. But if life is really happy on the earth, something like Buddha's message will become very very prevalent.
When life is going well, beautifully, and all is flowing and flowering, this question arises in the deepest core of your being: "Now is the time to know -- who am I?" When life is not flowing, all is blocked and there is only misery and misery and all is hell, how can you ask "Who am I?" To come that close to yourself is dangerous because there is only hellfire and nothing else. How can you come that close? How can you sit silently with closed eyes and look into yourself? You have to avoid, you have to escape, you have to run away. So anything will do.
And that's how things always happen. Whenever a society is in turmoil people become very much interested in occult, esoteric things. They start seeing UFO's, they start seeing beings from other planets, they start thinking of great things that are going to happen. They start going to the astrologers... and all kinds of nonsense .
Buddha brings a very sensible religion to the world. Empirical, experiential, existential. In Buddha's way, there is no God, no prayer.
And just think of your poor God, if he exists. What will his situation be? -- just think of him. All kinds of people praying and shouting at him and complaining. And it has b en going on and on. Either he does not listen at all, or he must have gone crazy by now.

A great psychotherapist was asked by his student.... The student watched the great old man working from the morning till evening, continuously psychoanalyzing mad people, all kinds of nuts, listening to them. And he u as dead tired by the evening, he was a young man. And the old man was as fresh as he was in the morning.
One day he could not contain his curiosity. He asked, "What is the matter? How do you manage? The whole day listening to such horrible tales, nightmares, and you never become tired?"
And the old man said, "Who listens?"

God must be avoiding you.
I have heard:

A man who had all his life been very pious, and had prayed to God continually at least ten hours a day, died, and unlike his miserable brother, who was an atheist, he died miserable and broke. His wife had left him, his partner had cheated him, his house had burned down, and his children were all delinquents. His brother, on the other hand, who had not prayed a single prayer in his life, was wealthy, had his health, a wonderful wife, fine children, and in short, a great time of it.
When the pious man finally came face to face with God, he asked, "Lord, I'm not complaining. You know I'm not complaining. When you took my house away, I prayed to you in thanks. I knew there was some good reason for it. And when my wife left, I again prayed in thanksgiving, because I knew you had a good reason for that; and when my children turned against me, again I prayed to you with

thanks, since I know that nothing happens without your approval, and I have to bow to Divine Wisdom. But why did all these things happen to me who prayed to you ten hours at least every day, and not to my wicked brother who is an atheist?"
"Because," said the Lord in disgust, "you are such a NUDGE!"

You are such a bore. This man must have tortured God -- ten hours every day. Just think of poor God!
Buddha relieved man of God, and Buddha relieved God of man. Buddha's approach is such that if Friedrich Nietzsche had been born in a Buddhist land, he could not have written that God is dead and that from now onward man is free. There would have been no need.
Buddha helped God disappear without any bloodshed. Nietzsche had to kill. Nietzsche says: God is dead; and not that he has died a natural death -- we HAD to kill him, just to be free of him. How can man be free with God? If God is there, then religion becomes nothing but obedience. If God is there, then religion is reduced to obedience.
That's why in Christianity you don't talk about freedom, you don't talk about MOKSHA. MOKSHA means absolute freedom. And absolute freedom includes freedom from God! Otherwise, how can it be absolute? If there is somebody to whom you are responsible and answerable, you can't be free.
Friedrich Nietzsche's statement -- God is dead and we had to murder him -- is just a reaction created by Christianity and its obsession with obedience. Christianity has created slaves in the world. Nietzsche HAD to utter that word, had

to utter that statement. If Nietzsche had not done it, then somebody else would have done it. It was a need, it was inevitable.

Christianity leaves no alternatives... it leaves only two alternatives: either commit suicide, lose all your freedom, become a zombie in the name of God; or, murder God and be free. And both are ugly -- suicide or murder?

Buddhism does not give you such ugly alternatives. It simply says God is not the problem -- the problem is man. God is an escape from the problem. Look into man, find out your source inside, and all will be solved.

And remember again, Buddha is not an atheist. He is not saying there is no God, but his concept of God is totally different. When you come to the deepest core of your being, to your very source, you will know that you are God. Christianity says: You are sons of God. Buddhism says: When you come to know yourself, you are not sons -- you are godhood itself. There is no God other than you, there is no God other than the universe. Hence Buddha never talks about God, because there is no God other than this. There is no that other than this. This is that. Existence is divine.

But to know this, no prayer is going to help. To know this, no philosophy is going to be of any support. To know this, one has to go utterly into oneself -- with only one question like an arrow piercing your heart: Who am I? And the deeper you go, the deeper you will see that you don't exist as an individual.

That is the meaning of Buddha's doctrine of anatta -- no-self. You will not come to see any self inside you. The whole idea of being a person will slowly slowly melt, and there will be a kind of presence but no personality. The

individual will disappear and there will be the universal. You will not be separate from existence, you will find yourself one with the whole.

Now the sutras:

PITIFUL ARE
PEOPLE WHO DO NOT KNOW
NIRVANA AND ITS ETERNAL FELICITY!
HOW THEY GRIEVE
AT LIFE, DEATH, AND MUTABILITY!

PEOPLE SUFFER BECAUSE THEY HAVE FORGOTTEN their innermost no-self. Because they have forgotten their innermost presence, they have forgotten that they are one with the whole. How have they forgotten it? It is a natural rhythm. Whatsoever is given becomes so obvious that one tends to forget it. The new is remembered because it is such a sensation. You pass through the same garden again and again and again, and naturally you tend to forget. Trees are there but you don't look at them, you take them for granted. The birds are singing but you go with your inner chatter.
Just think: if you had lived in a desert and suddenly one fine morning you had come across a beautiful garden with trees and birds singing, would you have passed the same way as you pass your garden every day! You would have danced, you would have shouted in joy. you would have sung, you would have exploded! It would have been a great experience, you would have become very very aware and alert. All inner chattering would have stopped. But you

pass through the same type of garden every day, and you tend to forget.
Remember the first day you saw your woman or your man, how enchanted you were! how thrilled, how blissful! And now you sit with the same woman and you don't look at her face at all. It is a well-known fact that husbands cannot remember their wives' faces. Try. Try to remember how your wife looks, and you will be very much puzzled. You can remember how the neighbour's wife looks, what kind of sari she was wearing this morning -- your neighbour's wife, not your wife. Your wife you have not looked at for years. If suddenly her face is changed by a magician you may become aware after months or years -- because who ever looks at his own wife?
How long has it been that you have not touched her hand with a thrill, with a song in your heart? You take her hand in your hand; it is an empty gesture, you have to do it.

One day, a man came to his home and just saw his partner kissing his wife. The partner was very much afraid that the man would create trouble, but the man took the partner aside and said, "You puzzle me. I HAVE to kiss that woman -- but why you? I don' t see the point. I HAVE to kiss that woman but why you? Have you gone mad or something?"

Sooner or later, you tend to forget that which is available. Others know in what a beautiful house you are living; you don't know. Others know what beautiful children you have; you don't know. Others think that you are fortunate, this and that; you don't know.

This is the problem: because we are our own selves, and we have been always that, from eternity, it is natural to forget all about it. Because of this natural tendency, one has forgotten oneself. And one has become interested in others, in those ten thousand things -- the SAMSARA.

You go on rushing from one new sensation into another new sensation. You don't have any time to sit for meditation. People come to me, and if I tell them to meditate they say, "But we don't have any time." They have enough time to go to the movie, they have enough time to play cards -- you can find them gathered together in Somendra's room playing poker. They have time to gossip. But for meditation? Suddenly there is a scarcity of time. They have time to fight, be angry, they have time to read the stupid newspapers -- and how deeply they go into those newspapers! Those newspapers have become their gospels; they read every line, from the beginning to the end. But you talk about meditation and immediately, without a single thought, the reaction comes: "But we don't have any time!" What are they really saying? They are saying that they are not interested in themselves. That they are not interested in sitting silently for one hour and looking into their own being. For what? They can earn money in that time, they can tend their shop, or they can do a thousand and one things. Why just go on gazing at your navel? For what? Nobody seems to be interested in oneself One is already there, so why bother? One is already that, so why bother? Everybody is going out... but only when a person goes in does a person come to know what truth is.

Ikkyu says:

PITIFUL ARE
PEOPLE WHO DO NOT KNOW
NIRVANA AND ITS ETERNAL FELICITY!

Yes, they have to be pitied. They are creating their Own misery, they are creating their own agony and their hell. They are putting fuel into the hellfire. They have to be pitied because they don't know what felicity, what grace arises when you go in. They don't know what kind of benediction is waiting for them. They don't know that life takes a totally new colour, a new vibe -- the vibe of jubilation, the vibe of celebration -- when you go in.
And they are all asking for happiness, and they are all creating misery. People go on asking for happiness and go on creating misery; they have to be pitied. Ikkyu is right -- he says:

PITIFUL ARE
PEOPLE WHO DO NOT KNOW
NIRVANA AND ITS ETERNAL FELICITY!

Go in, and you will come across the greatest treasure there is. And you will come to know that all that you have been seeking, down the ages, through so many lives, has always been available inside you, has been there from the very beginning, has been part of your nature.
And that's why you are missing it -- because you look without and it is within. You search out and it is in. So your search and the treasure never meet.
Before you go trekking the infinite ways of the outer world, have a little glimpse of the inner. Before you go searching

out, this seems to be very pragmatic and realistic, to have a look within. Who knows? Buddhas may be right. And all the Buddhas cannot be wrong! Whosoever has looked within has found it, without any exception. And whosoever has been looking without has not found it -- without any exception, that too. All those who have been searching in the world have been failing and failing. Only frustration comes in the end, and failure.

Just think of those people -- a Gautama Buddha, a Krishna, a Christ, a Zarathustra, a Lao Tzu -- think of those people, how blissful they look, what fragrance they have. From where does it come? Just sitting silently by their side and one is thrilled, enchanted. These people have some magic, some miracle is constantly happening around them. From where does it come? They don't have any visible power of the world. They don't have anything that you think one needs to be happy.

It is reported: when Buddha came for the first time to Varanasi, he was staying outside Varanasi underneath a tree, a great banyan tree. It was evening and the sunrays were filtering the sunset, and the clouds were aflame with the setting sun. And through the thick foliage of the tree those red rays were falling on Buddha's face, and he was sitting there relaxed.

The king of Varanasi came on his chariot. Accidentally, he saw this man by the side of the road, sitting so beautifully. in such splendour. That man, that king, had everything that one can desire. And do you know where he was going? He was going to commit suicide! -- because he was tired, he was exhausted, frustrated. He had seen the futility of all and

he had decided, "Now enough is enough." And he was going on the chariot to the mountains to kill himself.
And then he saw on the road this beautiful man, this beggar, sitting there in such a let-go that even the sunset was nothing compared to his beauty. He was looking so golden. And a great silence was surrounding the tree -- it was not the silence of the tree, certainly, because the king had passed by many trees.
When a Buddha sits, he creates his own space. The Eastern scriptures say: Wherever a Buddha lives, a certain space is created around him. Those who live in that space start growing in spite of themselves. They are taken by the tide, they start riding on the wave of the Buddha. That is the meaning of 'Buddhafield'.
It was utterly quiet! The king had never seen such silence, such pregnant silence, such alive silence. He had seen the silence that exists in the cemeteries. Because he had never seen a man like Buddha, he had no idea of what real silence is. For the first time it was there, almost tangible. You could have touched it, you could have taken it in your hand. You could have tasted it, you could have put it against your cheek and felt its coolness. It was there, so visible.
He stopped the chariot. He said to his charioteer, 'Stop! I will have to think again. If this man can be so blissful and so silent, maybe there is still something in life that I have not searched for. Forget about my suicide! This man has changed my mind, this man has changed my being. The presence of this man is enough of a proof that life can be lived in some other way too. I don't know what way in it..."
He said to the Buddha, "I have only one question to ask: I don't see anything around you, just a begging-bowl. How

can one be so happy with just one begging-bowl? I am not happy with a great kingdom! And you look so utterly happy, so ultimately happy."
Buddha opened his eyes, those lotus eyes... and the king could not believe that he was suddenly bowing down and touching Buddha's feet. Something had happened in him -- just that look, those two eyes. Those two eyes behind which there was no person but only presence. Just a radiation. Those two empty eyes, and yet full of existence. Empty of the ego, but full of being. Those two knowing eyes must have penetrated that king's being like two rays of light. He was touched, moved.
Buddha said, "The situation that you are in, I was also in that situation one day. I can understand you. I was also the son of a great emperor. I have lived in the palaces, I have lived in luxuries, I know. I know the misery of having all and yet having nothing. I can understand you -- nobody will be able to understand you, but I can understand you. I was exactly like you! and I had also contemplated suicide many times, many many times.
"But I say to you: Look into my eyes. One day I was in the same state as you are in today. And I say to you, you can be in the same state one day in which I am -- because we are both the same."

Every man has a built-in possibility to explode, to bloom, to become a lotus.

PITIFUL ARE
PEOPLE WHO DO NOT KNOW
NIRVANA AND ITS ETERNAL FELICITY!

HOW THEY GRIEVE
AT LIFE, DEATH, AND MUTABILITY!

WHAT is PEOPLE'S GRIEF? What is their misery? Their misery is: they have created an ego. They HAD to create it -- because they don't know their self, and one cannot live without a self. They don't know who they are, and one cannot live, cannot exist, without knowing who one is. So what to do? They have created a false self.

To search for the real seems to be arduous. To create a synthetic, artificial, plastic self seems to be very easy. We have created the ego as a substitute. It is a false center that gives us a feeling that we know who we are. But this false self is constantly in danger. It is false -- it has to be continuously supported.

Remember always, if you have to support something continuously, then it is false. The real remains of its own accord: the false has to be supported. If you have to remind yourself continuously that if you don't support it it will be gone, that simply means it is false.

The real cannot be gone; there is no way where it can go. The real remains. Just think: you have not looked into yourself for millions of lives -- still it is there. It does not need your support. It is your very ground. It supports you! How can it need your support? But the ego needs your support.

So if you have a certain amount of money in the bank, you have to go on growing that amount; otherwise, your ego starts feeling suffocated. If you have a certain prestige in the society, you have to go on increasing it. You have to go on puffing up your ego continuously; if you stop puffing, it

starts dying. It is like pedalling a bicycle -- you have to continuously pedal it. If you stop pedalling you will fall. The ego needs continuous effort; it has to be created again and again.

That's why every day you are waiting for people to support you. Your woman had said yesterday, "You are a beautiful man." Now it is pointless to say it again and again, because she has said it once. But today also you are waiting for her to say that you are one of the most beautiful men. It is just a repetition. Now there is no point in saying it. She has said it! But you are waiting, and again it thrills you. And tomorrow again you will be waiting, and it will thrill you. Pedalling.

Somebody respects you; he has to go on respecting you. In fact, he has to go on growing in his respect towards you, only then can your ego be supported.

And the problem is that you cannot keep this ego when you are dying -- because when you are dying, how can you support something? So when death comes, ego starts disappearing. You cannot pedal any more -- how can you go on bicycling when you are dying?

Hence the fear of death -- because death will destroy your ego. Death cannot destroy YOu but death is going to destroy your ego. Hence the fear of death. Everybody is afraid of death.

And be mindful: not only are you afraid of death, you are afraid of life too. Ego is afraid of life too, because in deep life experiences also it dies. When you really fall in love... why do you call it 'fall'? You fall from the ego. When you fall in love, the ego is shattered. That's why the real egoist never loves anybody -- he cannot, because he will have to

descend from his ego tower, he will have to come down. He will have to hold the hand of an ordinary woman or ordinary man. He will have to behave in an ordinary way. Many people become celibates, not because they are religious but just because they are egoists. It feels very good that you don't need anybody; ego feels very good. You need not bow down to anybody. In love one has to bow down, one has to surrender. One has to behave in a human way, one has to be a human being. Love is dangerous for the ego.

And love is life! If you are afraid of love, you are afraid of life. So in life situations also the ego is continuously afraid. It is a false thing, managed, somehow manipulated. It needs a thousand and one props. And still it remains continuously afraid, because life goes on changing. Nothing ever remains the same, it is a river.

So how can you believe that today people are respecting you, tomorrow they will also respect you? How can you believe that tomorrow you will be able to keep to your ego? Who knows? Today you are a prime minister, tomorrow you may not be. Yesterday you were not a prime minister, today you are; there is no certainty for tomorrow. Just as you have snatched the prime-ministership from somebody else, somebody else is going to snatch it from you -- because millions of people are trying to become prime ministers; everybody is trying in his own way. How can you be safe? Where everybody is making all kinds of efforts to become the prime minister, how can you be safe? You can't sleep, you can't relax, you have to be continuously on guard. You have to watch where people are moving, what they are doing. Even the closest

colleagues you have to watch, because they are the most dangerous. Because they are so close, they can topple you any moment. Even the colleagues are enemies.
Machiavelli says: In polities there are no friends, there cannot be. Machiavelli says: Don't reveal your secrets even to your friends, because if they turn some day and become your enemies then you will be caught, then you will be in trouble.
If you have money you have to be constantly afraid, because everybody is ready to grab it. That's how you got it in the first place, so you know the way, how to get it. In this life, where everything is constantly changing, you cannot remain certain.
So these three things are constantly creating misery, grief: life, death, mutability.
And the irony is that deep inside there is a space which is eternal, which never changes. There is a space in you which is timeless, is never affected by any changes in time, through time; remains transcendental, beyond. There is a space in you which is life, pure life, and knows nothing of death. There is a space in you which is pure love! And you are afraid of love and you are afraid of life and you are afraid of death and you are afraid of change.
This whole thing is happening because you have created a false substitute. The false substitute seems to be appealing because everybody is having it. People imitate. Have you just watched it? If your neighbour purchases a bigger car than you, suddenly you also need a bigger car. Just a moment before, there was no need; just a moment before, you had not thought about a bigger car. Now how, suddenly, has the need arisen? Because the neighbour has

purchased one. Now he is having a bigger ego and your ego is threatened; you have to purchase a bigger car. Even if you cannot afford it, you have to purchase it.
People go on wasting their lives in such things which they don't need in the first place. People go on accumulating things which they don't need. People go on putting their money into things which they will never need, to impress people whom they don't like. This is something! People even go on putting their money into things -- money that they don't have. They may be getting it two years afterwards; they purchase a car in instalments. The money they don't have right now, but they have to put that money into a car that they don't need, to impress people that they don't like.
I have heard:

Two cows were grazing in a pasture alongside a highway when a milk truck drove by. On the side of the truck was printed: PASTEURIZED HOMOGENIZED, GRADE A, VITAMIN B ADDED. One cow turned to the other and said: "Makes you feel sort of inadequate, doesn't it?"

People are having such big balloons, balloons of egos, and one starts feeling inadequate. Somebody is having this, somebody is having that -- and you start feeling poor. You are NOT poor! Comparison brings poverty.
And the really rich man is one who lives without comparison. How can he be poor? Drop comparisons and you are rich; then you will never be poor. Go on comparing and you will remain poor -- howsoever rich you become is

irrelevant. You will always remain poor, because there will always be somebody who has more.
And there are millions of things, so there are millions of poverties. Somebody has a beautiful wife; you are poor. Somebody has a bigger car; you are poor. Somebody has a bigger house; you are poor. Somebody is taller than you, and you are poor. How many poverties! As many poverties as there are things.
Drop comparison. But the ego lives through comparison.

SHAKA, AND AMIDA TOO,
WERE ORIGINALLY HUMAN BEINGS;
HAVE I NOT ALSO
THE FORM OF A MAN?

SHAKA IS BUDDHA'S NAME. He came from the clan of Shakas, hence he is called Shaka. Amida is a name of another Buddha, Amitabh -- amida is the Japanese form of Amitabh. But they both are human beings, Ikkyu is saying.

SHAKA, AND AMIDA TOO,
WERE ORIGINALLY HUMAN BEINGS;
HAVE I NOT ALSO
THE FORM OF A MAN?

This is what I mean when I say Buddhism destroyed theology and created a new kind of religion -- created an anthropological, a man-centered religion. Buddha gave such dignity to man as has never been given before or since. Buddha made man the highest peak of consciousness. Buddha loved man and respected humanity.

Buddha says: You are just like me! You need not be worried. If I can become a Buddha, YOU can become a Buddha. And to be enlightened is nothing special; it is your birthright.

WONDERFUL, INDEED,
THE LOTUS FLOWER OF THE LAW!
HOWEVER MANY AGES MAY PASS,
STILL THAT SAME COLOUR.

And what is Buddhahood? What is this Buddhahood every man can attain to? It is an inner opening, the opening of your inner core. Your inner core becoming a lotus.

WONDERFUL, INDEED,
THE LOTUS FLOWER OF THE LAW!
HOWEVER MANY AGES MAY PASS,
STILL THAT SAME COLOUR.

And it is unchanging, it is timeless, it is eternal. Once you have seen that flowering inside, death disappears. Once you have seen that flowering inside, fear disappears. Once you have seen that flowering inside, your life becomes fragrant. Your life becomes a song, a celebration. Then life has benediction and beauty and beatitude.
This inner lotus, everybody is carrying it and nobody comes to be aware of it. Our whole awareness has become obsessed with things. Relieve your awareness from things, take an about-turn. And I am not saying take the about-turn for ever; I am saying just once in a while take the about-turn. That's what meditation is all about.

For sixty minutes every day, just forget about the world. Let the world disappear from you, and you disappear from the world. Take an about-turn, a one-hundred-and-eighty-degree turn, and just look inside. In the beginning, you will see only clouds. Don't be worried about them; those clouds are created by your repressions. You will come across anger, hatred, greed, and all kinds of black holes. You have repressed them, so they are there. And your so-called religions have taught you to repress them, so they are there like wounds. You have been hiding them.

That's why my emphasis is first on catharsis. Unless you go through great catharsis you will have to pass through many clouds. It will be tiring, and you may be so impatient that you may turn back into the world. and you will say, "There is nothing. There is no lotus and no fragrance, there is only stink, rubbish."

You know it. when you close your eyes and you start moving in, what do you come across? You don't come across those beautiful lands Buddhas talk about. You come across hells, agonies, repressed there, waiting for you. Anger of many lives accumulating. It is all a mess there, so one wants to remain outside. One wants to go to the movie, to the club, to meet people and gossip. One wants to remain occupied till one is tired and falls asleep. That's the way you are living, that's your style of life.

So when one starts looking in, naturally one is very much puzzled. Buddhas say that there is great benediction, great fragrance, you come across lotus flowers blooming -- and such fragrance that it is eternal. And the colour of the flowers remains the same; it is not a changing phenomenon. They talk about this paradise, they talk about this kingdom

of God that is within you. And when you go in, you only come across hell.
You see not Buddha lands but Adolf Hitler concentration camps. Naturally, you start thinking that this is all nonsense, it is better to remain outside. And why go on playing with your wounds? -- it hurts too. And pus starts oozing out of The wounds and it is dirty.
But catharsis helps. If you cathart, if you go through chaotic meditations, you throw all these clouds outside, all these darknesses outside, then mindfulness becomes easier. That is my reason why I emphasize first chaotic meditations and then silent meditations. First active meditations, then passive meditations. You can move into passivity only when all that is there like junk has been thrown out. Anger has been thrown out, greed has been thrown out... layer upon layer, these thins are there. But once you have thrown them out, you can easily slip in. There is nothing to hinder.
And suddenly the bright light of the Buddha land. And suddenly you are in a totally different world -- the world of the Lotus Law, the world of Dharma, the world of Tao.

WONDERFUL, INDEED,
THE LOTUS FLOWER OF THE LAW!
HOWEVER MANY AGES MAY PASS,
STILL THAT SAME COLOUR.

THE CRESCENT MOON
BECOMES FULL, AND WANES,
AND NOTHING IS LEFT;
BUT STILL, THERE IN THE DAWN,

THE CRESCENT MOON!

INDIVIDUAL LIVES COME AND GO, but the eternal life remains. It is like the moon -- you see? For fifteen days it becomes bigger and bigger and bigger, and then comes the full-moon night. Then it starts becoming smaller and smaller and smaller, and then one night it has disappeared completely. But do you think the moon disappears or appears? The moon remains the same; it is always there. The appearance nd disappearance is only of the appearance of the moon. The reality of the moon is always there.

THE CRESCENT MOON
BECOMES FULL, AND WANES,
AND NOTHING IS LEFT;
BUT STILL, THERE IN THE DAWN,
THE CRESCENT MOON!

So you live in two dimensions, on two planes. In the Upanishads they have the story, the parable or the metaphor, of two birds living in the same tree, absolutely alike. One bird sitting on the highest branch, utterly quiet, silent, unmoving, doing nothing, with closed eyes, somewhere in. The other bird on the lowest branches, jumping from one branch to another, hankering for this flower, for that fruit, competing with this or with that, jealous of this and that -- in a continuous restlessness. Slowly slowly, the bird, the restless bird, becomes tired of restlessness. And one day he looks up and sees the other bird who is exactly like him -- exactly like him, just a replica -- and is so silent, is so restful, is so calm, so

collected, as if the other bird exists not. There is only silence. The restless bird becomes attracted by this magic, starts moving towards the upper branch... the beginning of disciplehood. comes closer and closer and closer and closer, and finally become one with the other bird.
And the Upanishads say these two birds are not two: two aspects of consciousness. And each one has these two aspects. On the tree of life your innermost witness is sitting right now. The Lotus Flower is blooming in all its beauty and grandeur and splendour. And you are jumping from one branch to another -- competing, jealous, angry, hateful, fighting, doing a thousand and one things and getting frustrated and frustrated....
Look up! And remember, 'look up' means exactly what is meant by 'look in'. 'Look out' means 'look down'; 'look up' means 'look in' -- they are synonymous. Look up or look in, and suddenly there is a being sitting inside you, a Buddha. And one starts moving, attracted by the charisma, by the magic of this silence, and one day becomes one with the innermost core.
All changes happen to this restless bird -- the rising moon, the waning moon. Nothing happens to the other bird -- the witness -- it is always the same.

WHENEVER WE SEE THEM, ALL ARE
JUST AS THEY ARE:
THE WILLOW IS GREEN,
THE FLOWER IS RED.

And nothing changes in the world, remember. When you go in, nothing changes in the world. Just you change, your

attitude changes, your vision changes. The world remains the same, it goes on the same. Rivers go on flowing, the birds go on singing, flowers go on blooming... the world continues the same. But you are no more the same.
And when you look at the outside from that inner vision, things also now have a new beauty.

WHENEVER WE SEE THEM, ALL ARE
JUST AS THEY ARE...

Now you can see things as they are. Before that, you have not seen things, never, as they are. For example, you are passing by the side of the garden of your neighbour, and a beautiful roseflower has bloomed. Can you see this rose-flower just as it is? You cannot; there is jealousy which will prevent you. It has bloomed in your neighbour's garden, not in your garden -- how can you enjoy it? In fact you are hurt, you are offended by it, because your own flowers look so tiny. There is comparison. You are not feeling good. Just see the nonsense of it. Such a beautiful rose, but the idea that "It is not in my garden, it does not enhance my ego," and you miss the beauty of it. Now you want to possess it. You see a beautiful woman passing by, but she is somebody else's woman, not yours. You would like to possess this woman. You can appreciate this beauty only when you can possess. In fact, to possess beauty is to kill it. How can you possess beauty if you love it? It is impossible. To love and to possess are antagonistic, contradictory; they can't go together. The moment you possess beauty, you have already killed it. You have reduced it to a thing, it is a commodity.

Beauty can be loved, enjoyed, only when there is no possessiveness. So when a man has become transformed by his inner vision, when he has reached into his innermost core and seen all the games of the ego are false, and has settled there in the eternity -- the joy of it and the silence of it -- has become only a witness, then he opens his eyes: now he can see things as they are.
The flower is just a flower, it is nobody's. The beautiful woman is just beautiful, she is nobody's. How can a woman be somebody's? Suddenly existence appears as it is, all I-thou gone. And when I-thou is gone, conflict disappears. In that consciousness

THE WILLOW IS GREEN,
THE FLOWER IS RED.

The flower is not less red because it has bloomed in the neighbour's garden. The willow is not less green because it is not yours. The willow is not less green because you are sad. Have you watched it? Things change with your mood. If you are happy the moon looks beautiful and very happy. And when you are sad the moon looks sad and very miserable. You project your moods on things.
When a man has reached to his ultimate core, there is no more any projection. He sees things as they are. He is never unhappy, never happy now; all those dualities are gone. He remains non-dual, he remains eternally silent, calm and quiet and blissful. Now things are as they are...

THE WILLOW IS GREEN,
THE FLOWER IS RED.

Buddhism helps people to attain to great aesthetic sensibility. It is not an accident that Zen masters write poetry. Nobody has ever heard of Catholic monks painting, nobody has ever heard of Hindu sannyasins painting. Buddhism released great creativity into the world. Why? Other religions have been very uncreative, other religions have been very very dull -- the flavour of life is missing. They have not helped people to dance, to sing, to paint, to play.

Zen seems to be the best that has happened up to now.

My vision of religion is also that of creativity. You come closer to God through creativity, you come closer to the creator through creativity. Creativity should be one of the fundamental criterions of a religious person.

Create! Let creativity be your religion, and you will never be lost again. The more you create, the more you will grow in. It happens both the ways. If you create more, you grow in more. If you grow in more, you create more.

If religion is just negative and life-denying it becomes ugly, it becomes a monster. When religion is creative and helps you to see the greenness of the world and the rosing of the roses and helps you to hear these birds in a crystal-clear way, helps you to feel and be sensitive to the silences, pauses in existence, to the sounds... helps you to be in such a harmony that you can feel the harmony of the whole.... To feel the harmony of the whole is to become holy.

Take It Easy, Vol 1

Chapter #12

Chapter title: Gladly Beyond any Experience

22 April 1978 am in Buddha Hall

The first question

Question 1
THOUGH YOUR LECTURE WAS QUITE SERIOUS AND DEEP YESTERDAY, THERE WERE STRANGE TICKLES AND LAUGHTER ARISING IN ME. SOMEWHERE DEEP WITHIN, THERE WAS A SENSE OF HUMOUR AS A SUBTLE UNDERCURRENT. TEARS OFTEN ROLLED DOWN!
DO THE MOMENTS OF CLARITY AND INSIGHT GIVE BIRTH TO SENSE OF HUMOUR? AND WHAT ARE THE TEARS?

YES, CHINMAYA, CLARITY ALWAYS BRINGS A SENSE OF HUMOUR. One starts laughing, not at others but at oneself. At the whole ridiculousness of the ego games, at the whole stupidity of human mind. And when there is laughter, tears are not far away; they are aspects of one energy. They are not diametrically opposite, they are complementary.
Whenever there is deep laughter, there are bound to be tears following it. And whenever there are deep tears. Laughter will be coming soon. They go together, they are parts of one climate the climate of clarity, depth, insight.
You may be surprised to know that schizophrenics cannot laugh -- and a person who cannot laugh has something of schizophrenia in him, is mentally ill. Schizophrenics start laughing only when they are getting out of their

schizophrenia. It has been observed that the psychoanalyst can terminate the treatment once he sees the schizophrenic laughing. This is a fact of great importance.

So many so-called saints are really schizophrenic -- they cannot laugh. And if you cannot laugh, how can you weep? how can you cry? Both become impossible. When laughter and crying are impossible, your heart is completely dosed. You don't have any emotions, you start living only in the head. Your whole reality consists of thoughts. Thoughts are dry -- they cannot bring laughter, they cannot bring tears. Tears and laughter come from the heart. And clarity is not of the mind, clarity is of the heart. Confusion is of the min d.

So, Chinmaya, it has been a good experience. Your schizophrenia is disappearing; I can terminate the treatment. Laugh more, cry more, become a child again. Seriousness is your disease: drop seriousness.

And never be confused between seriousness and sincerity -- seriousness is not sincerity. Sincerity need not be serious; sincerity can have laughter, can cry, can weep. Seriousness is a blocked stage of mind, a stage where you cannot flow. A state of unflow stagnancy. Serious people are ill people. Religion has been destroyed by serious people. And there is one thing about the serious people that you have to be reminded of again and again: serious people are very articulate, because they live in the head. They are logic-choppers. They can express well. And because they have no heart, because they cannot feel, they are very authoritative. A man of feeling cannot be authoritative -- how can compassion be authoritative?

And a man of feeling always hesitates; he cannot make dogmatic statements. The man of feeling whispers, persuades. The man of feeling cannot convince; he comes indirectly, like a subtle breeze. But the serious person, the person who lives in the head, the schizophrenic, he is articulate, verbal, logical, rational, loud, authoritative. And because of these qualities, he starts gathering a following. All political leaders are schizophrenic. The crowd follows them because of their dogmatic statements; their dogmatic statements convince people. People are very vague, uncertain, insecure -- they need somebody to make them feel secure. He may be a fool, he may be just like an Adolf Hitler....

It is a great puzzle to those who ponder over human problems how Adolf Hitler -- a mediocre person, of below-average IQ -- could convince a country like Germany, an intellectual country, an intelligent country, a country of professors, philosophers, thinkers. How was it possible that this idiotic person, Adolf Hitler, could convince people? And such an intelligent race!

To me, it is not a problem at all. I can see through and through how it happened. Adolf Hitler was dogmatic. Whatsoever he said, he said it absolutely. Only a foolish person can be dogmatic.

Lao Tzu hesitates. Lao Tzu says: I walk as one walks in cold winter in a cold stream. Everybody is certain except me. I am uncertain, I hesitate. I cannot claim knowledge, because all is so mysterious.

Now, Lao Tzu is not going to convince people. If you hesitate, nobody is going to follow you. People ARE in deep confusion. People need somebody to shout loudly in

their ears -- so loudly that they are convinced: "This man must be true, this man must be in the know about things. How can he shout so loudly? how can he argue so loudly? Only truth can be so loud." They are mistaken.

And these dogmatic people go on repeating. Adolf Hitler continued to repeat the same theme. Slowly slowly, when all untruth is repeated again and again it starts appearing like a truth. And people need somebody to lean to. They are uncertain, they need somebody who is absolutely certain. Politics is dominated by schizophrenics. Religion is also dominated by schizophrenics. Because these people are very very articulate, convincing, they lead masses, religions are founded, churches are founded, organizations are made. Jesus could not manage to lead many people -- do you know? It has been estimated that he had a following not bigger than five hundred. And when he was crucified, thousands gathered to jeer at him. He had only twelve close disciples, only twelve -- a man of the qualities of Jesus! What happened? Was he not convincing?

He was not convincing the way people need. He was saying things in a mysterious way -- in parables, in metaphors, in poetry. He was not logical, he was utterly illogical. He was vague. He was hinting, pointing, but he was not assertive. Christianity was not born with Christ, it was born with Saint Paul -- who must have been a schizophrenic, certainly. First he was against Christ -- his name was Saul -- and he was so against that he wanted to destroy all the Christians and all the followers. He was moving towards the country where Jesus' followers were slowly slowly gathering, slowly slowly becoming courageous, slowly

slowly starting to teach people, spreading the message -- he was going there to argue, to discuss, to defeat.

And on the road something happened. He was possessed by the spirit of Christ -- that's how the story goes. He fell down on the road, dust in his mouth. He could not believe it! He saw Jesus. He asked forgiveness, he became converted -- from Saul he became Paul. And this man was the founder of Christianity.

Now, what actually happened in psychological terms? This man must have had a split personality, he must have been a schizophrenic. Nobody appeared -- no Christ appeared. But he was so much against Christ -- that was one part of his mind which was against -- and he was completely unaware of another part. When he went deep into that part which was against Christ, the pendulum swung from one extreme to another extreme. That's how it always happens.

He was going to persecute Christians -- that small number of people who were talking of Jesus and remembering old things and the man and the beauty of that man. And the suffering that he went through for them, and the message that he had given to them -- slowly slowly the word was spreading. And this man was going to persecute these people. And he was able to argue well. Jesus' followers would not have been able to convince him; he would have convinced them. They were simple people, innocent people -- farmers and fisherman and carpenters -- not very educated either.

But when you go to one extreme, then the pendulum swings of its own accord. It swung, it moved to the other extreme. The other part of his being took possession of him. That's what actually happened. He had a dream, a

vision -- there was no Christ, but he saw him. And he was convinced and he was converted. And this schizophrenic created the whole Christianity. He was going to persecute Christians: he converted the whole world to Christianity. He created the church.

It has always been so. Whenever a religion is born, sooner or later schizophrenics will catch hold of it. They are great leaders; they convince people. Their impact is great, their slogans convert people. They are loud, logical; they collect proofs, they argue.

Because of these people, no religion remains pure for long. The really religious persons are those who are not articulate, who are innocent. Who are simple, meditative, loving -- they cannot convince anybody. They simply live the religion. But they cannot create great religions; great religious empires they cannot create.

It is good that humour is arising in Chinmaya. Allow it, don't crush it. Help it to come, let it surface. Humour will join your split parts, humour will glue your fragments into one whole. Have you not observed it? When you have a hearty laugh, suddenly all fragments disappear and you become one. When you laugh, your soul and your body are one -- they laugh together. When you think, your body and soul are separate. When you cry, your body and soul are one; they function in harmony.

Remember always: all those things are good, for the good, which make you one whole. Laughter, crying, dancing, singing -- all that makes you one piece, in which you function as one harmony, not separate. Thinking can go on in the head, and the body can go on doing a thousand and one things; you can go on eating, and the mind can go on

thinking. This is split. You walk on the road: the body is walking and you are thinking. Not thinking of the road, not thinking of the trees that surround it, not thinking of the sun, not thinking of the people who are passing, but thinking of other things, of other worlds.
But laugh, and if the laugh is really deep, if it is not just a pseudo-laugh, just on the lips, suddenly you feel your body and your soul are functioning together. It is not only in the body, it goes deepest into your core. It arises from your very being and spreads towards the circumference. You are one in laughter.
Or in crying, or in dancing, or in singing! Whatsoever makes you feel ONE IS good, is meditative, is prayerful.

The second question

Question 2
IS THE PURPOSE OF THE THERAPY GROUPS TO BRING THE PARTICIPANTS TO THEIR NATURAL SELF? IF SO, ISN'T THE EFFORT TO BE NATURAL UNNATURAL? IF NOT, WHAT IS THE ESSENTIAL DIFFERENCE BETWEEN NATURAL AND UNNATURAL?

THE PURPOSE OF THE THERAPY GROUPS is not to bring the participants to their natural self -- not at all. The purpose of the therapy groups is to bring you to the point where you can see your unnaturalness. Nobody can bring you to your natural self; there can be no method, no technique, no device, which can bring you to your natural

self -- because all that you will do will make you more and more unnatural.

Then what is the purpose of a therapy group? It simply makes you aware of the unnatural patterns that you have evolved in your being. It simply helps you to see the unnaturalness of your life, that's all. Seeing it, it starts dispersing. To see it is to annihilate it, because once you have seen something as unnatural in your being, you cannot persist in it any longer. And seeing something as unnatural, you have also felt what IS natural -- but that is indirect, that is vague, that is not clear. What is clear is this, that you have seen that something is unnatural in you. Seeing the unnatural you can feel the natural. Seeing the unnatural, you cannot support it any more. It existed because of your support -- nothing can exist without your support. Your co-operation is needed.

If you co-operate something exists. Certainly the unnatural cannot exist without your co-operation. From where will it get the energy? The natural can exist without your co-operation, but the unnatural cannot exist. The unnatural needs constant support, it needs constant care, it needs constant control. Once you have seen that this is unnatural, your grip on it becomes loose. Your fist opens of its own accord.

The group is not a device to open your fist. It is just to help you see that what you are doing is unnatural. In that very seeing, the transformation.

You ask: IS THE PURPOSE OF THE THERAPY GROUPS TO BRING THE PARTICIPANTS TO THEIR NATURAL SELF?

No, that is not the purpose. The purpose is simply to make you aware of where you are, what you have done to yourself -- what harm you have been doing continuously and you are still doing. What wounds you are creating in your being. On each of the wounds is your signature -- that is the purpose of the group, to make you alert about your signature. That it is signed by you, that nobody else has been doing it. That all the chains that you have around yourself are created by you. That the prison you live in is your own work. Nobody is doing it to you.

Seeing it, that "I am creating my own prison," how long can you go on creating it? If you want to live in the prison, that's another matter -- but nobody ever wants to live in the prison. People live because they think, "Others are creating the prisons, what can we do?" They always gO on throwing the responsibility on somebody else. Down the ages, they have found new and different devices, but the purpose remains the same: throw the responsibility on somebody else.

And you will be surprised at what excuses man has been trying to find. In the ancient days, man used to think, "This is the way God has made us, so the responsibility is God's -- what can we do? We are just creatures, and we are the way he has made us. We have to live this misery. This is destined."

That was a trick. You are relieving yourself of all responsibility. But it happens that when a trick has worked for long it becomes a cliche. It works no more; people are fed up with it. They start searching for new ideas, but the purpose remains the same.

Marx says it is the society, the economic structure of the society -- the exploitation, the exploiters, the imperialists, the capitalists, they are doing the harm, they are the reason. Again you are relieved of the responsibility. So what can you do? The slavery is imposed upon you, you have been MADE miserable. Unless the revolution Comes nothing is going to happen. So you can postpone.

And the revolution never comes; it has not happened yet. Not in Russia, not in China -- nowhere. The revolution never comes; it is just a postponement. Man is as miserable in Russia as he is anywhere else, as much in the mire of the mind as anywhere else. Jealousy is as much in Russia as anywhere else. Anger is as much, violence is as much. nothing has changed.

Freud says it is because of the upbringing. In your childhood you have been brought up wrongly -- what can you do? It has already happened; now there is no way of undoing it. At the most, you can accept it and live it. Or you can go on fighting unnecessarily -- but there is no hope.

Freud is one of the greatest pessimists ever. He says there is no hope for man, because in childhood the pattern is settled -- settled for ever. Then you go on repeating the pattern. Again the responsibility is thrown. So your mother is responsible. And the mother thinks what can SHE do? -- her own mother is responsible... and so on and so forth. These are all devices, but the purpose is the same -- different devices for the same purpose. What is the purpose? To take responsibility off your shoulders.

The group therapy is to make you aware that neither God is responsible nor is society responsible nor are parent?

responsible. If there is anybody who is responsible it is you? A group process is a hammering of this simple fact -- that it is you who are responsible. And this hammering has a great significance. Because once you understand that "This is ME, I myself am doing wrong to myself," then the doors open. Then there is hope. Then something is possible. Revolution is possible through responsibility, individual responsibility. You can transmute; you can drop those old patterns. They are not your destiny. But if you accept them as your destiny they become your destiny. It is all a question of whether to support them or not.

And I am not saying that parents have not done something to you, remember. And I am not saying that the society has not done anything to you -- I am not saying that either. The society has done much, the parents have done much, the education and the priest, they have done much. But, still, the ultimate key is in your hands. You can DROP it, you can drop the whole conditioning. Whatsoever they have done, you can erase it -- because your consciousness at the deepest core always remains free. That is the purpose of a therapy group, to bring this truth home: that you are responsible. 'Responsibility' is the MOST important word in a group-therapy process. Nobody wants to take the responsibility, because it hurts. Just to see the point, "I am the cause of my misery," hurts very much. If somebody else is the cause, one can accept it, one is helpless. But if I am the cause of my misery, it hurts. It goes against the ego, it goes against the pride.

That's why group therapy is a difficult process, hard. You want to escape -- from encounter, from tao, from primal therapy, you want to escape. Why do you want to escape?

Because you have always believed that you are perfectly right, you are perfectly good -- others have been doing harm to you.

Now the whole thing has to be changed; you have to put everything upside-down. Nobody is doing any harm to you. And if they are doing any harm, it is through your co-operation. So finally you are responsible, you have chosen it. You say, "My husband is doing harm to me" -- but you have chosen THIS husband, in fact, only so that he can do harm to you. You wanted to be harmed and that's why you have chosen THIS husband, THIS wife.

Just watch people who go on changing their wives. You will be surprised -- again and again they find the same type of woman. It is a difficult thing to find the same type of woman, but they find. And within six months they are complaining again. And the complaints are exactly the same.

I have heard about one man who married eight times, and again and again he managed to find the same type of woman. Just see the point: the point is that he has a certain kind of mind, a certain conditioning. In that conditioning, only a certain type of woman appeals to him. A blonde or a brunette -- a certain kind of woman appeals to him. The long nose, the black eyes, or something. Always he is attracted by a certain kind of woman. And then that woman starts doing the same things. And then he is puzzled -- and he was thinking he was changing the woman.

You ARE changing the woman, but you have not changed your mind! So your choice remains the old, because the chooser is the old. It is not going to help; you will be in the same trap. The colour of the trap may change, the fiber of

the trap may change, but the trap is there and you will be trapped again and again. And the same misery will arise. Group therapy is a great process of understanding "What I have been doing to myself!" And if you go still deeper... where no group therapy has yet gone, not even primal therapy. But Buddha has gone deeper. He says: If you have chosen a certain kind of parent, that too is your choice. See the point. Millions of foolish people were making love when you were hovering to take birth. But still you have chosen a certain couple -- why? You must have a certain idea; it is your choice. And then you say, "My parents have done harm to me." In the first place, why did you choose them? Then your wife, your husband... and you think they have done harm? Then the society -- who has created this society? You have created this society. It does not come out of the blue.

The beggar on the road has not appeared suddenly from the blue. WE have created him. If you want to become rich, somebody has to become a beggar. And seeing the beggar you feel very sorry. Whom are you trying to deceive ? And you still carry the idea of becoming rich. If you want to become rich, somebody is going to become a beggar. If you want to become somebody, then somebody will not be able to reach that fame, name. It is a competitive world. You don't want wars, but you are violent -- in everything you are violent. And you condemn wars.

And have you seen the pacifists and their processions How violent they look! Their slogans against war, their shouts against war -- and sooner or later the procession turn into a riot. And they are burning cars and destroying offices and

burning buses and trains and attacking the police -- and they had gone to protest against war!
Now what is happening? These people are violent people; war is just an excuse. Their protest is nothing but their expression of violence. They are not concerned about war, they are using it as a pretext.
This society is created by you. And then you say that society is responsible.
NOBODY IS RESPONSIBLE EXCEPT YOU. This is one of the hardest truths to accept. But once you accept it, it brings great freedom, it creates great space. Because with this, another possibility immediately opens up: "If I am responsible then I can change. If I am not responsible, how can I change? If I am doing it to myself, then it hurts but it also brings a new possibility -- that I can stop hurting myself, I can stop being miserable."
A group process is not to make you natural; it is to make you aware of your unnaturalness, of your phoniness.

IS THE PURPOSE OF THE THERAPY GROUPS TO BRING THE PARTICIPANTS TO THEIR NATURAL SELF?

No, not at all. The purpose is just to make them aware of the unnatural self. And then the natural self comes of its own accord. Nobody can bring it -- when the unnatural disappears, the natural is found. The natural has always been there, hidden under the rubbish. Unnatural gone, you are natural. You don't become natural; you have always been natural. How can one become natural? All becoming will lead you into unnaturalness.

IF SO, ISN'T THE EFFORT TO BE NATURAL UNNATURAL?

Yes, the EFFORT to be natural is always unnatural. But to understand the unnaturalness is not the effort to be natural, it is simple understanding. Seeing that you have been trying to squeeze oil out of sand, when you have seen the futility of it you drop the whole project. Seeing that you have been trying to pass through a wall and hurting your head, seeing it, you stop passing through the wall. You start looking for the door.
Yes, exactly like that.

IF NOT, WHAT IS THE ESSENTIAL DIFFERENCE BETWEEN NATURAL AND UNNATURAL?

Natural is that which you have been given as a gift -- a gift from the whole. Unnatural is that which you have created -- by teachings, scriptures, character, morality. The unnatural is that which you have imposed upon the natural, the given. The natural is from God, the unnatural is from yourself. Take away all that you have imposed upon yourself, and God will burst forth into a thousand bloomings in your being.
Somebody asks Jesus, "What is your fundamental message?" And he says, "Ask the fowl and the fish and the flower."
What does he mean "Ask the fowl and the fish and the flower?" He is saying: Ask nature!

My message is: Allow nature to take possession of you; don't try to create any character. All characters are wrong. Be characterless. Don't create any sort of personality; all personalities are false. Don't be a personality.
Then, slowly slowly, you will see something arising from the deepest core of your being. That is nature. Its fragrance is great. It is good; it is never bad. And it is not cultivated, not at all. Hence it has no tensions in it, no anxiety; you need not maintain it.
Truth need not be maintained. Only untruths have to be managed, maintained, need much care and maintenance. And still they are untrue and they never become truth. And only truth liberates.
The therapy available here is not to make you natural. Nobody can make you natural -- God has already done that. The problem is not to learn how to be natural: the problem is how to unlearn the unnatural.

The third question

Question 3
HOW TO HE TOTAL? HOW TO GIVE EVERYTHING?

VIDYA, ONE CAN BE TOTAL ONLY WHEN ONE IS NOT. Only emptiness can be total. If you are, you can't be total. Your very presence will be a disturbance in your totality, your very presence will continue interfering with your totality.
That's why Buddha says: Become a nothingness. Just look deep into yourself and Let the cloud of the ego disperse. Let there be empty sky... in that empty sky there is no

division. Clouds divide. When there are no clouds, the sky is undivided, one. Thoughts divide. When there are no thoughts in you, there is totality. And remember, even the thought of totality will be a divisive factor.

Now you ask: HOW TO BE TOTAL.

This is an idea. Listening to me, again and again seeing the grandeur of totality, a greed arises in you: HOW TO BE total? But you have missed the whole point. How can you ask such a question? Totality is not something that you have to be. If you do something, you will remain partial. Doing can never be total, only non-doing can be total. When you are a non-doer, when there is nobody doing anything, there is totality.
Totality is absence of all doings, all thinkings, all that divides. Totality is silence, utter stillness.
Don't ask: How to be total?Just ask: How to see why I am not total?
Remember, that's why Buddha's path is known as VIA negativa, via the negation. It does not talk about positive things, it simply talks about the negative.
Don't ask how to be natural. Just ask how not to be un-natural. Don't ask how to be total. Just ask how not to be untotal, non-total. Just seeing is the question. Sometimes you ARE total -- just see in those moments what happens. Making love, sometimes it happens, you are total. That totality is called the orgasm. Mind stops for a moment. The frenzy of love, the madness of two energies meeting, merging -- the mind is surpassed, transcended. The mind is

pushed aside; the mind is no more needed in that space. All thoughts disappear, time StopS, and suddenly you are total. That's why people are so much in love with love -- in spite of all the saints. They don't bother about the saints. People go on loving -- they pay lip-service to the saints but they go on living and loving; they don't follow them. They know that they have only one moment of ecstasy, and that is love. If you have gone to Khajuraho you must have seen the ecstatic expression on the faces of MAITHUNA figures -- lovers in deep ecstasy. Even the stone has become ecstatic. Those stone statues, that sculpture, has great poetry, has great softness. Those creators must have been of immense experience; to turn stone into loving ecstasy is great art. I have seen many things, but nothing compared to Khajuraho. Khajuraho remains the greatest wonder on the earth: transforming stone into ecstasy. The faces show something of the transcendental; time HAS stopped. There are no thoughts in the heads; all division has disappeared. These moments are holy moments, because they come from the whole.

You ask me: HOW TO BE TOTAL?

Just look in some moments when you ARE total, just to see the taste of totality. Listening to music sometimes it happens. Or watching a sunset. Or listening to me. If you are deep in love with me, it happens; it happens again and again every day. I can see on your faces the same expression as is there on Khajuraho statues. You disappear; something stops deep down in you. There is no movement, everything is utterly quiet -- and you are total.

I give you th e taste of totality every day. And Vidya, you ask me: HOW TO BE TOTAL? Just allow these moments more and more; don't miss a single opportunity. Looking at the trees, look so deeply that you disappear in the look. Listening to the birds, forget yourself completely. And so on and so forth....
Every moment there is a possibility to be total. Whatsoever you are doing, be absorbed in it so utterly that the mind thinks nothing, is just there, is just a presence. And more and more totality will be coming. And the taste of totality will make you more and more capable of being total.
And try to see when you are not total. Those are the moments which have to be dropped slowly slowly. When you are not total, whenever you are in the head -- thinking, brooding, calculating, cunning, clever -- you are not total. Slowly slowly, slip out of those moments. It is just an old habit; habits die hard. But they die certainly -- if one persists, they die.

I have heard about a man whose wife died. And he was sitting late, very late, in the pub. And somebody asked, "Why do you go on sitting late still? Because you used to tell me that it is because of the wife that you sit in the pub so long. But now the wife is dead!"
The man suddenly stood up. He said, "Thank you! I had completely forgotten -- just old habit!"

Just a few months before, it happened: the defence minister of India, Jagjivan Ram, spoke somewhere in the south. For one hour he criticized the Congress party and Indira Gandhi. He himself has been in the Congress his whole

life; he was a defence minister in Indira's government too. Then he changed the party, became part of Janata party. For one hour he spoke against the Congress party, and in the end he asked the audience: "Please vote Congress."
Just old habit -- must have been doing this for fifty years: "Vote Congress!"

Habits die hard. To be untotal is just a habit. And sometimes, in spite of you, totality happens. So just watch those moments -- when it happens, how it happens. Learn some secrets from those moments and move in those moments more and more. And see when it is not happening -- get out of those moments, slip out. It is not a science, it is ; knack. It is a very very subtle art.

You ask: HOW TO BE TOTAL? HOW TO GIVE EVERYTHING?

It is not a question of giving everything. On the contrary, it is a question of recognizing the fact that you have nothing. This idea of HOW TO GIVE EVERYTHING? is again egoistic. What have you got to give? You are beggars -- everybody is. You have nothing to give.

And you ask: HOW TO GIVE EVERYTHING?

The very idea of giving is meaningless. When you have something to give, it gives itself, it shares itself. When you are happy, happiness spreads. When you are blissful, it overflows. One never asks "How to give?" One simply GIVES! One cannot do otherwise. That state finds its own

way of expression and sharing. When you have a song it sings itself -- not that you have to ask "How to sing it?" It bursts forth in jubilation, in a great shout of joy. The shout may he wordless, may be meaningless, but that is not the point.

What is the meaning of 'hallelujah'? There is no meaning in it. It is not a word at all, it is just a shout of joy. You are saying that you have something which cannot be said. You are saying something which has never been said and cannot be said.

But when it is there it happens. When the clouds come and they are full of rain they don't ask, "How can I give everything?" They simply start giving -- they start showering. When the flower opens it does not ask, "How can I share my fragrance?" In fact, what can the flower do? There is no question of doing. The fragrance is already on the way, on the wing. It has started moving!

When you have, sharing happens. When you don't have, only then do these questions arise: "How to give? How to share?"

Every evening, people come to ask me: "How to share?" And my problem is that I don't see anything that they are going to share! There is nothing. When you don't have anything, this question arises: "How to share?" This question keeps you happy that you have something to share but you don't know how to share. This keeps you unaware of the fact that you don't have anything to share -- because when you have, it happens spontaneously. You cannot resist it, it has to be given forth. There is no way to avoid, it is inevitable.

So first thing, you ask: HOW TO BE TOTAL?

Not to be is to be total.

Second, you ask: HOW TO GIVE EVERYTHING?

Know that you have nothing. And wait... and wait in silence, in patience. Something will start flowing out of your being. It will take you unawares. It will be a great surprise -- that you have started sharing!
And the most difficult thing in the world is to see that you don't have anything -- the most difficult, because it feels so bad that you are empty, that you are a beggar. People go on pretending that they have....
Just the other night, Big Prem's mother came to see me. She has been here for many months. Now, within two or three weeks she will be leaving, so she came to see me for the first time. For so many months she has been here, but avoiding me. Protecting herself, defending -- listening to me, and yet not listening to me. Seeing me, and yet with closed eyes. Being here with my people, but keeping aloof.
Last night she was there to see me, and I asked her to become a sannyasin -- now it is time. And she said, "I cannot become, because I am a roman catholic. And I BELIEVE in God, and you are against beliefs, and I cannot Leave my belief. And God has been very good to me.
Just the idea of becoming a sannyasin disturbed her deeply. She immediately became defensive. That's why I had asked -- to bring her whole defence mechanism to the surface.
Now she says, "I believe in God, and I cannot drop this belief" I asked her, "Do you believe in your belief more

than you want to know God? God is not so very significant, it seems. Your BELIEF in God is more significant. I am saying to you that if you drop your beliefs you will be able to see God!"

But she says, "No. I cannot drop my belief. How can I drop my belief? Why should I drop my belief? God I been very good to me."

As if God has not been good to everybody else. God is simply good! That is the meaning of the word 'God': unconditionally go o d. It is not so that it is good only when you believe in God. Then what kind of God will it be? If you believe, he is good; if you don't believe, he is bad. If you believe, he brings blessings to you; if you don't believe, he brings curses to you.

Josephine thinks that God has been good because she believes. God is simply good! -- believing or not believing makes no difference. The sun shines on both the theist and the atheist. When the moon comes it shares its joy with everybody -- communist and capitalist. There is no distinction. God is good! But people go on thinking this way.

Really she is saying, "If I drop my belief then I am afraid God will not be good." What kind of trust is this? And she says, "I cannot drop my belief."

And I said to her, "Your hands are empty -- I see your hands are empty. You don't have anything in your hands." But she wouldn't listen.

God is not important to her -- her belief. And what is .I belief? Just hiding your ignorance, pretending that you know. It is very difficult to know that you don't know. It is very difficult to see that you don't have anything, that your

hands are empty. This is the courage that I am trying to create in you -- to see that you don't have anything, that your hands are empty, that you are empty, that there is no being inside, that all beliefs are just tricks to create the feeling that you have something.
When one becomes so utterly naked and nude and empty, and all disappears and all is dropped from the hands, then comes the great, radical change. One is transformed. In your emptiness, one day you become full. And out of emptiness, fullness is born. And the sharing is inevitable; nobody can stop it, there is nobody to stop it.

The fourth question

Question 4
YOU SAY THAT YOU WANT THE NEW COMMUNE TO BE SEPARATE FROM THE REST OF THE WORLD. WHAT I SEE IS THAT THE ASHRAM IS THE MARKETPLACE. PLEASE COMMENT.

SAMVEDANA, THE COMMUNE HAS TO BE SEPARATE from the rest of the world -- that does not mean that it has not to be a marketplace. That does not mean that it has to be some other world. It is going to be THIS world, with a different quality to it. It will be a marketplace with meditation and love in it.
I am not against the marketplace. I am not against the mundane, I am all for it. But the mundane can have a suffused quality of the sacred. I am not against the ordinary; the ordinary, lived rightly, becomes extraordinary.

My commune is not going to be a monastery. Yes, it will be a marketplace -- with a difference. It will not be a monastery and it will not be the ordinary marketplace. It will be something that transcends both and implies both. It has to be like that, because man is body and soul together. The body needs the marketplace, the soul needs a monastery.

Up to now, the monastery has existed against the marketplace -- soul against body. And the marketplace has existed against the monastery -- body against soul. I don't want to divide you. I want to create individuals here, not divided, split personalities. I accept all; the world is beautiful. The monastery has to become a marketplace, the marketplace has to become a monastery.

It will be separate from this world -- not because I am against the world, but because right now this world won't allow a new wave to arise. It will crush it. The new wave has to be protected. The commune is going to be a nursery. Once my sannyasins have become strong enough, then there will be no point, no problem. They can move into the world, they can go into the world and be in the world. But only once they have become strong trees. If they are very soft small plants, just budding, they will be crushed by the world.

The commune is going to be a nursery. And the commune is also going to be a marketplace, because all your needs have to be fulfilled. I am not against your needs. I am not against anything. I am not life-negative. My approach towards life is not that of an ascetic. My commune will create people who are together -- Buddhas and Epicuruses,

both together -- who enjoy the life, and enjoy God too, and don't create any division.
When the meditation is released, the marketplace becomes a temple. And you can see it happening here too. The people who are working here, their work is their worship. Josephine was saying to me about her daughter, Big Prem -- she cannot believe that she works ten hours every day, typing, typing, typing... with no holiday! And still she seems to be very happy. She could not believe her own eyes; she has watched her for many months.
It looks to you as if she is typing for ten hours. On the surface it is so; deep down something else is happening. It is a love affair with me. Those are my words she is typing. It is worship, it is her prayer, it is her devotion.
And if you love your work, there is no question of any holiday. All days are holidays. each moment is holy.
My commune is going to be of THIS world, and yet a opening for the other. It has to be rooted in the earth -- in fact only when something is rooted in the earth can it grow unto the sky. A tree, to go high in the sky, to whisper with the winds, to dance with the sun, to have a dialogue with the stars, needs first to go deep down into the earth, ha to spread its roots to the deepest layers of the earth.
You don't say to a tree, "You are contradictory: you want to rise high in the sky, then why are you spreading your roots into the earth? This is a contradiction." Yes, it is a contradiction as far as logic is concerned. But life is not logic. The tree will laugh at your logic and will call you foolish -- because if there are no roots deep in the earth, there will be no branches in the sky. The tree can move only proportionately, in the same proportion -- as it goes

deep, it goes high. Depth brings height, in the same proportion. It is always balanced.
The marketplace is the earth. My commune is going to be a marketplace. It will be rooted in the earth, it will have roots deep into the earth. And still it will dance with the winds, sing with the sun... it will rise higher into God.
Where God and the world meet, there real religion exists.
So, Samvedana, you must have some condemnatory idea about the marketplace. The marketplace has not to be dropped but transformed. Nothing has to be dropped, everything has to be transformed. Whatsoever is given to you is given with a purpose; it can be used. The same thing can become manure and can create great fragrance in roses. And if you cannot do that and you go on collecting manure in your house, it will stink. And it is the same manure. It stinks if you collect it. If you spread it on the soil. it brings thousands of roses, and that fragrance that is not of this world, that freshness that is not of this world.
Each and everything has to be transformed.
My commune has to be magical.

The fifth question

Question 5
RENE DESCARTES SAYS, "COGITO, ERGO SUM -- I THINK, THEREFORE I AM." THERE IS ANOTHER STATEMENT WHICH IS NOW GOING ROUND IN THE WEST: "COITO, ERGO SUM -- I LOVE, THEREFORE I AM," OR, "I COPULATE, THEREFORE I AM." WHAT IS THE DIFFERENCE BETWEEN THE TWO STATEMENTS?

FIRST, BOTH ARE WRONG. Because I think, therefore I am is to put things upside-down. Your being is first; your thinking arises later on. Your thinking cannot become a proof for your being. Being precedes, being is first; thinking is later.

And Descartes is not aware, he is not aware of the Eastern approach at all -- that there comes a moment when thinking can be dropped again, and still you are. That's what happens in meditation: thinking is no more, but you are. So thinking is arbitrary, non-essential. It is not essential to "I am."

He says: "Cogito, ergo sum -- I think, therefore I am." No: "I am, therefore I think." But that is only one dimension. "I am, therefore I feel" -- that is another dimension. "I am, therefore I love"... but everything is preceded by " am." That pure existence, that amness, precedes all.

So both statements are false, not true. But if you have to choose between the two, then the second is far better. First is "Cogito, ergo sum -- I think, therefore I am." Second is "Coito, ergo sum -- I copulate, therefore I am." The second is far better than the first. Because thinking is of the head -- very fragmentary. Copulation is more total, more orgasmic. The second statement can be approved by the whole philosophy of Tantra. The first is ordinary, the second is extraordinary. But one has to remember that being precedes all. You are in the beginning, and you will be in the End. And all else is in-between; like dreams, things come and go.

I have heard:

A villager, an old man, was sitting on his fence watching the traffic go by. Many cars were passing, and trucks and buses, and he was enjoying. A car-driver stopped, seeing the old man, very old -- must have been eighty or more -- enjoying himself so much just sitting on the fence. And he asked, "What is the matter, old man? You look so happy. I cannot sit on the fence for more than a few minutes; I will become so restless. And you look so happy and so silent. I am always on the go -- from one place to another, from one town to another. Only that keeps me happy. I am a traveller, a born vagabond. You are just the opposite."
The old man laughed and he said, "Son, there is not much difference. You go in your car seeing fences pass by. I sit on my fence seeing cars pass by. There is not much difference. It is all the same."

In the beginning I am, in the end I am. In the middle, a thousand and one things happen -- what Zen people call 'the ten thousand things' happen. But it is all the same. Misery and happiness, ecstasies, excitements and agonies, pains and pleasures -- just dreams on the way. The source remains uncontaminated. And to return to the source is the whole process of coming to truth.

The sixth question

Question 6
NOTHING TO DO, NOWHERE TO GO. YOU SAY IT SO CLEAR. YOUR WORDS FALL LIKE A CRYSTAL-CLEAR WATERFALL ON MY HEAD. SOME KEEP

DANCING IN MY HEART. YET I WONDER. WHAT ARE WE DOING HERE?

PRAGEETA, I WONDER TOO -- because we are not really doing anything here. That's what we are doing: we are learning how to be in a state of non-doing -- WU-WEI.

And the last question

Osho...
Question 7
SOMEWHERE I HAVE NEVER TRAVELLED, GLADLY BEYOND ANY EXPERIENCE, YOUR EYES HAVE THEIR SILENCE: IN YOUR MOST FRAIL GESTURE ARE THINGS WHICH ENCLOSE ME, OR WHICH I CANNOT TOUCH BECAUSE THEY ARE TOO NEAR

YOUR SLIGHTEST LOOK WILL EASILY UNCLOSE ME THOUGH I HAVE CLOSED MYSELF AS FINGERS, YOU OPEN ALWAYS PETAL BY PETAL MYSELF AS SPRING OPENS (TOUCHING SKILLFULLY, MYSTERIOUSLY) HER FIRST ROSE.

OR IF YOUR WISH BE TO CLOSE ME, I AND MY LIFE WILL CLOSE VERY BEAUTIFULLY, SUDDENLY, AS WHEN THE HEART OF THIS FLOWER IMAGINES THE SNOW CAREFULLY EVERYWHERE DESCENDING;

NOTHING WHICH WE ARE TO PERCEIVE IN THIS
WORLD EQUALS THE POWER OF YOUR INTENSE
FRAGILITY: WHOSE TEXTURE COMPELS ME WITH
THE COLOUR OF ITS COUNTRIES RENDERING
DEATH AND FOREVER IN EACH BREATHING
(I DO NOT KNOW WHAT IT IS ABOUT YOU THAT
CLOSES AND OPENS; ONLY SOMETHING IN ME
UNDERSTANDS THE VOICE OF YOUR EYES IS
DEEPER THAN ALL ROSES) NOBODY, NOT EVEN
THE RAIN, HAS SUCH SMALL HANDS

E. E. CUMMINGS

Thank you, Katya.

Take It Easy, Vol 1

Chapter #13

Chapter title: Daruma, the Cat and the Ladle
23 April 1978 am in Buddha Hall

SINCE THE JOURNEY OF LIFE
IS LITTLE BUT GRIEF AND PAIN,
WHY SHOULD WE BE SO RELUCTANT
TO RETURN TO THE SKY OF OUR NATIVE PLACE?

TO WRITE SOMETHING AND LEAVE IT BEHIND US,
IT IS BUT A DREAM.
WHEN WE AWAKE WE KNOW
THERE IS NOT EVEN ANYONE TO READ IT.

THOUGH WE DO NOT PREACH THE DOCTRINE,
UNASKED THE FLOWERS BLOOM IN SPRING;
THEY FALL AND SCATTER,
THEY TURN TO DUST.

WE ARE BORN, WE DIE.
ALL ARE THE SAME,
SHAKAMUNI, DARUMA,
THE CAT AND THE LADLE.

TO HARDEN INTO A BUDDHA IS WRONG;
ALL THE MORE I THINK SO
WHEN I LOOK AT A STONE BUDDHA.

A fable is told of a centipede with arthritis who sought the advice of a wise old owl. "Centipede," the owl said, "you have a hundred legs, all swollen up. Now if I were you, I would change myself into a stork. With only two legs you will cut your pain by ninety-eight percent, and if you use your wings you can stay off your legs altogether."
The centipede was elated. "I accept your suggestion without hesitation" He said. "Now just tell me, how do I go about making the change?"
"Oh," said the owl. "I would not know about the details -- I only make general policy."

Buddhism is not interested in general policy. It is not interested in philosophical speculation. It is interested in the details of life, its sufferings and their causes. It does not give you outlandish solutions. It does not provide you with

new dreams. It simply looks face to face into life. It does not bring God in, or heaven and hell. It does not create a theology at all -- because all theology is an effort to escape from the real problems of life.

So sometimes it happens to philosophers, to theologians, that Buddhism seems to be not a religion at all, because it does not talk about paradise, it does not talk about the eternal soul. It talks about the suffering, the misery, the frustration, the anxiety, the anguish of life.

Many have thought that Buddhism is pessimistic -- it is not. It simply wants to face the life as it is, and life IS misery, and life is anguish. The easy way to avoid it is to escape into abstraction, to move into some dreamlands, to start thinking, about something else, to spin and weave theories so that y ou can hide the fact, the wound of life.

Buddhism is very earthly, earthbound, factual. It wants you to encounter life, because only through encountering the anguish of life is there a possibility of transcendence. But people don't want to face life. They are afraid. They are frightened. Deep down they know that life is anxiety. To face it means to become anxious, troubled. To face it means it will become impossible to live. To face it means you will be paralyzed -- paralyzed by fear, paralyzed by death, because life is death and nothing else.

Everything is dying every moment. All is disappearing into death.

Buddhism says escaping into abstractions is not going to help. Going into the details of life is really going to help. It is hard, it is arduous, it needs guts -- but that's the only way to face it.

Down the ages, priests have been exploiting people. They have been giving people easy routes to escape by. They have been deceiving people. Priests have never allowed people to become literate, to become intelligent, because if people become literate and intelligent they will be able to see through the whole game that priests have been playing around.

The priests have depended on the ignorance of human beings, and they have tried to keep human beings as ignorant as possible. The religious scriptures should not be allowed; people should not read them. In India, only Brahmins were allowed to read the Vedas, because if people are allowed to read the Vedas, then how long can you pretend that there is something in it? There is nothing! People will see it. And once they have seen it, how are you going to deceive them? How are you going to exploit them? The power of the priests and the politicians depends on the ignorance of men. Buddhism brings a totally different light. Buddhism says: Forget about the Vedas and the Upanishads; don't be worried about them. Your life is enough to go into -- that is the real Veda. The only book that has to be read is the book of life, and the only wisdom that is possible is through reading the book of life. Become intelligent.

Buddhism is the religion of intelligence. The word 'buddha' comes from 'buddhi' -- buddhi means intelligence. It is only through intelligence that one can become aware.

Priests were very angry against Buddha. They uprooted his religion from this country. And the day priests succeeded in uprooting Buddhism from this country, this country fell from intelligence, became stupid, and has remained stupid

since then -- because this country's greatest flowering was Buddha. It was the culmination of centuries of work, effort. It was a culmination, a climax. The days of Buddha were the days of the greatest peak of this country; this country knew the sunlit peaks. Once Buddha and his roots were destroyed in this country, it fell from those sunlit peaks into the dark valleys .

But priests were very happy. People were again ignorant. People were again asking them what to do and what not to do -- and they were dishing out old recipes which have never worked.

I have heard:

An illiterate millionaire decided to leave his money to a small local college. The son was not ready to be cut out of the will. He knew that his father was ignorant and a prude, so he said to the old man one day, "Father, I hope you are aware that at that college, the one you've decided to give all your money to, the boys and girls matriculate together!"

The father looked startled, and the son continued, "Not only that," he said, "but both boys and girls use the same CURRICULUM!"

Now the father's face began to darken, and the son leaned forward to whisper, "But the worst of all, Father, before a girl can graduate she has to show her THESIS to the dean!"

"That settles it," roared the father. "That school won't get a penny from me!

The priests have lived on that down the ages -- just big words. People don't know what those words mean. Big words uttered with great solemnity and seriousness, and people have been thinking something great is happening.

Nothing has happened! People have remained ignorant, people have remained miserable. Nothing has happened through the concept of God and heaven and soul and all that -- nothing has happened. People have remained irreligious. In fact, people have become more and more dull. The more they have believed in these big words, the more dull they have become.

Buddhism brings a totally different dimension. It says religion is not in the books. It says religion is not in great words, big words, complicated philosophies. Religion has nothing to do with linguists, with language experts. Religion has something to do with the quality of your life. If you can bring intelligence into your life, religion explodes.

And nobody can give it to you. Only you can give this gift to yourself -- the gift of intelligence. Everybody is carrying in himself the potential. The potential has to be polished; the potential has to be worked out, helped, nourished. Each man is born as a seed of great intelligence. Each man is born as a Buddha. No need to beg for knowledge, for wisdom; you contain it. Just search within .

But priests are not interested in it, because if a person starts searching within he will stop going to the temple, to the mosque, to the church. If he starts looking within he will not ask the priest, the rabbi, the pundit. For what will he ask anybody? He will have his own light. He will be a light unto himself.

That's why priests were so angry against Buddha. They were not so angry against Mahavir -- Jainism has continued in India -- but they were very much against Buddha. What happened? This man must have brought some new light.

This man must have been a breakthrough in human consciousness. What was his contribution? His contribution was this -- that each man can be a light unto himself; that no man needs to follow anybody, to imitate anybody; that no man needs to take orders from anybody, commandments from anybody. And if you continue to take commandments from somebody, you will remain less than a man, you will remain a robot.
Religion is not obedience: religion is rebellion. And through the religion of obedience, what has happened? People have become more and more sophisticated, cultured, pretenders, hypocrites, but deep down they remain the same. Nothing really has happened. Just the surface has become more shining; something like a decor, a decoration has happened. But human consciousness has remained primitive, unevolved.
I have heard:

There was a convention of missionaries from all parts of the world. Each one reported how with his fiery speeches, his pioneer work, and his exemplary conduct, he had converted the natives to Christianity.
Among those reporting was a missionary from the cannibal area of Africa. He, too, boasted of his progress with the natives. After all the reports had been submitted, a question was directed to the missionary from the cannibal area: Had he stopped the cannibals from eating human flesh?
The missionary answered that he had not stopped cannibalism, but while formerly they were eating, with their hands, he had achieved the great goal of having them eat with knives and forks.

That's how religion has succeeded. People remain the same -- they are still cannibals, but now, instead of eating, with their hands, they eat with knives and forks.
Buddhism wants to change your very roots. It is a transformation. It is a way of living on another plane of consciousness. These sutras are just glimpses of those details.

The first sutra:

SINCE THE JOURNEY OF LIFE
IS LITTLE BUT GRIEF AND PAIN,
WHY SHOULD WE BE SO RELUCTANT
TO RETURN TO THE SKY OF OUR NATIVE PLACE?

LIFE IS A JOURNEY FROM NOWHERE TO NOWHERE. Nothing attained through it. Nobody has ever attained anything through life. People run, and they run fast. and they go on gathering speed, but they never reach anywhere. They work hard, they labour hard, but nothing ever happens out of that work, nothing is created.
Millions of people have lived before you, and where are they? Disappeared into the dust, dust unto dust. And we will disappear into the same dust sooner or later. All our achievements will fall into dust and disappear. Thousands of civilizations have existed and disappeared with no trace. Life seems to attain nothing -- it is much ado about nothing, much fuss about nothing; a tale told by an idiot, full of fury and noise, signifying nothing.

This is the first encounter that one has to go through. If you want to understand Buddha, you have to look eye to eye into life. Don't shirk. Don't look sideways -- look direct into life. What is the meaning of life? What does it attain? What does it come to finally? To nothing. Just like a great dream -- beautiful palaces in the dream, and a great kingdom in the dream, and by the morning, when you awake, all is gone and gone for ever. In fact, it w as not there at all. You had only believed that it was there.
Your success is your belief....

Just the other day I was reading about a man -- he was a mad man. He was put into a hospital and treated. His problem was that he believed that he was Alexander the Great. After three years of treatment, psychoanalysis, psychiatry and electric shocks and insulin shocks and all that, one day the doctor came to the patient and said, "Now you are cured. You can go home."
The man started crying and he said, "Yes, I know I am cured. But what kind of cure is this? When I came I was Alexander the Great -- now I am nobody, just nobody! What kind of cure is this? When I came, I was so elated. When I came, I was somebody special. Now you have reduced me to nobody! And you call it 'cure'? Cure me again, back to my old state. At least I was somebody."

Your success is your belief. Your fame is your belief. They are projected dreams.
NOW there is a consensus among those who work in the deepest depths of the human mind that ALL human beings

are neurotic. It is not that a few people are neurotic -- all are neurotic. The difference is of degree.
Pascal is reported to have said that man is a mad animal; the only animal who has gone mad, berserk, off the track;, astray. Pascal has said that is the original sin, that man is no more a natural animal. Something unnatural has happened to him, something at the very core of his being. HE has become alienated from himself, from his own source.
The normal people that you see walking on the roads, doing their business and the office and the factory, are just normal for the name's sake. Nobody is normal. Only once in a while, a Buddha, a Christ, a Krishna, is normal -- once in a while. All people are abnormal.
And what is the abnormality? They go on believing in this dream of life. They go on believing in new dreams. If one dream is frustrated, they immediately create another.
They never give a gap. One desire fails you -- you are ready again to move into another desire. In fact, before a desire starts failing, you start creating a new desire so you have some house to abide in. One hope disappears, you create another hope. But you go on hoping. And you go on seeing death happening everywhere, and still you go on hoping. Hoping against all hope: this is the neurosis. Seeing that everything falls into dust and disappears, still you are thinking to become famous, successful.
Life is a journey from nowhere to nowhere: a vicious circle, a dream-journey. And that too not a very sweet dream either, but a nightmare. Want and woe, grief and pain, suffering and suffering -- what do you attain to? Just see the taste on your tongue: what taste have you attained? Just suffering and suffering.

All joy is just a hope. Suffering is reality, joy is a hope. And the hope never happens. The hope is like the horizon: it only seems to be happening there somewhere, but it never happens in you. You go on rushing towards the horizon and the horizon goes on rushing away from you. It exists not! It exists only in your idea.
To be bitterly frustrated with life is the beginning of wisdom. To see the futility of life is the beginning of a totally new journey -- the inward journey. Otherwise, you go on being enamoured of one thing or another.
Just look: you have lived thirty years, forty years, fifty years, sixty years -- what is the gain? Look into your hands: they are empty.

When Alexander died he told his ministers, "When you carry my body through the streets, leave my hands hanging outside the coffin."
They were puzzled. They said, "For what? Nobody has ever heard of it. And that is not done."
And he said, "But it has to be done."
"For what?" they inquired.
And Alexander said, "So that people can see that I am also going with empty hands. I worked hard, I struggled hard -- but nothing is the only taste on my tongue. My hands are empty. I would like people to see that Alexander is dying as an utter failure!"

Everybody dies that way. But to recognize it that late is meaningless. To recognize it in the middle of life is of great import, because then the radical change becomes possible. Buddha realized it when he was only twenty-nine -- just

young, just married a few years before, and his child was born one month before. Suddenly one day, he saw the dream disappearing. And how did it happen?
He was passing... he was going to participate in a celebration, the annual celebration of the youth of his country. And on the way he found an old man. He asked his charioteer, "What has happened to this man?"
And the charioteer said, "Sir, this happens to everybody sooner or later. Everybody becomes old."
Buddha said, "So I am also going to becomes old."
Just see: he is not concerned about the philosophy of old age -- why old age happens, how it can be prevented -- he is immediately concerned with his own being. He asked, "So am I also going to become old?"
And the charioteer said, "It is difficult, sir, to say, but I cannot lie either. Everybody is going to become old -- you are included. Nobody is an exception."
And Buddha said, "Then turn the chariot back to the palace. Then for what am I going to participate in the festival of youth? -- I have become old. If I am going to become old, I have become old! I am no more young; that youth was a dream. If it is going to disappear like that, it is meaningless to think about it, to cling to it."
Coming back home, they came across a dead man. The dead body was being carried and Buddha asked, "What has happened to THIS man?"
And the charioteer said, "The next step -- after old age this happens. One dies."
And Buddha was so young and so radiant, and something changed in his very chemistry. His face became pale. He closed his eyes. The charioteer was very much afraid. And

the Buddha said, "Then, if life is going to disappear like that, before it disappears I have to search. Now I cannot waste a single moment."
Just when they were entering the palace door, they came across a sannyasin, an ochre-robed sannyasin. And Buddha asked, "What has happened to this man? Why is he in ochre?"
And the old man said, "This man has become aware of old age, this man has become aware of death -- hence he has renounced all that stupidity that everybody lives through. He has become a sannyasin; he has renounced hopes. He is searching withinwards. Before death comes he wants to know what this life is, from where it comes, to where it goes.
That very night Buddha escaped from the palace. He became a sannyasin.
What IS sannyas? Sannyas is the recognition in the midst of life that life is a fleeting dream.

SINCE THE JOURNEY OF LIFE
IS LITTLE BUT GRIEF AND PAIN,
WHY SHOULD WE BE SO RELUCTANT
TO RETURN TO THE SKY OF OUR NATIVE PLACE?

EVERYBODY KNOWS THERE IS SUFFERING. We pretend that it is not, but pretensions are pretensions. Only very stupid people can pretend for long. The more intelligent you are, the sooner the recognition comes that life is fleeting, it is just a soap-bubble. And that too full of suffering! Have you not suffered? But what keeps you alive then? If life is such a suffering, why don't you collapse?

Why do you go on and on? What keeps you going on? Hope.

The hope is there like the horizon waiting ahead. It says, "Up to now life has been suffering, but that has not to be the case for ever. Tomorrow things will be better. With this woman you are suffering; with another woman things will be better. With this job you are not happy; with another job you will be happy. With this rotten car you are feeling miserable, but there are beautiful cars; you can have a better one. With this much money, of course, how can one be happy? But money can be earned." Just being nobody you are feeling that life has no meaning -- become somebody and life will start giving meaning and colour. These hopes go on and on pulling you, somehow keeping you together. Hope is the glue that keeps you together: otherwise, you will fall into pieces.

And what I am saying is not speculation. Just look into your life and you will see the truth of it. What is keeping you together? It is not life that is keeping you together; life has been hitting you hard from every nook and corner -- from every direction life is hammering you. It is hope. Hope functions like a buffer. The shocks of life are absorbed by hope, and one goes on living and waiting for the tomorrow. And the tomorrow never comes. And whatsoever comes is never that which you had been hoping for.

You go on thinking that everybody else is happy EXCEPT YOU -- and that is the situation of everybody else too. They think you are happy. It is a mutual deception. The grass is always greener on the other side of the hedge. And

so is the case with your neighbour too: he thinks the grass is greener in your lawn.
People go on pretending to others that they are happy. They have to, otherwise it will be so impossible to live a single moment. Deep down they are suffering and they are full of tears, and on the surface they go on maintaining a smile. But that smile becomes a poisonous phenomenon. You see everybody else smile and you see everybody so happy that you think, "Only I am suffering. If I do a little more work, if I work a little harder, if I become a little more aggressive in my ambitions, I will reach. Look! -- others have reached. Somebody has become the prime minister, somebody has become the president -- I can also work it out. I still have life left."
This is the whole game that goes on.

Somebody asked George Bernard Shaw, "What is politics? And George Bernard Shaw said, "The king of the mountain game. One kid gets atop a big pile of dirt and the others try to displace him -- that's politics."

The one who has reached somewhere pretends that he has attained. Nothing has been attained. But now he has to save his face too, otherwise people will say, "Then what have you been doing? If nothing has been attained by becoming the president of a country and you have devoted your whole life for it, how stupid you have been!" So when a person becomes the president of a country, he goes on smiling, and he goes on pretending that whatsoever he wanted he has achieved. This is just a face-saving device. Deep down he knows all has failed; deep down he knows now there is no

hope. But what is the point of saying it to people? -- because they will laugh and they will think you are stupid. And they will think, "Your whole life you worked for this position, for this power, and now you have arrived and you say yon have attained nothing -- so your whole life has been a wastage?"

Nobody wants to see it, that "My whole life has been a wastage" -- it goes against the ego. So those who arrive on those big piles of dirt, who reach atop, they start declaring that they have attained.

In life there is no attainment; there cannot be. That is not the nature of life. Life fails, it fails utterly. Whether you fail or succeed makes no difference -- the failure is the same. Those who fail, certainly they fail; but those who succeed, they ALSO fail, and in the same proportion. To see this is of great import.

A great thinker, Ruskin, has said that in life there are only two disappointments: to desire a thing and not to get it, and to desire a thing and to get it. Only two disappointments. If you don't get it, certainly you are disappointed. But if you get it, then too you are disappointed -- because whatsoever you were hoping is not attained through it. It is something else. That hope was YOUR projection; it was not reality.

It is like you saw a coloured stone shining in the morning sun and you thought, "This is a kohinoor!" and you rushed. Not only you -- many rushed; the whole town became involved in it. And the more people got involved the more you thought, "There must be something in it. When so many people are rushing towards it, there must be something in it! because so many people can't be wrong."

Remember always: so many people can't be right! It is very rarely that a person is right; so many people can't be right. Whenever you see a crowd going to some place, forget all about it; just drop the idea. So many people can't be right. The majority consists of very very mediocre people. But one starts believing in the crowd.
I have heard:

A speculator in oil leases died and went to heaven, only to find the place so crowded that he could barely find room inside the door. The speculator hit upon a trick which he hoped would relieve the congestion. He produced a scrap of paper and a pencil from his pocket and scribbled a note: "Oil discovered in hell," which he dropped on the floor. Soon the note was picked up and read. The man who read it whispered to a few other persons and slipped away. Those in whom he had confided similarly whispered to others and followed him. There was a regular exodus in the direction of the reported strike.
Watching the procession, the man who had started the rumour grew more and more restive. At length he could stand it no longer. "There may be something in this thing -- I guess I'd better look it over," he said as he joined the stampede.

Even if YOU create a rumour and many people start believing in it, finally you will believe in it too. It is a very very mutual deception. Create a lie, let people believe in it, and finally you will believe in it. So many people believing in it -- there must be something in it. You must have been wrong thinking that it is a lie. Accidentally you must have

stumbled upon a truth, otherwise so many people can't believe in it.
So many people rushing towards a coloured stone on the street in the morning sun, and all are thinking that it is a diamond, a very valuable diamond. But when you reach... if you don't reach, of course you suffer. You will always carry the wound. If you reach, then it is just a coloured stone then too you suffer.
Failure fails, success fails too. To see this is to let hope evaporate. It does not matter whether you die rich or poor. It does not matter whether you die as a sinner or a saint. It does not matter whether you die well-known or unknown, famous or notorious. Death comes and destroys everything. Death is very democratic; it does not believe in hierarchies. It does not bother whether the person was a peon or a prime minister. It simply comes! and dust falls into dust and disappears. It won't help you in any way that you are rich; it won't help you in any way that you are famous; it won't help you in any way that you are a great emperor, this or that.
If you can see it while you are alive, then something i possible -- something which is beyond life and death.
I have heard:

There was a fellow, an army man, posted in the South Pacific, who happened to contract, in the usual way, a very strong and particularly annoying venereal disease -- and moreover, it was not the ordinary type of venereal disease either, but something completely out of the ordinary in every respect.

To begin with, this fellow's private parts became so swollen he had to wear pants fourteen sizes larger than usual. And they turned the most peculiar shade of purple, and also orange -- with polka-dots and stripes all around as well! It was, in short, a mess, and nobody knew what to do. The doctors he consulted had no idea how to treat it -- the best they could offer was to cut it off, which the fellow said he would absolutely never allow. So it came to the point when he decided to go back to the island from where he had got this peculiar disease, because he figured they would be familiar with it, which it turned out was correct. They knew exactly what it was -- boy, was he relieved!
"You mean you won't have to amputate it?" he asked the island doctor.
"That's right," the doctor said.
"I knew it, I knew those doctors in the States were full of baloney!" he told the doctor. "They all said that it would have to be amputated."
"Oh, no," the doctor soothed, "it will fall off by itself in a few days."

But what consolation is that?
Success fails, failure fails -- all fails. And the ultimate is death. It is not a consolation that you will be dying rich. It is not a consolation that you will be dying famous. It makes no difference. Beggar or king, poor or rich, death comes and simply effaces your whole life.

That is the meaning of Ikkyu's sutra:

SINCE THE JOURNEY OF LIFE

IS LITTLE BUT GRIEF AND PAIN,
WHY SHOULD WE BE SO RELUCTANT
TO RETURN TO THE SKY OF OUR NATIVE PLACE

AND HE RAISES A VERY PERTINENT QUESTION, that life is misery, suffering, an utter failure -- still, WHY ARE WE SO RELUCTANT TO RETURN TO THE SKY OF OUR NATIVE PLACE?

One should think, when life is such a failure, people would start turning inwards easily. That is not the case. And there is a strange mechanism working. My own observation is that if life were not such a suffering people would be moving inwards more easily; because life is such a suffering, they go on hoping more and more. To deny suffering they create bigger hopes. They cannot turn back. To deny suffering, to make suffering look small, they create bigger mountains of hopes, and those hopes go on pulling then outwards and outwards.

This strange phenomenon has to be understood. Whenever you are in suffering, you need a great dream to come out of it, a great hope, some kind of inspiration, some vision in the future, some paradise somewhere, so that you can pull yourself together again and jump out of the misery. But that big hope is going to become a big misery again -- and then you will have to come out of it and you will have to create a still bigger hope. This is how one goes on and on, away and away from oneself.

Watch people, and watch yourself; it is very difficult to drop misery, very difficult. One clings to it. There is nothing ELSE? Just watch yourself if there are two alternatives available to you. One is: be empty, there will

be no misery and no joy; and the other is: don't be empty, be somebody, something, but you will have to suffer, misery will be there. And you will always choose misery instead of emptiness.

Emptiness frightens people more than misery. And the innermost core is empty. Nothingness scares people more than suffering. Nobody wants to be a nothing -- and our innermost nature IS nothingness, hence we cannot accept it. We go on searching, we go on trying to become somebody, something. And if we cannot have joy, at least we can have pain. If we cannot have pleasure, we can cling to agony. But there is one consolation: at least there is something to cling to; we are not just empty.

That's why people are so reluctant.

I observe every day.... Couples come to me: they are both miserable, but not ready to leave each other. At least life seems to be full -- full of misery, but at least full; full of poison, but the cup is full. An empty cup, not even poison to fill it, seems to be more difficult to accept. The woman feels that to be alone will be more difficult than to be with a man who is simply creating misery for her and nothing else. And the man thinks that to be alone in the dark nights, and nobody around, will be more miserable than the nagging woman who is driving him crazy. At least somebody is there to nag him, somebody is there to look forward to, somebody is there to be afraid of, somebody is there to escape from... at least somebody is there. You can do something with somebody. You can sit in the hotel late in the night and enjoy the time because of the woman who is at home -- you can escape from her. But if there is

nobody -- even escape becomes difficult, even that joy of escape is no longer available.

I see them in misery, they say they are in misery, and they have been in misery for seven years, ten years, and not for a single day has there been any happiness, and they are tired and they are weary, but when I tell them to separate... it is so simple! Why create misery for each other? "No, we cannot separate, we cannot leave each other." Then suddenly they start thinking they love each other. This is strange!

If you love each other, then why do you create misery for each other? But the moment somebody suggests separating, suddenly a great desire arises and great understanding that "No, I love the woman and she loves me so much." And they start thinking of days which have never been there, and beauties which have never been there. And they start hoping again that maybe tomorrow things will be different. Ten years they have tried hard. Nothing has happened. But they say, "One day more... who knows?" People go on hoping. And this hope ultimately leads you into death and nowhere else.

To drop hope is to become religious. To attain to a spiritual hopelessness is to become free of misery. Remember, the word 'hopelessness' is of infinite beauty. It is not just absence of hope -- it is absence of hope and hopelessness both, because when the hope has disappeared, how can you be hopeless? To be hopeless, hope is needed; it is the shadow of hope.When the hope has gone completely and you have seen it through and through and you have dropped it, hopelessness also disappears of its own accord. You are

left without hope, without hopelessness -- and the purity of it and the benediction of it.
And then only does one come to know one's inner sky: it is empty as the sky. And that is our native place. That is from where we come, and that is where we should go, and that is where we should be. To be in that state is to be without suffering and agony.
Keep it in mind: pleasure is only when it is not; when it is, it is not. Pleasure always disappears, so we have always to search for it. That is the original sin. Don't taste an apple because you are going to have to go looking for another one right after, and then there is no end to it. One thing leads to another, and so on and so forth. And you become entangled in ten thousand things, then it becomes very very difficult to come back home. You have invested yourself in so many things that it becomes almost impossible to get out of those entanglements.
The religious person is one who is not entangled anywhere, who has no hope, who has no future, who does not live in the tomorrows, who lives now, here. And see: in the beginning I told you life is a journey from nowhere to nowhere -- with the religious person life becomes a journey from nowhere to now here.
I am reminded of a small story:

There was a great atheist. He had written in his drawing-room with big letters: God is nowhere. Then a child was born to him, a small child was slowly growing, learning words. 'Nowhere' was a big word for the small child and he was trying to spell the sentence, so he said, "God is now

here." He made two words out of 'nowhere' -- now, here. But it became a transformation in the life of the father. Hearing the child reading, "God is now here," the father attained to a kind of satori. He had never thought about that. Nowhere was nowhere! "Nowhere can turn into now here?" Suddenly he was awakened to a totally different kind of space. The innocence of the child became a door, an opening.

Life is from nowhere to nowhere, but it can be from nowhere to now here. That's all meditation is about: turning nowhere into now here.
To be now and to be here... and suddenly you are transported from time into eternity. Then life disappears, death disappears. Then for the first time you know what is. You can call it God, or you can call it nirvana -- those are all words -- but you come to know that which is. And to know it is to be liberated, to be liberated from all agony, from all suffering, from all nightmares.
To be now here is to be awake. To be somewhere else is to be in a dream -- then and there are parts of dream. Now here are not parts of dream but reality, parts of reality, part of existence.

TO WRITE SOMETHING AND LEAVE IT BEHIND US, IT IS BUT A DREAM.
WHEN WE AWAKE WE KNOW
THERE IS NOT EVEN ANYONE TO READ IT.

AND WHATSOEVER WE ARE DOING IS SO FUTILE, as if in a dream somebody wants to write a poem with the

idea that when he will awake in the morning he will be able to show the poem to others. People will love it and enjoy it. But when you awake in the morning, there will be no poem, and all those people you had seen in the dream will not be found again; there will be no one to read it either. But that is all our life consists of.

TO WRITE SOMETHING AND LEAVE IT BEHIND US,
IT IS BUT A DREAM.
WHEN WE AWAKE WE KNOW
THERE IS NOT EVEN ANYONE TO READ IT.

The idea of being remembered in history, having a name, leaving a name behind, is carried by almost everybody. That is a vicarious kind of immortality: you want to live through others' memories. You know death is coming; now the only way to live is: live through others' memories, do something so others will remember you. If you can do something good, good; otherwise do something bad -- but do something so that others will have to remember you. This gives a kind of consolation: "I will be gone, but I will be remembered." But what is the point? Even if people remember you for centuries, what is the point? -- you are gone, and you are gone! Their remembrance will not create you. Their remembrance will not give you any life. And who bothers to remember anybody?

I have heard that in a school the teacher was telling about Adam and Eve, and a small boy was getting very excited about the whole story. It was a history class and the teacher was teaching history from the very beginning, from Adam

and Eve, and she asked the boy, "Johnny, you look so much interested in the story -- what is the matter?"
And Johnny said, "I would have loved to be Adam.
The teacher said, "You are not happy being what you are -- why should you have loved being Adam?"
He said, "For one thing at least, if I was Adam I would not have to read history."

Who wants to read history? Who is interested Some stupid kings, some stupid prime ministers -- who bothers? You were a prime minister; do you think somebody is going to bother about you? Just small children will be forced to read about you; they have to be forced, threatened . punished, rewarded. And then, too, once they have given the examination they will forget all about you. And more: they will be angry at you and will never be able to forgive you. Could not you just have lived like an ordinary man? Why did you become a prime minister? Just to torture children? But everybody has that idea of leaving a name -- footprints on the sands of time. All is nonsense. Live the moment. live the moment in its truth, in its nowhereness, and forget all about the future. There is no other time, and there is no sense in any tomorrow.

THOUGH WE DO NOT PREACH THE DOCTRINE,
UNASKED THE FLOWERS BLOOM IN SPRING;
THEY FALL AND SCATTER,
THEY TURN TO DUST.

IKKYU SAYS BUDDHA HAS NOT PREACHED THE DOCTRINE -- he has simply shown it, not said it.

THOUGH WE DO NOT TEACH THE DOCTRINE... because the ultimate truth cannot be preached. t can be shown but not said, it can be indicated. And it is everywhere! It is happening all around.

The dead, pale leaf falling from the tree is the sermon -- sermon about the whole life, sermon about death. The morning dewdrops disappearing, evaporating in the sun -- a sermon on life! That's how life disappears. Don't be too much attached to it. Don't become possessive about it. It is going to happen to you too -- you are not more than dew-drops on grass leaves.

Have you seen a dewdrop slipping out of a grass leaf... going, going, going, and gone? Mahavir has used exactly that metaphor. That's what life is: a dewdrop on a grass leaf, slipping slowly slowly slowly slowly. One moment it was there, another moment it is gone. One moment we are here, and another moment we have gone.

And for this simple moment, how much fuss we make -- how much violence, ambition, struggle, conflict, anger, hatred. Just for this small moment! Just waiting for the train in a waiting room on a station, and creating so much fuss: fighting, hurting each other, trying to possess, trying to boss, trying to dominate -- all that politics. And then the train comes and you are gone for ever. And you will never be heard of again, and never be seen again. And you will never see those people you were fighting with, and you will never see the woman you tried to possess, and you will never see the man you nagged to death.

See it.

Buddhism is not a doctrine. It is simply an effort to spell life as it is. It simply opens the book of life to you to read -- and it is everywhere!

THOUGH WE DO NOT PREACH THE DOCTRINE,
UNASKED THE FLOWERS BLOOM IN SPRING;
THEY FALL AND SCATTER,
THEY TURN TO DUST.

And that is the whole of Buddhism, the whole taste of Buddhism. Flowers blooming one moment, another moment they are gone, fallen into dust... disappeared. We arrive on the earth, the spring comes and we bloom, and then we are gone, and dust is left behind. And all chatter, and all those miseries, and all those agonies... we unnecessarily suffered. All those nightmares of defeat and victory, of failure and success, and all that turmoil... for no purpose at all.

Buddhism is a simple indication towards life. Buddha says: LOOK at life! Dhamma is preached every moment. It is in every grass leaf and in every star. Just see: life IS momentary, and death comes, and death inevitably comes. Seeing it, how can you become possessive? Seeing it, how can you become jealous? Seeing it, how can you become money-minded? Seeing it, how can you become a miser? Seeing it, how can you go on killing each other?

Seeing it will be a transformation. Life is so momentary. A silence will descend suddenly, and not a practised silence either. There is no need to practise. Just seeing this point, a silence will descend in you, a peace will arise in you. In

that very moment of silence and peace you will be able to see, your eyes will become clear.

THOUGH WE DO NOT PREACH THE DOCTRINE,
UNASKED THE FLOWERS BLOOM IN SPRING;
THEY FALL AND SCATTER,
THEY TURN TO DUST.

WE ARE BORN, WE DIE.
ALL ARE THE SAME,
SHAKAMUNI, DARUMA,
THE CAT AND THE LADLE.

WE ARE BORN, WE DIE. ALL ARE THE SAME. The great democracy of death. All are equal. Death is absolutely communist. Life differentiates -- death never. Life makes people different; death turns them into oneness, alike. Life depends on boundaries, distinctions, definitions. Death comes and effaces all.

WE ARE BORN, WE DIE. ALL ARE THE SAME. And there is no difference. SHAKAMUNI -- Buddha -- DARUMA -- Bodhidharma -- THE CAT AND THE LADLE, all alike! There is no difference. A dog dies or a Buddha dies, there is no difference.

See this penetration of death. It takes all away -- then why cling? What is the point of clinging? When death is going to take all away, WHY NOT UNCLING ON YOUR OWN? In that unclinging you will be able to see something which is of absolute value. If you uncling from everything -- from the body, from the mind, from the property, from the land, from the wife, from the husband, from the children,

from country, from religion, church -- if you uncling from everything, then what is left for death to take away? You have dropped them yourself; you have dropped them of your own accord. Then what is left for death? Nothing is left.

THIS dying, dying to all and everything, this unclinging, is the meaning of sannyas, renunciation. Then nothing is left for death -- you have already dropped it. No work is left for death -- you have conquered death. Now death cannot take anything away from you. Whatsoever it could take away has already been renounced. Now what is left in you? -- only a witnessing, a silent awareness, uncontaminated by possessions, uncontaminated by desires and longings. THIS awareness is Buddhahood. This awareness is the ultimate experience. And only this awareness is what we are all searching for, but searching for in wrong ways. This is awakening.

TO HARDEN INTO A BUDDHA IS WRONG;
ALL THE MORE I THINK SO
WHEN I LOOK AT A STONE BUDDHA.

BUT REMEMBER, DON'T HARDEN YOURSELF. This has to be remembered because it happens. If you see life is fleeting, death is coming, one need not possess anything, you start becoming hard -- because you think if you are hard enough you will be able to renounce. You are not renouncing by understanding, you are renouncing by hardness. You miss the point. Then again ego arises, because all hardness is ego.

That's why monks become too much egoistic. They think they have renounced the world -- as if they have done something great. Thinking that they have done something great shows their ignorance. If the world is momentary, what have YOU done? YOU have simply seen its momentariness, that's all.

In the morning you don't go shouting in the neighbourhood, "I have renounced the palaces of my dream!" People will laugh, people will say you are mad. A dream is a dream! You cannot renounce it. You cannot catch hold of it, you cannot renounce it either. A dream is a dream. If you know it, it disappears; if you don't know it, it remains.

Those people who say they have renounced their children, their wives, their family, their world, their money, their bank balances, are simply saying that those dreams are still real for them. They are escaping from those dreams, but those dreams are following them; those dreams will haunt them wherever they are. They may sit in a Himalayan cave, but those dreams will go on coming again and again. They are there; they have left them deep down in the world, but they are realities. They are afraid. Why this fear? Nobody is ever afraid of a dream. Known, all fear disappears.

And these people harden. Go and see a Jain monk, how hard! His whole effort is to shrink; he lives in a kind of shut-upness: he closes himself from everywhere. He is so afraid of life that he will not look at a woman; he is so afraid of life that he will not stay in a householder's house. He is so afraid that he remains hiding behind himself. He closes all doors and windows. He becomes very hard. He becomes almost stone.

This hardness is not liberation. This hardness is not nirvana. This is a kind of suicide! Afraid of death, he has committed suicide -- but what kind of gain is this? Afraid of life, he has not reached to some higher plane of consciousness. Afraid of life, he has relapsed back. Out of fear, he has become paralyzed.

He will fast because he is afraid that if he eats well then sexuality will arise -- because if you eat well, natural energy is created and your biology goes on creating sex hormones. He is afraid of food, hence fasting. He is afraid of seeing a woman because he knows his mind. Looking at a beautiful face, again something will be stirred in him, something will arise. He knows those desires are there. He has renounced objects, but those desires are inside. Objects you can renounce, but how can you renounce desires? They are part of your being.

So he is afraid. If he comes in contact with an object of a desire, the presence of the object may help the desire to bubble up, to surface. He cannot sit with a woman alone and be at ease; he will be very restless. Now, what kind of liberation is this? This is not a higher stage -- this is a lower stage than the ordinary! This is a pathological stage. And, naturally, to protect himself he hardens himself, he becomes thick.

That's why, in the so-called saints you will not find intelligence at all. They become thick. They have to become thick, because even intelligence is a danger. They have to become more and more unintelligent: they relapse into a certain kind of idiocy. They eat less, they fast more, they sleep less; they torture their bodies in a thousand and one ways. If it is cold they will sit naked so the skin

becomes hard. If it is hot they will sit by the side of a fire, so slowly slowly all sensitivity is lost -- because with sensitivity they are afraid sensuousness can come any moment. If you are sensitive, sensuousness is just behind it. They become like stones rather than becoming like flowers. A Buddha has to be like a flower -- infinitely sensitive, open. A Buddha cannot remain in a shut-upness; a shut-upness is a state of pathology. A Buddha is utterly open, available -- available to the winds and the sun and the moon, available to... to the whole. Because he has seen the futility of life, now there is no fear. He has seen all the dreams through and through. He has looked, meditated upon them, and has gone beyond them. The only sign of a Buddha is his softness, his delicateness, his utter delicateness.

Ikkyu is right. This sutra is of great importance -- remember it:

TO HARDEN INTO A BUDDHA IS WRONG;
ALL THE MORE I THINK SO
WHEN I LOOK AT A STONE BUDDHA.

I have heard about Ikkyu: a young monk came to see him and the master asked, "What do you desire from me?"

The young monk said, "I have come in search of enlightenment."

Ikkyu asked, "Where have you been before? Have you been to somebody else?"

He said, "Yes, I have been with a certain master."

"And what have you learnt there?"

The monk said, "I will show you -- I have learnt yoga postures." And he sat in a SIDDHASAN -- in a Buddha posture -- with closed eyes, unmoving.
Ikkyu laughed, hit him hard on the head, and said, "You fool! We don't need any more Buddhas -- we have many stone Buddhas in this place. You get away from here. No more stone Buddhas here!"
And it was true, because he used to live in a temple where there were ten thousand stone Buddhas. He said, "We are tired taking care of these ten thousand. Now we don't want any more. Get lost!"

But that's what people learn in the name of religion -- they become stone Buddhas.
My emphasis is that you should be soft, open, feminine, flowerlike, flowing. The more flowing you are, the more sensitive you are, the more alive you are, the more you can be now here. And to be now here is to be really a Buddha. Buddhahood is not a kind of hardening. So wherever you find somebody hard, wherever you find a mahatma absolutely hard, know well that this is the wrong place to be. Look for softness, for love, for compassion -- because out of a hard person only violence can arise.
And sometimes it happens: the person may believe in non-violence, but out of a hard person only violence is possible, non-violence is not possible. My own understanding of Jain monks is -- I have seen many of them -- they teach non-violence, but they live in deep violence. Of course, they don't kill others, but they kill themselves -- that is the same. They are not aggressive towards others; they have turned their aggression on themselves; they have become their

own enemies. They torture themselves, and they enjoy that torture. They are masochists. They need psychiatric treatment.
A real man of awakening is not hard, he is not frozen. He has melted. The ice has disappeared into water. And finally water disappears into vapour. The first stage of Buddhahood is melting from the ice as water, and the second stage is disappearing even from water into vapour. Then one becomes part of the sky. Then one has come home.

TO HARDEN INTO A BUDDHA IS WRONG;
ALL THE MORE I THINK SO
WHEN I LOOK AT A STONE BUDDHA.

Remember this sutra -- because you are in search of Buddhahood, that's why you have gathered around me. That's why you are here! Knowingly, unknowingly; deliberately, accidentally -- but you are here for the sole purpose of becoming Buddhas. Remember this: don't become hard.
That's why my insistence is so much on singing, dancing, chanting, loving. The emphasis is just to keep you flowing, melted. The ego wants to freeze, the ego can be there only if you are hard. The ego disappears if you melt. So all that helps melting is good, and all that helps hardening is bad. Be alert, because freezing yourself into a certain pattern is very easy, freezing yourself into a certain character is very easy. To live characterlessly, melted, is very difficult -- but that is the real challenge. A real man accepts that challenge that "I will NOT create a character. I will live

moment-to-moment, without a character, out of my consciousness, not out of my conscience.

A man who lives through conscience becomes hard. A man who lives through consciousness remains soft. Why? Because a man who has some ideas about how to live, naturally becomes hard. He has continuously to carry his character around himself. That character is like an armour, his protection, his security; his whole life is invested in that character. And he always reacts to situations through the character, not directly. If you ask him a question, his answer is ready-made. That is the sign of a hard person -- he is dull, stupid, mechanical. He may be a good computer, but he is not a man. You do something and he reacts in a well established way. His reaction is predictable; he is a robot.

The real man acts spontaneously. If you ask him a question, your question gets a response, not a reaction. He opens his heart to your question, exposes himself to your question, responds to it. You hear the answer for the first time; he also hears the answer for the first time. It was not managed, it was not prepared, it was not ready-made. Your question stirred it; your question created the situation for it to happen, AND so on.... All his responses are spontaneous. He does not live according to an ideology. He simply lives without any ideology -- just like a river.

A river does not carry a guidebook, it does not carry a map. It does not know where the ocean is -- just a vague longing for the ocean is enough. Then it starts moving, slowly slowly finding its way. Sometimes going to the north and sometimes going to the south and sometimes moving to the east and sometimes to the west... zigzag. It is not like a

railroad track. Each moment decides. Wherever it can find a lower space, it moves into it, and feels it is coming closer to the ocean -- because the ocean is the lowest space. Finding a low place, it is moving towards the ocean. The ocean is far away; you cannot see it, but the river reaches it. Have you ever heard of any river missing the ocean? And without guidebooks, and without maps -- a miracle that no river has ever missed! No river can miss.

Consciousness is a river. Don't carry guidebooks. Don't be a Hindu and a Mohammedan -- these are carrying guide-books. Just move slowly slowly, spontaneously, alert. sensitive, alive to EACH moment, totally alive -- because there is no tomorrow, there is no next moment. This way one comes home one day, one evaporates, one disappears. That is the day when one has come.

Your disappearance is the beginning of the real to appear in you. Your disappearance is the appearance of God. Remember it. This is one of the MOST important things to remember; otherwise, the so-called spiritual people, sooner or later, harden. And the moment they harden, they have destroyed all possibility. Then they are not becoming more and more intelligent, aware. They are becoming dull and dead.

Never become a mahatma, dull and dead. Be alive. Become innocent of all character, of all ideology, of all perfectionist ideas. The man who is a perfectionist is bound to become a neurotic. And all hard people are neurotics. Only soft people are divine -- the softer, the more divine.

That's why you cannot see God, because he is so soft, so soft that he is invisible. You cannot see God because he is

so soft, you cannot touch him. You can become Gods, but you cannot see him, you cannot touch him.

Take It Easy, Vol 1

Chapter #14

Chapter title: I am Also a Plumber
24 April 1978 am in Buddha Hall

The first question

Question 1
WHAT IS A MYSTIC?

I don't know, Purna, and nobody else knows either. That's why a mystic is called a mystic. Something indefinable, something very elusive, something that cannot be grasped, that cannot be comprehended. Not that it is something special -- it is very ordinary. That makes the mystery ten thousandfold.

A mystic is in a state of natural being. He is the most ordinary man, he has renounced all extraordinary desires. All desires are basically to become extraordinary, to become somebody. A mystic is one who IS and who has no desire to become anybody else. A mystic is a state of utter contentment, a state of no movement. He is not going anywhere, he has no goals, not motives. He simply is. He has stopped all desires to know; rather, he has started living.

There are people who go on searching for knowledge, They are anti-mystic; their whole effort is how to demystify life.

That's what knowledge means. Knowledge means how to know each and everything -- so that life can be demystified, so that the wonder of life is killed and man can become absolutely a boss, a manipulator. So that man can control everything.

Knowledge is an effort to control, knowledge is power. All curiosity, all desire for knowledge, is desire for power. Science is non-mystic. A scientist is just the anti-pole, the other extreme, of being a mystic. He is trying to poke his nose into reality, to find out its secrets. He is trying to undress reality. He is trying to see reality so that reality can be manipulated.

The mystic is one who has come to see the point that th ere is no way to know the reality, because we are part of it -- and how can the knower know itself? There is no possibility. It is an impossible search, it is doomed to fail.

A mystic is one who has become mature enough to be able to live without knowledge, to be able to live in ignorance, to be ready to live. He is not worried about knowing. He does not make it a condition that "First I have to know, then I will live. How can I live without knowing? If I am to love, first I have to know what love is -- only then can I be loving. If I am to enjoy, first I have to know what enjoyment is, otherwise how can I enjoy?"

He makes questions out of simple phenomena. He goes on creating questions, he transforms everything into a problem. That is the state of the non-mystic.

The mystic is one who has relaxed, who says, "There is no need to know what love is -- still you can love."

Knowledge in no way helps -- on the contrary, it hinders. If you know everything about love you will never be able to

love. It is a blessing that you are not capable of knowing what love is. It is a blessing that God has made it an utter mystery, otherwise nobody will ever love. Once you know, love will disappear. Awe will disappear from life; your eyes will not know that quality of wondering. You will become smug, you will become satisfied with your knowledge, You will become dull -- knowledge makes people dull. The more knowledgeable a person is, the more dull he is, the more insensitive he is.

The mystic has come to see the point that knowledge is not possible. That the life, existence, God, or whatever you call it, is basically not only unknown but unknowable. All effort to know is futile. Relax and live.

The mystic lives, the non-mystic thinks. The non-mystic thinks, "How to live? How to love? How to be?" The mystic simply is. He is so much occupied with living that he has no energy for knowing. And the paradox: because he does not bother about knowing, he comes to know in a deeper way. It is not knowledge, it is experience,

And the man who tries to know, never comes to know. His very effort is egoistic. The seeker after knowledge is a rapist; he is violent, aggressive.

The mystic loves life, and in that love mysteries are opened, veils upon veils are removed. But the mystery deepens; it is not finished. One door opens, and you see another door. That opens, and you see another door. Deeper and deeper you move, but there is no end to depth.

I was reading:

A Yugoslav peasant who, reading the newspapers, came more and more often upon the word 'dialectics' wanted to know what the word meant, but nobody could tell him...

Communists talk too much about dialectics -- dialectical materialism, dialectical evolution. Hegelians also talk about dialectics -- that life moves through thesis, antithesis, synthesis; that everything moves through struggle, conflict with the opposite. And each synthesis becomes a thesis again, and it goes on and on....

So this peasant went to the priest who said, "It is simple and I'll explain it to you -- in a concrete example. Two men, one clean and one dirty, are walking towards the river. Which one will take a bath?"
"The dirty one," said the peasant.
"No, why should he? He is already used to his dirt. It is the clean one who will want to remain clean. Let us see it one more time. Two men, one dirty, one clean, are walking towards the river. Which one will take a bath?"
"It is simple," the peasant said. "The clean one, for he will want to continue in cleanliness."
"No," the priest said. "Why should he, since he is already clean? It is the dirty one who will want to become clean. Let us see it one more time. Two men are walking towards the river. Which one will take a bath?"
"Both," the peasant said -- confident he has finally caught up with 'dialectics'.
"Neither," the priest said. "For why should they? The clean one is already clean and the dirty is used to dirt."
And so on and so on....

That is how the man who is looking for knowledge moves -- this way, that; that way, this way... he goes on zigzag. He goes on arguing for, and then he starts arguing against, then he starts arguing for -- because each for leads to against, and each against leads to for.

Atheists become theists, theists become atheists, Christians become Hindus, Hindus become Christians... and this goes on, this search for knowledge. The West comes to the East, the East goes to the West -- see the absurdity of it. The Eastern seeker of knowledge goes to the Western universities. He hankers to go to Oxford, to Cambridge, to Harvard. And Western seekers of knowledge are coming to the East, to the Himalayas.

What is this nonsense all about? Thesis becomes antithesis. Everyone changes and turns into one's opposite sooner or later, because you get tired of OnE position and then you start thinking of the opposite position. The opposite seems alluring, new, unfamiliar, seems like an adventure. Then you get tired of that and you start moving again. By that time you have forgotten that you have been in the first position before. That's how people go on moving.

This has been my observation, that if you are a man in this life there is every possibility that you were a woman in your past life. If you are a woman, there is every possibility that you were a man in the past life. A man becomes tired of being a man and starts thinking that there must be some joy which is not available to him but which is available to women. And a woman becomes tired of being a woman and people go on changing.

Now science is making it available; even in one life you can change. Sooner or later, by the end of this century, people won't wait that long for another life -- why bother ? Three years you have been a man, enough is enough. Now why not try being a woman? And it is chemically possible now, physiologically possible; you can be changed. Then you can try the woman. Then within a few years you will be tired and you will start thinking again of being a man. That's how things go.

People get tired of heterosexuality, they become homosexual. Homosexuals become tired of homosexuality, they become heterosexual. Thesis, antithesis. And there is synthesis too -- bisexuals.

In every possible way, man goes on moving from one extreme to another. And sometimes he gets tired of both, then tries some synthesis.

A mystic is one who has dropped the whole search, the whole project. He does not look for any truth. He simply enjoys the simple things of life. The breakfast in the morning, the shower, the morning walk, a child giggling on the street, a dog, a crow crowing -- he enjoys these small things. He is not concerned about the distant: his whole concern is immediate.

And that is the whole approach of Zen. Understanding Zen, you will become a mystic. Then each moment is such joy, such glory, such splendour. And each moment is so precious. Once the hankering for knowledge is dropped, everything takes on a grandeur. Just a pebble on the beach is so beautiful...

Look at the lilies of the field, how beautiful they are. Not even Solomon was attired, in all his glory, like one of these.

Then THIS moment is all. A mystic is one who knows no time; time has disappeared from his mind. He lives in this moment and in eternity. He is not worried about birth, he is not worried about death, he is not worried about becoming. It is becoming that keeps you away from yourself -- he has dropped ALL ideas of becoming. He is not trying to become. He simply is. And when becoming disappears, being is revealed. That revelation of being is the state of being a mystic.
People are trying the impossible. Becoming is the most impossible thing. You ARE -- how can you become? How can you become that which you are not? And what is the need to become that which you are?Just see the impossibility of it. You can't become that which you are not; you need not become that which you are. A is A, and A cannot become B. And, of course, A has no need to become A; it is already A. This simple understanding is mysticism.
I have heard:

There was once a man who owned a beautiful garden. One day he trapped a hummingbird who was eating his finest fruits. The bird promised him three wise teachings as the price of his release. The man agreed.
Safely out of reach, the bird said, "Do not regret the irrevocable. Do not believe the impossible. Do not seek the unattainable," and burst into laughter. "If you had not let me go, you would have found inside of me a pearl the size of a lemon."
Enraged, the man climbed up the tree after the bird. As he came closer, the bird flew higher. With the man in frenzied

pursuit, the bird flew to the highest branch of all and walked to its very tip. The man came scrambling after; the branch snapped, the bird flew off, the man dropped to the ground with a thud.
Bruised, he picked himself up and gazed ruefully at his tormentor. "Wisdom is for the wise," the bird admonished. "I told you not to regret the irrevocable, but no sooner did you let me go than you came after me again. I told you not to believe the impossible, yet you believed that a bird my size could contain a pearl the size of a lemon. And I told you not to seek the unattainable, yet you climbed a tree to catch a bird. You are a fool!"

The mystic is a wise man. He is wisdom incarnate. Not knowledge, remember -- wisdom. Knowledge is a search after the impossible. Wisdom comes out of relaxing into your being. A mystic is a relaxed person, he is in a let-go. Immense is the joy, unexpressible is the bliss.
Relax and see. Be and see....

The second question

Question 2
WHY DO I ALLOW WOMEN TO HOLD POWER OVER ME, TO ACCEPT OR REJECT ME? THIS OLD RUT MAKES NONSENSE AT HEART. I WANT TO GET OUT.

ABHIYANA, DO YOU KNOW? -- women love a deluded man. They are always searching for a deluded man, somebody who is mad and insane. Because the insane is

very attractive: the mad, the deluded, has a certain magnetism. He is full of possibilities, dreams. Women love a dreamer.

And men ? Men love a sane woman -- otherwise, they will REALLY go mad -- to keep them back on the earth. The woman represents the earth. A man needs a woman because he has no roots in his own being. He needs a woman, the warm earth, the dark soil, where he can have his roots and remain rooted in the earth. He is afraid -- he has wings but no roots. And he is afraid that if he is not holding to the earth he may be gone, he may disappear into the infinite sky and there may be no coming back. That fear keeps people running after women.

And a woman has no wings. She has roots, great roots; a woman is pure earth. And she is afraid that if she remains alone she will never be able to Fly into the unknown. A woman can't be a dreamer like a man. It is not just accidental that women have not created great poetry or music. They don't have wings, they are very earthly, very pragmatic, very real -- and sane, of course. They are so sane, that's why they don't write poetry. You have to have some insanity to write poetry. You have to have some delusions, megalomania, then only can you write poetry. A woman makes a laundry list, not a poem -- a shopping list. Her concern is immediate. She talks about the neighbours; she is not worried about Vietnam or Israel. She simply laughs at the people, at men -- why are they so much concerned ? And they get into such excitement! If something is happening in Israel, it is happening in Israel -- why are you worried ? And the woman in the

neighbourhood has escaped with somebody else -- that is the real thing; it is so immediate.

Women are not interested in gospels, they are interested in gossips. Both the words come from the same root. When it is about the faraway it is a gospel, when it is about the close-by it is gossip. When it is immediate it is gossip, when it is ultimate it is a gospel.

Man cannot live without woman, because then he loses roots. He simply becomes a vagabond. Then he belongs nowhere, Just see a man who has no woman: he belongs nowhere, he has no home, he becomes a driftwood, just waves take him anywhere -- unless he gets entangled with a woman somewhere; then the home arises.

Researchers say that the home is the creation OF THE woman. If man had lived alone, there would have been no home and no civilization either. He would have been a wanderer, a hunter; he would have gone from one corner to the other corner. Look: man is trying to go to the other planets; no-one has reached the moon. And women simply laugh at the whole lunacy. Mm? Men must be lunatics, they are so much interested in reaching the lunar, the moon. For what? You can't do shopping there. There seems to be no point at all! And there are no people, no gossipping, nothing of the sort -- just empty desert.

Man without woman is a wanderer, a vagabond. Hence, sooner or later, he needs to get rooted. The woman becomes his earth. Unless a man finds something in him that can become his earth, unless the man finds his own inner woman, he will have to look for the outer woman.

Yes, there have been men who have lived without women -- a Buddha or a Jesus. But they too have not really lived

without a woman -- they found a deeper woman in their own being. Because man is both man and woman, and woman is also both woman and man. It has to be so, because you come from two persons -- your father and mother. Your father has contributed the man in you, your mother has contributed the woman in you. Each person is fifty percent man, fifty percent woman.
Unless you turn inside yourself and find your woman or man there, you will have to look outside, The outside is a substitute.

You ask me: WHY DO ALLOW WOMEN TO HOLD POWER OVER ME?

Because without them you will be insane. And the same is true about women -- without men they will be too sane, and to be too sane is also a different kind of insanity. To be too sane becomes heavy; to be too sane, then you cannot sing, you cannot dance, So a woman needs somebody who can dream for her, and a man needs somebody who can become a home for him.
This is a must -- unless you have found your other polarity inside yourself. When a man has found the other polarity inside, he becomes a total orgasm. Then there is no need to look out. Still you can go on loving women, but there will be no clinging. And you will not become possessive or possessed. When you have found your unity inside, you will still be loving men but it will not be an obsession, it will be just a sharing. And then love is a joy. Then love has a totally different quality; otherwise, it is going to have

something of fever in it. The fever has to be there, for a certain psychological reason.
If you cannot be alone, naturally you feel powerless before the woman or before the man. If you cannot be alone, then your woman is your need, then you are dependent on her. And you are annoyed -- your independence is lost. You are annoyed because SHE is having so much power over you. You cannot forgive her. And the woman cannot forgive you either, because without you she is simply earth. The sky disappears, the stars disappear. Without you she is just earth -- dark, waiting for somebody. Waiting for somebody to come and bloom into her being, waiting for somebody to release her fragrance.
Have you seen a woman without love and one in love? They smell differently -- actually, they smell differently; their fragrance is different. When a woman is alone she has sadness all around her: depressed, lonely, forlorn, in a despair, just anxiety. The moment she falls in love she starts blooming. Something immediately opens up. Then she has beauty.
A woman not in love shrinks, closes up; she starts living in a shut-upness. She closes the doors and the windows. There is nobody to wait for -- why keep the windows open or the doors open? She starts living in a kind of grave; she is no more alive. She starts dying, she becomes suicidal. Just mathematics, just arithmetic, just sanity, is not enough. Some poetry is needed to keep balance.
And man alone looks lost; he does not know who he is. Unless he sees himself in the eyes of a loving woman, he will never know who he is. He can go on doing Amida's Enlightenment Intensive and go on asking "Who am I?

Who am I?" And no answer will come -- unless he looks into the eyes of love. Only then will he be reflected, only then in the mirror will he see who he is.

The woman gives him form, substance, The woman makes him aware of who he is. By her love she creates the man. It is not only that you are created by your mother in her womb; you are created by each woman whenever you fall in love. Whenever you fall in love the woman gives you shape, colour, polish; she makes you human. Otherwise, man will be very very barbarous, violent, aggressive, uncaring, uncompassionate,

But the problem is that both depend on each other and both feel hurt -- nobody wants to depend. And on whomsoever you depend, you will never be able to forgive him or her. You will take revenge,

That's why lovers go on fighting. The fight is nothing but to show that "I am still independent -- what do you think?" The fight is just to feel that "I am still independent. If I want I can leave her." The fight is just... the woman thinks, "I am not so dependent on him. I can still bloom alone. I will still be happy without you -- what do you think of yourself?"

Hence they fight, just to test their independence. But within hours the fight is gone and they are hugging each other. Because the moment they start separating from each other, they start feeling suffocated, hungry, thirsty. They start losing whatsoever they had. The warmth is missed, the man starts feeling cold. And if there is nobody to hold the woman she starts feeling absolutely lonely.

If there is no love we are all alone. If love is not possible, then loneliness is the truth and has to be accepted. Only love gives you glimpses that loneliness is not ultimate.

You ask me: WHY DO I ALLOW WOMEN TO HOLD POWER OVER ME?

IT IS NOT A PERSONAL QUESTION, ABHIYANA. Every man allows that power. And resists it. Every husband becomes a hen-pecked husband -- every, I say. There is no other kind of husband. Whatsoever the pretensions, the only kind that really exists is the henpecked husband. When the tree takes so much nourishment from the earth, it becomes dependent; it cannot remain independent. It is a simple phenomenon. And when the earth sees its own joy. its celebration, its potential, being expressed by the tree -- the green foliage and the red flowers, and the branches raised high into the sky -- that the earth always wanted, to have wings, and now they are there -- how can the earth remain independent?

Man and woman exist in a kind of interdependence, Independent, they are half -- hungry, starved for the other. Interdependence is the truth -- but then independence is lost.

It is not an accident that all the monks of the world, down the ages, have been escaping from woman. The woman represents the world. They are really escaping from the feeling that they are dependent; they want to be independent.

This is a human phenomenon, not personal at all.

The woman cannot feel happy without a man. Without a man she cannot flow in dreams. A deluded man is more attractive than an ordinary man. That's why women fall in love with people who have great illusions about themselves. An ordinary man is one who has no illusions; no woman is attracted towards an ordinary man. A deluded man looks magical. He has magic, His eyes flare up with something unknown, and that is the desire of the woman. He has the sense of possibility -- that sense of possibility gives him the quality of magic.
In nature, watch: the bird with the best dance and the best song gets the best female. And so is the case with human beings too. Ever observe how many good-looking women hang around the musicians, singers and actors? For what? Something magical, something not of this earth, something of the beyond -- and they immediately become attracted. This is a natural attraction; both fulfill each other. And this is going to remain.

You ask me: I WANT TO GET OUT.

You will have to get in. You cannot get out so easily -- everything has a price. Get in, as deeply as possible. Don't be in such a hurry. If you get out, and you are not mature enough to get out, you will have to get in again. Go through the whole lot, go to the very end of it. See it through and through.
Meanwhile, go on meditating and seeing the phenomenon. Don't take it personally, it is not personal, If you take it personally, you misunderstand the whole thing from the very beginning. It is something between man and woman,

nothing between you and your woman. It is something between man-energy and woman-energy, it is something between masculine energy and feminine energy.
Just watch it as a detached observer. Don't bring your small egos in it -- they are irrelevant. They create a mess, they don't help any understanding.Just see what is happening with your energies. And, slowly slowly, that very meditation will help you to be able to find a woman within you -- she is there.
And the day that happens and you start turning in, then you can get out. By getting into yourself to such a depth where you can find your inner woman... it is there. If you are a man, then your conscious is masculine, your unconscious is feminine. If you are a woman, then your conscious is feminine, your unconscious is masculine. Just dive deep into the unconscious.
And that is what meditation is all about. Go on loving, go on experiencing the joys and the miseries that love brings. They are all needed to make you ripe and mature. And meanwhile go on meditating. Both these processes, love and meditation, if they continue simultaneously, slowly slowly will make you aware that whatsoever you are finding outside can be found inside in a far better way. And ONCE that happens, then your unconscious and conscious meet, you become ARDHANARISHWAR -- you become man and woman together. Then there is a difference, a total difference; your quality is no more the same. Then you can still love a woman, but it is no more a dependence. It is now a sharing. You can still love a man, but it is just pure joy, it is just overflowing energy. You

have so much that you have to give it to somebody. But you can be alone too -- and as happy as together.

When a man is capable of being alone and AS happy as when he is together, then he will never be in the grip of anybody else. He will not feel that "Somebody holds power upon me." Then you will not be fighting with your woman or man, because then there is no question of fight. Then you are two independent people sharing out of your independence, sharing out of your immense freedom. But there is no necessity to share, it is for no other motive -- just because you are overflowing. Then you don't feel hurt, then you don't feel that you have become a slave. Then you remain a master and she remains a master. And nobody possesses anybody. All possessiveness disappears.

Why does this possessiveness come in the mind again and again? Why are you so jealous and so possessive? The reason is; you are dependent, you are afraid. If your woman leaves you tomorrow, you are afraid you will lose your earth. And what are you going to do in the cold nights, being lonely? You cannot imagine yourself lonely. It frightens. Hence you are afraid: if your woman is laughing with somebody else, talking to somebody else, you become suspicious. Or if your man has gone to the movies with some other woman, you boil, you become feverish. You are sitting on a volcano, you are ready to explode into ugliness. Why? Why so much possessiveness, jealousy? The fear. Who knows? He loves you, he can love another woman. He loves you as a woman, his love for woman is still alive -- he can find another woman. And may be the new is more attractive than the old -- naturally -- the unfamiliar more attractive than the familiar. He has become completely

aware of you. Now it is a kind of repetition, you know it. He still loves you, but it is a kind of repetition. It has lost that glamour, it has lost those beautiful beginning days; those honeymoon days are no more there. Things have settled in a routine. Now you are afraid. He may fall into somebody else's love and may have again those honeymoon days. And you will be left alone.

Fear arises. Death arises in you. You have to stop it -- you have to create a China Wall around your man or around your woman. You have not to allow him or her to have any kind of relationship with anybody, any friendship with anybody, so that you can be certain that tomorrow also he will be available to you.

But the more you become possessive, the more relationship becomes ugly, the more relationship becomes repulsive. The more you become possessive, the more it becomes a boredom. And the man at least starts dreaming about other women, the woman starts thinking about other men. Deep inside, they are no more together; just physically they are together.

And the more you see it happening, the more panicky you become and the more you possess. Possessiveness is the poison that kills all love. But that seems to be bound to happen, almost inevitable. In this state of dependence it is bound to happen.

You can only be non-possessive, non-jealous, when a different kind of love has arisen in you which is no more dependent, which needs nobody, which simply goes on overflowing. If somebody partakes, good, you are grateful. If nobody partakes, very good, you are alone, absolutely happy.

The third question

Question 3
YESTERDAY YOU COMMENTED ON THE CREATIVITY OF BUDDHA'S RELIGION. SINCE COMING TO YOU, MY URGE TO CREATE HAS SLOWLY DROPPED AWAY, WHILE I'VE BECOME MORE SENSITIVE, MORE OPEN, MORE ALIVE. EVERYTHING FEELS FINE AS IT IS, MORE THAN ENOUGH, AND TO ADD TO IT BY MAKING ANYTHING ELSE WHATEVER, SEEMS LIKE PAINTING THE RIVER.

RISHI, THAT IS TRUE. The creativity that you ordinarily know is not the creativity I am talking about. The ordinary creativity is nothing but an ego trip. You want to show to the world that you are somebody -- a painter, a sculptor, a poet, a musician. You want to show to the world that you are somebody. Your creativity is not really creative, it is just a prop to the ego.
When you come to me, THAT kind of creativity will start disappearing -- because in the first place it was not real creativity. All that creativity will simply disappear from your mind. But you will become more sensitive, more open, more alive. Just wait -- out of this aliveness, sensitivity, openness, another kind of creativity will take possession of you soon. You will be possessed by something from the beyond. It will not be your ego trip; you will be just a vehicle, a hollow bamboo. And the music will flow through you -- it will not be OF you, it will only

flow THROUGH you. You will be just a hollow bamboo, a flute. You have only to allow it.

And for that I am preparing you. The openness, the aliveness, the sensitivity, is nothing but making your bamboo as hollow as possible, so when God starts singing through you, you don't hinder him.

God is the only creator. The ordinary creativity comes from the ego: "I am the creator." That's why you see the ordinary poet and the painter so egoistic. It is difficult to find more egoistic people than the artists; they are very egoistic. Always fighting amongst themselves like dogs -- criticizing each other and fighting and barking, and everybody pretending that he is the only authentic, original, creative person, and everybody else is just phony. Why does this happen to artists?

The reason is simple: the creativity is not yet from the beyond, it is not of the transcendent. It is very tiny. They are simply bragging about themselves.

This happens here to many people every day. So many people come to me. They say, "We want to become therapists, we want to become healers, we want to become this and that..." Seeing that the therapists are important people, healers are important people, they are doing something extraordinary, everybody that comes here sooner or later starts thinking that he has to become a therapist or a healer.

This is not creativity. This is just finding a way, a means, for the fulfillment of the ego. And if the ego is there, you cannot be a real therapist. Real therapists are rare. A real therapist is one who is ready to let God work through him -- and that is the definition of a real healer. Therapy means

healing. A healer is not a healer; a healer is just a passage for God's healing forces to flow through. He cannot claim So if you move towards healing with the idea that "I have to become a healer, then I will be somebody important, doing great miracles around," you will never be a healer. How can you be a healer? Because the very condition of being a healer is dropping the ego.

It is very rare to find a healer, very rare to find a therapist. I am training my therapists, my healers, here. The whole training is that they should disappear. They should not be there, they should become absent. And through the absence of the ego, some presence, some unknown presence, starts working through you. That brings miracles to life. That is a real phenomenon, not a created, believed-in thing.

So when you come to me, whatsoever you have been doing, if it was not real it will disappear. And it is good that it disappears. If it was real, then it will be enhanced immediately. That too is good. But I am not here to support anything unreal.

This Buddhafield is going to take everything away from you that is ego-centered, ego-oriented. Then, slowly slowly, one day you will be surprised by the arrival of a new energy knocking on your doors. The sun has risen, you are not to be found, and the poetry arises and the painting happens. You cannot even sign it; you cannot say, "This is mine." At the most, you can be grateful that "God has chosen me as a vehicle, as a medium."

The fourth question

Question 4

WHAT IS THE DIFFERENCE BETWEEN A CONTENTED PIG, A DISCONTENTED SOCRATES, AND A NATURAL MAN OF ZEN?

YOU WILL HAVE TO UNDERSTAND THESE FIVE CATEGORIES. First, the contented pig. It has nothing to do with pigs, remember: all these categories are of human beings. The contented pig is that man or woman who lives in an unconscious way; who simply vegetates, who has no awareness -- hence there is no discontent. Discontent presupposes a little awareness.

If you are unconscious and somebody is doing surgery on you, you will not feel any pain. How can you feel pain? To feel pain, consciousness is needed. That's why in surgery we have to give anaesthesia, so the man falls completely asleep in a coma. Then you can cut, remove parts of the body without any pain. Otherwise, the pain is going to be unbearable.

A contented pig is that kind of man who lives in life absolutely like a robot, a zombie. Who eats, walks, goes to work, comes home, makes love, reproduces children, and dies, never becoming aware of what really was happening. Just moves from one thing to another in a kind of daze.

The second is the discontented pig. He is still unconscious, ninety-nine percent unconscious, but one percent of consciousness is arising. The first ray of consciousness has penetrated; one is becoming aware of the pain and the anguish and the anxiety of life. People avoid the second state; they want to live in the first.

The first state is that of the materialist. Don't think, don't contemplate, don't meditate upon anything. Don't become

conscious -- consciousness is dangerous. Remain unconscious. And if sometimes in spite of you some consciousness happens -- because life has so much pain that sometimes it can happen that just the pain can give you a little consciousness -- then go and take drugs, tranquillize yourself. Or alcohol is there and other intoxicants are there. Just dull yourself again, back into your anaesthetic life, into your unconsciousness. Fall again into that anaesthesia.

The discontented pig is one who is coming out of this anaesthesia. Have you ever been into anaesthesia? Slowly slowly, when you start coming out of it, you start hearing a few noises around -- the traffic noise, the doctors walking, the nurses talking. Slowly slowly, you start feeling some pain in those parts of the body where the operation has been done. Slowly slowly, you come back.

The discontented pig is one who is coming out of the anaesthesia of life, who is becoming a man. It is painful -- to be a man is painful, to remain a pig is very painless. Millions have decided to remain pigs.

When the discontent arises, you are becoming religious: the first approach towards God.

And the third state is discontented Socrates. You are fully alert about the pain, and you are divided. You are two now: the pain is there and you are there. And life becomes almost unlivable, the pain of it is so much. Something has to be done -- either you fall back and become again a pig, or you start moving and become a Buddha.

The discontented Socrates is just the midpoint. Below, at the lowest, is the pig. Above, at the highest, is the Buddha, the real, natural man of Zen. Discontented Socrates is just in the middle, in the middle of the bridge. And there is

every possibility that you will fall back -- because the old is known, and the future is unknown. Who knows? If you go ahead, pain may increase even more -- who knows? You have never known that state ahead. But you know one thing -- that at the back there was a moment when there was no pain. Why not fall back into it?

That's where people start becoming interested in drugs That is falling back, that is a regression. Man cannot be freed from alcohol and such intoxicants unless man is but on the way towards Buddhahood. No government can prevent people from alcohol; they will find ways. Because life becomes so unbearable, one has to forget it. Either one has to become a Buddha or one has to become a pig. One cannot remain in the middle -- the middle is such a torture.

The fourth state is contented Socrates. You start moving ahead, you don't go back. You move more and me re into awareness, you move more and more into meditation. Your thinking is transformed more into a kind of meditativeness. So the fourth stage is contented Socrates: consciousness and unconscious are being bridged.

And the fifth state is: no contentment, no discontentment; no pig, no Socrates. All is gone, all those dream have disappeared. Neither conscious nor unconscious, but a new thing, transcendence, has arisen. This is Buddhahood. This is what Zen people call the natural state of man. Purified of all junk, cleaned of all dust. Purified of all poisons and the past and the memories, SANSKARAS, conditionings. You have come home.

The pig is completely unconscious. The natural man of Zen is completely conscious. Between these two are those other

three states. These five states have to be pondered over. Find out where you are, and start moving from there.
The goal is not far away. Sometimes it can be reached in a single step, in a single leap. All that is needed is courage. It is out of fear that people fall back into the old rut.
If I can teach you courage, I have taught you all. If I can help you to be courageous, then I have made you religious. To me, courage is the MOST important religious quality. More important than truth, more important than honesty, more important than anything else. Because without courage, nothing becomes possible -- neither truth nor love nor God.

The sixth question.

Question 5
WHEN IS MIND AGAINST ITSELF?

Always .

The last question

Question 6
DURING YOUR DISCOURSE YESTERDAY, YOU SPOKE ON HOW WE CAN MOVE FROM BEING LIKE ICE TO BECOMING LIKE WATER, THEN EVAPORATING. YOUR WORDS PROMPTED A FEELING I HAVE BEEN GETTING FOR A FEW MONTHS NOW -- A FEELING OF GREAT AFFINITY FOR AND ATTRACTION TO WATER. I REALLY LOVE TAKING SHOWERS AND TO GO FOR A SWIM

IS MY IDEA OF PARADISE. I WANT TO BECOME THE WATER AND MERGE WITH IT. BUT I GET OUT OF THE WATER FEELING FRUSTRATED -- I CAN'T QUITE MAKE IT.
IT IS THE SAME WITH LOOKING AT A RIVER OR LAKE -- THE DESIRE FOR UNION IS THERE, BUT THE REALIZATION SEEMS BOTH SO CLOSE AND YET SO FAR AWAY.
CAN THIS TELL ME ANYTHING ABOUT MYSELF? BY THE WAY, I'M A PLUMBER.

CHAITANYA SATTVA, METAPHORS ARE METAPHORS -- don't take them literally. When I say: Melt, let your ice become water, and evaporate, let your water become vapour -- I am talking in metaphors. All that I am saying to you is metaphorical, because that is the only way to say it. But don't become too much attached to metaphors, otherwise you will miss the point.
Water is beautiful! and a love for swimming is beautiful. But if you take the metaphor too seriously and if you stretch it too far away, you will create trouble for yourself. That's what has happened to you, that's what has happened to many people here. They listen to me, they jump upon one metaphor that appeals to them, they take hold of it, and they start thinking; that they have got something; of the truth.
A metaphor has to be understood and dropped! and forgotten! A metaphor is dangerous. If you take it too seriously, you miss the point. A metaphor is only an indicator, it is a way of saying.

It is good if you understand what I mean by 'melting'. You are not ice, certainly not. Had you been ice it would have been so easy -- you would have melted in the Poona heat automatically! You are not ice, certainly not. Things are more difficult.

Metaphors are simple. They have to be simple, because they want to relate something which cannot be related in any other way. Melting has to be understood. By 'melting' I mean become loving -- because love melts. The warmth of love -- not the Poona heat -- the warmth of love melts you.

'Become water' -- what do I mean by saying that? I mean become a flow, riverlike, but not that you have to become a river. You have been a river somewhere millions of lives before. You have lost that, you have gone far away from it, and there is no need to go back to it. You have evolved much.

Hence, the desire remains there. When you go to the sea and you feel a great attraction towards the sea, a gravitation almost, a pull, do you know from where it comes? Millions of lives before, you have been in the sea, you have been a fish, life started there. And our bodies have not forgotten it yet; they never forget anything, their memory is absolute.

The body knows the thrill, the freedom, the flow of the ocean. So when you see ocean waves, you cannot resist. Something pulls you: "Come into the ocean? It is your fish inside.

Do you know that in the mother's womb for nine months you swim in almost the same kind of water as in the sea -- with thE same chemicals, in the same proportion? Do you know? Inside your body, eighty percent is sea-water. Just

don't take salt for a few days and you will feel so tired, because that sea-water is not getting as much salt as it needs, and the fish is feeling thirsty, tired, worried.
Eighty percent you are still water! And the water is exactly of the same kind as sea-water. That's why, why it is full moon you feel great upsurges of energy in you!. Exactly like the ocean -- when it is full moon the ocean is affected. Eighty percent you are also ocean! You are bound to be affected.
In your small ocean, in your tea-cup, storms arise. Many more people go mad on the full-moon night than on any other night. That is only one side of the story: many more people become enlightened too on the same night! Buddha became enlightened on a full-moon night. He was born on a full-moon night, he became enlightened on a full-moon night, he died on a full-moon night. He must have. been a great fish.
So when you are attracted to the ocean... something deep in your memories is ingrained. That's what happens When you go to the lake and to the river, to a swimming pool -- or if you cannot go anywhere, then just sitting under your shower. The falling water on you stirs the memories in the body. The body feels relaxed, happy. The body. feels nourished, rooted, centered.
But that is not what I mean. Enjoy all these things, these are beautiful things -- I am not against them, I am all for them. But my metaphor has some other meaning. When I say 'melt' I mean love. Create as much love heat in you as possible. Only that can melt you. When I say 'become water' I mean become a flow -- don't remain stagnant. Move, and move like water.

Lao Tzu says: The way of the Tao is a watercourse way . It moves like water. What is the movement of water? or of a river? The movement has a few beautiful things about it. One, it always moves towards the depth, it always searches for the lowest ground. It is non-ambitious; it never hankers to be the first, it wants to be the last.

Remember, Jesus says: Those who are the last here will be the first in my kingdom of God. He is talking about the watercourse way of Tao -- not mentioning it, but talking about it. Be the last, be non-ambitious. Ambition means go uphill. Water goes down t searches for the lowest ground, it wants to be a nonentity. It does not want to declare itself unique, exceptional, extraordinary. It has no ego idea.

That is what I mean when I say become water: drop the ego. Drop ambition. Don't struggle for the top of the hill and don't start moving upstream. Go with the stream, down the stream, seek and search the lowest -- because only in the lowest will you find peace and tranquillity and silence. And only in the lowest will you find the inner emptiness I have been talking about all these days. When you start striving to be somebody, you will not be empty. You will become full of bullshit, you will become garbage.

Go downward. Search the lowest depths and disappear there... one thing.

Second thing: the water is soft, feminine. The water is non-aggressive, it never fights -- it makes its way without fighting. It is from water that the Chinese and Japanese learnt the secret art of judo or jujitsu. Winning without fighting, conquering through surrendering -- WEI-WU-WEI.

Learn from the water one thing: that it comes across great stone walls, granite walls. It does not fight, it goes on flowing silently. If the stone is too big it finds another way, it bypasses it. But slowly slowly the granite is dissolved into water, becomes sand. Ask the sands of the oceans from where they have come. They have come from the mountains. They will tell you a great secret: "Water wins finally. And we were hard, and we knew... how can water will ' So we were very very settled. We could not believe that this poor water, so soft, unharming, unhurting, non-violent... how can it destroy us? But it destroyed us."
That is the beauty of the feminine energy. Don't be like a rock! Be like water -- soft, feminine. And victory IS yours. Remember Jesus again: Blessed are the meek, for theirs is the kingdom of God.
The meek? -- the watercourse way -- they will. It takes time, but they have patience. They have no idea of winning, that's why they win. The people who want to win are defeated by their very idea, because they start struggling, and in struggling they dissipate their energy.
That's what I mean when I say 'become water' -- melt, become water.
And what do I mean when I say 'evaporate'? That is the ultimate -- that is learning how not to be, that is learning the art of absence. The vapour simply disappears, you cannot catch hold of it, you cannot even see it. You can see it only when it is turning into vapour -- al-d Soon it is gone, and soon it is invisible.
A Buddha is seen only when he is in the body. Once the body is dropped, you will not be able to catch hold of him. He is simply gone, he has become part of the ultimate sky.

That is the ultimate -- to disappear. Buddha calls it ANATTA, no-self. Shunyata -- emptiness, nothingness. Nirvana -- cessation.
So when I use these metaphors, always remember they are metaphors. Poetic ways of saying, things which cannot be said in any other way.

You ask:

DURING YOUR DISCOURSE YESTERDAY, YOU SPOKE ON HOW WE CAN MOVE FROM BEING LIKE ICE TO BECOMING LIKE WATER, THEN EVAPORATING. YOUR WORDS PROMPTED A FEELING I HAVE BEEN GETTING FOR A FEW MONTHS NOW -- A FEELING OF GREAT AFFINITY FOR AND ATTRACTION TO WATER.

GET ATTRACTED TO WATER, feel affinity with water. Feeling? affinity with any element of nature -- water, fire, sky, earth, air -- is immensely helpful. But that's not what I meant.

I REALLY LOVE TAKING SHOWERS AND TO GO FOR A SWIM IS MY IDEA OF PARADISE.

Sattva, you are a good man. That's how one should think of paradise. Do you know about Jain monks? They don't take a shower, they don't take a bath. Never go to a Jain paradise, otherwise you will be in difficulty. There will be no showers. And plumbers, of course, will not be needed.

They are so much against the body that even a simple joy like a shower seems to be too much of a luxury.
See the pathological mind, how it works. Afraid that if they take a shower they will be enjoying the body -- the joy that will come, and the gladness that will spread all over the body. They are so against the body, how can they take a shower? They stink. They don't brush their teeth because that is a kind of beautifying of the body. And for what? The body has to be dropped, the sooner the better. The body has to be felt as horrible, so make it as horrible as possible. Make it horrible for yourself and for others too!
It used to happen in the past: Jain monks and nuns used to come to me to see me. Now they have become too afraid, they don't come. And even if they want to come, their followers won't allow them. They used to come; it was such a difficult thing to talk to them, because their breath smells so badly that one really feels that the body is horrible. Their bodies smell so badly.
What have people been doing on this earth? Negating life. My approach is that of affirmation. I am in love With life. t is fleeting, it is momentary -- but who says that it is not momentary and it is not fleeting? Still you can love it -- even more so because it is fleeting. You can pour all your love. Tomorrow it may not be there.
Go on loving, go on being as much in celebration as possible, in all the ways possible.

You say: I REALLY LOVE TAKING SHOWERS AND TO GO FOR A SWIM IS MY IDEA OF PARADISE. I WANT FO BECOME THE WATER AND MERGE WITH IT.

That is taking, the metaphor too tar. Good! -- when swimming in a river feel one with the river. Feel the river pass through you. But please don't become water itself, otherwise how will you come back? And who is going to do the plumbing in the ashram? Please don't do that; you have to come back too.
And that will not be a real thing, either. If somebody thinks he has become water, he has simply gone mad. If somebody thinks that he has become the tree, he has gone mad. It is the same -- somebody thinks he has become Napoleon and somebody has become Alexander the Great... it is the same! Now you are doing the same trick with water, but it is madness.
Enjoy the unity, the affinity, the synchronicity with water, the harmony! But there is no need to become water -- there is no need.

I WANT TO BECOME THE WATER AND MERGE WITH IT. BUT I GET OUT OF THE WATER FEELING FRUSTRATED...

Naturally. If you want to merge with it and then you have to get out of it, the frustration comes. It is your idea of getting merged with the water that is creating the frustration. You have to get out of it as you got in it! Enjoy being with it but don't become obsessed, and then the frustration will disappear.

I CAN'T QUITE MAKE IT.

There is no need.

IT IS THE SAME WITH LOOKING AT A RIVER OR LAKE -- THE DESIRE FOR UNION IS THERE BUT THE REALIZATION SEEMS BOTH SO CLOSE AND YET SO FAR AWAY.

It is bound to be so. You are trying to live a metaphor. A metaphor has to be understood, not lived! Live LIFE! understand metaphors.
The word 'God' is not God. Don't start living the word 'God' -- that's what people are doing. The word 'love' is not love -- don't start living the word 'love' -- that's what people are doing. 'Love' is just a symbol to indicate towards something which is far more complex, far simpler, far bigger and more infinite, than the word can contain. Only silence can contain it.

CAN THIS TELL ME ANYTHING ABOUT MYSELF?

Certainly. It tells one thing -- that you take words too seriously. That you don't understand that which is hidden behind the words, that you don't understand that which is between two words -- in the intervals and the gaps. You jump upon the words and you try to carry them in your life. Your life will become false, phony, pseudo. Avoid it.

BY THE WAY I AM A PLUMBER, you say.

By the way, I am also a plumber. I plumb into the depths of your being. And when somebody starts leaking, I have to

fix them. And when somebody's nut-bolts become loose, I have to make them tight again. Or when somebody's nut-bolts are TOO tight I have to make them loose.
By the way, I am also a plumber....

Take It Easy, Vol 2
Talks on Zen Buddhism
Talks given from 25/04/78 am to 10/05/78 am
English Discourse series
13 Chapters
Year published:

Take It Easy, Vol 2
Chapter #1
Chapter title: The Medicine of the Unborn Undying
25 April 1978 am in Buddha Hall

"WE COME INTO THIS WORLD ALONE,
WE DEPART ALONE" --
THIS ALSO IS ILLUSION.
I WILL TEACH YOU THE WAY
NOT TO COME, NOT TO GO!

WE EAT, EXCRETE, SLEEP, AND GET UP;
THIS IS OUR WORLD.
ALL WE HAVE TO DO AFTER THAT

IS TO DIE.

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

WHATSOEVER IT MAY BE,
IT IS ALL PART OF THE WORLD OF ILLUSION,
DEATH ITSELF
NOT BEING A REAL THING.

SHOULD YOU WISH TO KNOW THE WAY
IN BOTH THIS WORLD,
AND THAT OTHER,
ASK A MAN OF MERCY AND SINCERITY.

A MONK ASKS MASTER PAI-CHANG,
"WHO IS THE BUDDHA?"
PAI-CHANG ANSWERS,
"WHO ARE YOU?"

THE PURPOSE OF THE BUDDHAS IS NOT TO INFORM YOU but to transform you. They want to bring a radical change in your consciousness, they want to change your very roots. They want to bring new eyes to you, new clarity. Their purpose is not to inform. They are not there to transfer some knowledge but to transplant some being. They want to share their light with you -- the purpose is not to inform but to enlighten.

Hence they don't bother what your question is. Their answers may sometimes look very irrelevant, absurd. They are not -- but they have a totally different kind of relevancy. They are relevant to you, not to your question.

Now, this monk asks Master Pai-Chang, "Who is the Buddha?" And Pai-Chang answers, "Who are you?"
See the point: he is turning the whole question into a totally new dimension. He is not answering, in fact he is giving a deeper question than the monk had asked -- he is answering with another question. "Who is the Buddha?" -- the answer is easy, he could have said, "Gautam Siddhartha." But that is irrelevant; he is not interested in the history of thought, he is not interested in history at all. He is not concerned with a certain man called Gautam Buddha, he is more concerned with a certain awakening that can happen in everybody. That is real Buddhahood.
He turns the question towards the questioner himself. He makes a sword out of the question and pierces the very heart. He says: "Who are YOU? Don't ask me about Buddhas, just ask one question: 'Who am I?' and you will know who the Buddha is -- because everyone is carrying the potential of being a Buddha; there is no need to look outside yourself.
Lao Tzu says: To find truth, one need not go out of his room. One need not even open the door, one need not even open his eyes -- because truth is your being. To know it is Buddhahood.
Remember it: the statements of Zen masters are not statements in the ordinary use of the word. They are not to

convey something that you don't know. They are to shock you, provoke you, into a new quality of consciousness. Listen to these sutras with this in your mind. Ikkyu is not propounding any philosophy. These are his shocks to his disciples -- and they have immense beauty and immense potential to shock anybody. Listen:

"WE COME INTO THIS WORLD ALONE,
WE DEPART ALONE..."

This has been said again and again, down through the ages. All the religious people have been saying this: "We come alone into this world, we go alone." All togetherness is illusory. The very idea of togetherness arises because we are alone, and the aloneness hurts. We want to drown our aloneness in relationship....

That's why we become so much involved in love. Try to see the point. Ordinarily you think you have fallen in love with a woman or with a man because she is beautiful, he is beautiful. That is not the truth. The truth is just the opposite: you have fallen in love because you cannot be alone. And if a beautiful woman had not been available you would have fallen with an ugly woman too. So the beauty is not the question. If a woman had not been available at all you would have fallen with a man too. So the woman is not the question either.

You were going to fall. You were going to avoid yourself somehow or other. And there are people who don't fall in love with women or men -- then they fall in love with money. They start moving into money or into a power trip, they become politicians. That too is avoiding your

aloneness. If you watch man, if you watch yourself deeply, you will be surprised -- all your activities can be reduced to one single source. The source is that you are afraid of your aloneness. Everything else is just an excuse. The real cause is that you find yourself very alone.

And to be alone is to be miserable. There seems to be nowhere to go, no one to relate to, no one to drown oneself in. Poetry will do, music will do, sex will do, alcohol will do -- but something is needed so you can drown your aloneness, so that you can forget that you are alone. This is the thorn in the soul that goes on hurting. And you go on changing your excuses.

The master's work is to bring you to the original cause. All your so-called love affairs are nothing but escapes. And I include ALL love affairs. The painter is in love with his paintings. And this is not an accident that if a man is too much involved in his poetry he will avoid women, because they will be a distraction. And women are naturally suspicious of a man who has any kind of hobby, any kind of interest, deep involvement, because then they feel jealous, then they know that he has another woman too. If a man is wed to science, the woman is as angry as if he were in love with some other woman. She does not want this science to stand between herself and him.

And the people who have been seekers and searchers and poets and painters, they have always remained bachelors. It is not just accidental. They have another kind of love affair; they don't need the woman, they don't need the man.

Just watch your mind. In one way and one thousand ways it is trying only one thing: "How to forget the fact that I am alone?"

Just the other day, I was reading these lines of T. S. Eliot:

ARE WE ALL IN FACT UNLOVING AND
UNLOVABLE?
THEN ONE IS ALONE....

If love is not possible then one is alone. Love has to be MADE possible; if it is not possible it has to be created, believed in. If it is almost impossible then the illusion has to be created -- because one needs to avoid one's aloneness. When you are alone you are afraid. Remember, the fear does not come from ghosts. When you are alone the fear comes from your aloneness. But we go on hiding that cause, because to see that cause is to be transformed by seeing it. When you are moving in a forest alone you are not really afraid of ghosts or thieves or robbers, because they are more in the crowd. What would they be doing in the forest? -- all their victims are available here.
When you are alone in the room and it is dark, you are not afraid of ghosts; ghosts are just projections. You are really afraid of your aloneness -- that is the ghost. Suddenly you have to face yourself, suddenly you have to see your utter emptiness and aloneness and no way to relate. You have been shouting and shouting and nobody hears. You have been groping in the dark and you never come across a hand to hold you. You have been in this cold aloneness -- nobody hugs you, nobody is THERE to hug you. Nobody is there to warm you.
This is the fear, the anguish of man. If love is not possible then one is alone. Hence love HAS to be made possible, it has to be created -- even if it is pseudo, it has to be created.

One has to go on loving, because otherwise it will be impossible to live.

And whenever a society comes across the fact that love is false, then two things become possible: either people start committing suicide, or people start becoming sannyasins. And both are the same. Suicide is an ordinary effort just to destroy yourself: if you are not there then nobody will be alone. But that doesn't work; you are soon in another body. That has never worked.

Sannyas is the ultimate suicide. If one is alone, then one is alone. It has to be accepted, it has not to be avoided: if one is alone, so what? If that is the fact, then that is the fact -- then one has to go into it. Sannyas means encountering one's aloneness, going into it. Going into it in spite of all the fear. Dying into it. If death happens through it, it is okay, but one is not going to shirk from the truth. If aloneness is truth, then one accepts and goes into it. That's the meaning of sannyas. And one really commits suicide. One disappears.

This is the transformation I am talking about. Buddhas are not interested in information, they are interested in transformation. Your whole world is a great device to escape from yourself. Buddhas destroy your devices, they bring you back to yourself.

That's why it is only for the rare, the courageous, to be in contact with a Buddha. The ordinary mind cannot bear it; the presence of a Buddha is unbearable. Why? Why have people been so much against Buddha and Christ and Zarathustra and Lao Tzu? For a certain reason: these are the people who don't allow you the luxury of the untruth, the comfort of the lie, the convenience of living in illusions.

These are the people who don't allow you; these are the people who go on forcing you towards the truth. And the truth is dangerous.

The first truth to experience is that one is alone. The first truth to experience is that love is illusory. Just think of it, just think of the enormity of it, that love is illusory. And you have lived only through that illusion...

You were in love with your parents, you were in love with your brothers and sisters, then you started falling in love with a woman or a man. You are in love with your country, your church, your religion, and you are in love with your car, and ice cream -- and so on and so forth. You are living in all these illusions.

And suddenly you find yourself naked, alone, all illusions have disappeared. It hurts.

Just this morning, Vivek was saying -- and she has been saying again and again with these Ikkyu discourses -- "These discourses are HEAVY, depressing." They are bound to be so, because whenever any of your illusions are touched it creates great restlessness. You become afraid; somehow you were managing it -- and you know deep down that there is no bottom to it but you don't want to look. Seeing will be frightening; you want to go on remaining in the illusion.

Nobody wants to see that his love is false. People are ready to believe that their past loves were false -- but this? No, this love is true. When it has disappeared they will say it was also false -- but then another love is true. In whatsoever illusion they are living, they pretend that this one is true. "Others -- Ikkyu may be right, Osho may be right about other loves, they were false, we know. But this

one? This one is a totally different thing. This is not an ordinary love, I have found my soul mate."

Nobody has ever found one -- how can you find your soul mate? Aloneness is absolute. These are just efforts to deceive yourself -- and you can go on deceiving. That's what you have been doing down the ages, for so many lives...

But you forget. And you forget because of the birth trauma. When the child is born he remembers -- he remembers perfectly all that has happened in the past life; he knows it. But the birth trauma is such, the pain of being born is such... He lived in the womb comfortably for nine months -- never again will you be in such comfort, not even an emperor can be in such comfort.

You were floating in warm liquid. And all needs were fulfilled, and you had no responsibility, no worry. You were just fast asleep and dreaming, dreaming sweet things. You were completely protected, secure. Everything was happening of its own accord; not a single effort was needed on your part.

And suddenly one day after nine months, all that world is destroyed. You are uprooted. You were grounded in the womb, you were connected with the mother: you are disconnected. And you have to pass through the birth canal, which is a very narrow canal.

The child feels immense pain. The pain is such that he becomes unconscious. That is a built-in mechanism in the mind -- whenever something becomes unbearable, the mind simply turns you off so that you need not feel it. In fact, to call any pain unbearable is existentially wrong, because

whenever pain becomes unbearable you become unconscious. So you have never known unbearable pain -- if you know it, and you are conscious, it is still bearable. Once it reaches to the point where it becomes unbearable, immediately the whole mechanism for consciousness is turned off. You fall into a coma -- a natural anaesthesia. So each child passing through the birth canal falls into a coma, and that disrupts his memory. And again he starts fooling around in the same old way, thinking that he is doing something new.

Nobody is doing anything new. All that you are doing you have done so many times, so many MILLION times. It is nothing new. This anger, this greed, this sex, this ambition, this possessiveness -- you have done it all millions of times. But because of the birth trauma there has been a discontinuity, a gap. And because of that gap your past is no more available to you.

Through deep primal scream the past can become available. If you can move backwards into the birth trauma you can remember your past lives. But you will have to move deep into the birth trauma. And once you have reached back into the womb-state of your consciousness, suddenly you will see your whole autobiography. And it is long. It is tedious -- it is nothing but anguish, failure and frustration.

In the new commune, we are going to make efforts to make you remember your past lives. Then you will not think that these sayings of Ikkyu are depressive -- then you will see these are the truths.

But you are living in an untrue life, thinking you are doing something new. And because you think it is new, you remain enchanted by it, by the magic of the new. If you can

come to know that you have fallen in love millions of times, and each time it was a failure, it will be impossible to fall into the trap again, You will see that it is futile -- that there is no soul mate, that there has never been. That aloneness is absolute. That there is no way to commune, there is no way to communicate. That nobody can understand you, and you cannot understand anybody.

I know these talks are bound to be depressive. Why? Because these talks will touch some wounds in you and the pus will start oozing out. And remember always: sometimes it is good to keep the wound open, because that is the condition for its cure. But courage is needed, certainly; without courage nothing can be done. To keep the wound open needs great courage -- but that is the condition for its cure!

You would like to hide it. You would like to hide it behind flowers, you would like to forget about the wound. You would like to move into some consolation: "Maybe love has not happened yet -- now it can happen. This time I may be able to make it."

But love CANNOT be possible. To make it possible is not a question that depends on you. Love itself is an impossibility. It keeps you deluded, it keeps you in a kind of dream state.

Ikkyu says:

"WE COME INTO THIS WORLD ALONE,
WE DEPART ALONE..."

Togetherness is illusory. Aloneness is more fundamental. Love is illusory, meditation is more fundamental -- but

ultimately that too is illusory. That's where Ikkyu goes one step ahead and takes the quantum leap. You have heard it said many times: "We come alone into this world, and we depart alone." But Ikkyu says:

THIS ALSO IS ILLUSION.
I WILL TEACH YOU THE WAY
NOT TO COME, NOT TO GO!

That is Zen, pure Zen. The ordinary religion teaches: Love is illusory. Zen finally teaches: Even meditation is illusory. Let me make it clear to you. Love means togetherness -- the possibility of being together, the possibility of being lost into each other, the possibility of communication, the possibility of relating. When love fails, utterly fails, you start moving towards meditation. Meditation means the capacity to be alone. They are polarities, love and meditation. Meditation means the capacity not to relate -- there is no need to relate, one is enough unto oneself. Many people go on clinging to the world of love; a few escape from it, and then they go on clinging to the world of meditation. Zen says: If you cling to the world of meditation, if you start clinging to your aloneness, you are still far away from the truth. Because if togetherness is false, how can aloneness be true?
This is the great revolution that Zen brings into the world of religion. If togetherness is false then aloneness can't be true either -- because aloneness can be understood only in the context of togetherness. If love is false then meditation can't be true either. Those who have decided for meditation

AGAINST love, they have chosen a polarity. And the polarity depends on the other.
Just think: if darkness is false, how can light be true? If pain is false, how can happiness be true? If birth is false, how can death be true? If 'I' is false, how can 'thou' be true? -- or vice versa. They exist as pairs. Love and meditation are a couple, married for ever.
And if you observe silently the functioning of your mind, you will see it happening continuously....
You are in love with a person, and soon you start feeling you need your own space. That is the need for meditation -- you may not look at it that way, but it is exactly that. Being together, you start feeling suffocated, crowded, crushed. And you start seeing the point that you need your own space. You would like to be alone for a few days.
Just the other day, I received a letter from a woman sannyasin. Her lover has left for the West and she was very much worried and tense, naturally, because she will be alone here without the lover. And he had to go for some reasons, for some responsibilities -- he would have liked to stay with her, but he had to go. So she was very much troubled, in pain.
But she was surprised -- when he left she felt like a burden had left her. She felt very good. She wrote a letter to me, feeling very guilty. Seems a kind of betrayal: your lover has gone and you are feeling happy! You should be crying, you should be weeping, you should be walking around with a long face so everybody knows that your lover is gone. And she is feeling so happy, as she has never felt in her life!

Now what is happening? No need to feel guilty. If people are aware, this will happen to everybody. Whenever your lover goes you will dance. So at last you can be alone! It can't be for long -- within a few days you will be tired of your aloneness and you will start hankering for the lover. This is a polarity.

Love creates the need to be alone -- to be alone is bound to happen through love. And when you are alone, aloneness creates the need to love -- it is bound to happen through being alone. They are partners, partners in the same business.

Zen says: People who have escaped to the Himalayas and are sitting in their caves alone are just as stupid as the people who are chasing women or chasing men and thinking that they are living their life. Both are stupid! because both have chosen the polarities.

And it is proved by thousands of years of experience that the man who sits in the cave in the Himalayas only thinks of the woman and nothing else. And of course he becomes more and more afraid of the woman -- because she is coming even there, if not physically then psychologically. He becomes so fascinated that there are moments when he starts projecting the woman almost physically, as if she is there. He can start having hallucinations.

In the Indian scriptures there are stories of great rishis meditating in the Himalayas; then one day suddenly beautiful women from heaven come to distract them. Why should they be interested in distracting these poor people? for what?

Nobody comes, just hallucination. These people have lived too much in aloneness and are TIRED of aloneness, and

now there is nobody to relate to. They create, they project. Their minds are in such need that they have to create somebody to talk to. And naturally, when you are going to create, why not create beautiful naked women dancing around you? That was their repression, that's why they had escaped from the world -- it was there in them.

And have you seen the other point? A person sitting in the marketplace, tired, worried, tense, starts thinking how to renounce the world. He feels very good with even the idea: "One day I am going to renounce the world, and I will go to the Himalayas and be there with the Himalayan silence and the peace and the joy of it." Even the idea makes him feel good and fresh.

In India particularly, people go on thinking that one day or other they will renounce all this nonsense, this marketplace, and they will escape to a monastery and live there in happiness for ever. They CAN'T -- think about those women who come from heaven: they will come, they will torture you.

Meditation and love are part of one pair, one couple. They are together, they are married for ever -- yin/yang, they cannot leave each other.

Hence Ikkyu is absolutely true when he says:

"WE COME INTO THIS WORLD ALONE,
WE DEPART ALONE" --
THIS ALSO IS ILLUSION.

Love is illusion, so is meditation. The only thing that is good about meditation is that it can take you out of love. But don't cling to it -- it is just a device to bring you out of

your love. It brings you out of the illusion of love. But then immediately drop it too, otherwise you will start creating new illusions of meditation, kundalini arising, light happening in the chakras... and a thousand and one things -- 'spiritual experiences' they are called. They are not spiritual or anything, they are just imagination.

You cannot live alone long. If the beautiful women are not coming, then kundalini will arise -- something is going to happen, you cannot be alone. Maybe those beautiful women have forgotten or are too tired of the old rishis, and they don't come any more; or they are engaged on some other planets. Then something HAS to happen -- you will start seeing chakras moving inside you, energy arising. In your spine, a great rush; in your head, lotuses opening. You can't be alone! You are creating the world -- now you call it spiritual.

What you call it doesn't matter. What matters is this simple phenomenon that you cannot be alone long. You cannot be together long, you cannot be alone long. Togetherness creates a need to be alone, to remain alone. And sooner or later you find that you are hankering for being together with somebody.

This is just day and night, summer and winter, it goes on moving -- the wheel of life.

Ikkyu is right. He says: The truth is that one has to go beyond love and beyond meditation. One has to go beyond relatedness and one has to go beyond aloneness. When togetherness and aloneness have both disappeared, what is left? Nothing is left. That nothing is the taste of existence. YOU are neither alone nor together. In fact you are not.

I WILL TEACH YOU THE WAY NOT TO COME, NOT TO GO!

And then where can you go? Then who is there to go? From where can you come? Who is there to come? Then all going and coming disappears, and that which always is, is known. The eternal is known. All coming and going is just dreams, time phenomena, soap bubbles, momentary.
When all those momentary things have been dropped, seeing that communication is not possible, relating is not possible, you start moving into aloneness. Then one day you see another phenomenon, that aloneness is not possible. Then rather than going back to love, which is the ordinary course, you jump out of aloneness too. You jump deeper.
From two you get into one, from one you get into none -- no-one. That is ADVAITA, that is the non-dual; you cannot even call it 'one'. And that is the source. That is the ocean, we are the waves of it. And seeing that ocean, you know you have never been born and you are not going to die either. Your whole existence was a dream existence. All has disappeared.

BUDDHA HAS CALLED this tendency to be in love or to be alone, the disposition of the ego to remain -- either in relationship or in no relationship, but the ego wants to remain; either as a lover or as a meditator, either as a worldly man or as an other-worldly man, but the ego wants to remain -- Buddha has called this disposition AVIDYA, ignorance.

Remember, AVIDYA does not mean non-knowledge. It simply means unawareness. AVIDYA is a disposition to treat the ego as an absolute. This creates a gap between man and the universe -- because of it, man is not in his right relation to the world. This falsification is called by Buddha AVIDYA -- ignorance, non-awareness.

You move into love in a kind of non-awareness, and you move into meditation also in a kind of non-awareness. If you become aware, love disappears, meditation disappears. But let me remind you, otherwise you can misinterpret the whole thing: when what you call love disappears, another kind of love arises. You don't have any inkling of it. When meditation disappears then a totally different kind of meditativeness arises; you don't have any idea of it. Your meditation is effort -- practice, cultivation, conditioning. When this meditation is dropped then a simple meditative quality arises in your being: you are simply silent, for no reason at all. Not that you are trying to be silent, not that you are trying to be still, not that you are making any efforts to remain tranquil. You are simply tranquil -- because there is nobody to disturb. The ego is not there, the sole cause of disturbance is gone. You are simply quiet -- not that you are trying to be quiet. Trying to be quiet simply means you are disturbed, split, divided in two parts -- the one who is trying to make you silent, and the one who is being pulled and pummelled into silence. There is a kind of conflict -- and how can conflict be meditative? There is enforcement, violence -- and how can violence be peace? That's why I say that those people who go on forcing yoga postures, mantras, upon themselves and somehow go on

trying to maintain their peace are not peaceful people. They are just creating a facade, a hypocrisy.
When the true man arises in you, when the original man arises in you, there is no effort to be anything. One simply is. That is the natural man of Zen. He loves -- not because he needs somebody, he loves because he can't help it. Love is there, love is flowing, and there is nobody to prevent it, so what can he do? He is meditative -- not because he meditates, he is meditative because there is no disturbance found: the sole cause of disturbance, the ego, is no more there. The split is no more there, he is one. Collected, calm, integrated.
And all this is just spontaneous. That's why Zen people don't call the real man of Zen spiritual -- he is neither worldly nor spiritual. He is in the world and yet not of it. He lives in the marketplace but the marketplace does not live in him.

Buddha's teaching is absolutely negative -- for a certain reason. Love has to be negated, then meditation has to be negated. Now, these are the two highest things in the world, the most precious. And Buddha negates both.
Soren Kierkegaard, a Danish thinker and mystic, had a deep understanding about the negative teaching. He says that only negative teaching is possible, because ANY positive teaching, and the mind clings to it and creates new dreams about it. If you talk about God, mind clings to God -- God becomes an object and mind starts thinking "How to relate to God? how to reach to God?" That becomes a love affair again. If you teach about moksha, paradise, then man

starts becoming greedy about it: "How to grab it?" And the greed creates new dreams and new nightmares.
Only negative teaching is possible. A true teaching is bound to be negative, a true path is VIA NEGATIVA. Why? Because men are polemic against the truth, intentionally fleeing it. The purpose of negative teaching is to disturb and provoke man into being himself, since he is fleeing, negating himself. Negative teaching is negation of the negation.
Your whole life is negative; right now, negative. You are escaping from yourself -- this is your negation. Now, this negation can be negated only by another negation. And when two negations meet, they cut each other, they destroy each other, they disappear into that fight.
And the positive is left. It cannot even be called positive -- there is no negative left, so it cannot be called positive. It is the cosmic, the truth. The eternal, the ultimate, the absolute.
Buddha's path is of NETI NETI -- neither this nor that. He says: Go on negating. A moment comes when nothing is found to negate any more, and that is the moment of nirvana. When nothing is left to negate, only nothingness in your hands, then freedom happens. You are freed from the self and all its projections.

WE EAT, EXCRETE, SLEEP, AND GET UP;
THIS IS OUR WORLD.
ALL WE HAVE TO DO AFTER THAT
IS TO DIE.

THIS STATEMENT HAS TWO MEANINGS. The first, for the ignorant man: this is your life, your whole life -- see what your life consists of.

WE EAT, EXCRETE, SLEEP, AND GET UP;
THIS IS OUR WORLD.

That's what you have been doing. Mind must be utterly stupid, otherwise just to do this -- eating, excreting, sleeping, getting up again... and the whole circle starts. This is your life. You move in this way -- day in, day out, year in, year out. Life in, life out, you go on moving in this way.

ALL WE HAVE TO DO AFTER THAT
IS TO DIE.

Only one thing is left out of the circle, that is death. Sooner or later, that too arrives. This is the whole story.
Omar Khayyam in his Rubaiyat says: "Some little talk a while of me and thee there was, and then no more of thee and me." Just a little talk, a repetitive talk, just a little gossipping. Eating, excreting, sleeping and dying: this is all your life consists of.
But the question arises: But this is what even an enlightened person goes on doing. What did Buddha do for forty years after he became enlightened? What did Ikkyu himself do? For so many years he remained enlightened on the earth; he was doing the same.
Yes, but with a difference. That difference has to be understood. Now, a Zen man lives as absolutely ordinarily as everybody else, so you cannot make any other

distinction. For example, if you go and see a Jain monk he lives differently: he still eats, excretes, sleeps, gets up, and the round moves on, but he has made special ways of eating. He does not earn, he begs. For excretion also he has made special ways; he excretes in an extraordinary way. He does not go to the ordinary toilet, no -- he has to go outside the town. He cannot use your bathroom; he is no ordinary human being.

Now, just see how foolishly we go on -- extraordinary things. He goes outside the town. He eats only once a day. A certain sect of Jains is even more difficult: they eat standing. The Jain monk stands and eats, he remains naked, he never takes a bath, he never cleans his teeth. He does not sleep on a bed, just on the floor with straw under and over him. He has no shelter, he moves from one place to another, he is constantly on the move.

But these differences are in detail. Basically, whether you go outside the town to excrete, or you just use the ordinary toilet everybody is using, what is the difference? Whether you earn for yourself, or somebody else earns for you and you beg, what is the difference? Whether you eat twice, thrice or five times or once, does it make any difference? How does it make any difference? These are just habits, they can be cultivated.

There are tribes in Africa who eat only once in twenty-four hours. They have eaten that way for centuries, and they are accustomed to it. They cannot believe that people eat twice; once is enough.

Now, these differences in details are just to create the idea that "I am special." These are ego trips.

A Zen man simply lives as you live. It is very difficult to see the difference, but the difference is there. The difference is that he witnesses everything that is happening -- that is the only difference. He eats, but he is a witness. Now, that is an interior difference. You cannot see it from the outside, but a little bit of it filters outside too. You can see a Zen man walking: he walks so consciously, so alertly. He eats consciously, alertly. He even sleeps consciously. A light remains burning even in his sleep, he goes on watching even his dreams. He is always on the watch -- aware, conscious, alert. That is the difference.
And because he is alert, he remains relaxed. Because he is relaxed, the whole world is relaxed for him. It is the same world he lives in, but the roses are far more rosy and the green is far more green, and the call of the bird is an immense joy.
I have heard:

The patient was a beautiful young showgirl who complained of nervous tensions. The doctor prescribed a programme of tranquillizing pills and told her to come back in a couple of weeks and let him know how she felt.
When she returned, the doctor asked her if she felt any different and she replied: "No, doctor, but I've noticed that other people seem a lot more relaxed!"

If you are relaxed, you will suddenly see other people look a lot more relaxed. If you are silent, the whole world falls into a deep silence. If you are meditative, suddenly you become aware that trees are meditating, rocks are

meditating. The moon is in deep meditation, so is the sun and the stars.
When love starts overflowing you -- not the love that you know but the love that Buddhas know -- when love starts flowing then you suddenly see it is flowing all over the place. It is flowing from the trees -- you call it fragrance, it is love. It is radiating from the sun -- you call it light, it is love! It is the gravitation in the earth -- you call it gravitation, it is love.
It is the silence of the night, the chirping of the birds, the flow in the river, the silence in the Himalayas.
When YOUR love starts flowing, suddenly you become aware that love is flowing EVERYWHERE -- that life consists of love, that existence is made of the stuff called love. But first it has to happen in you.
A man of Zen lives as ordinarily as you live. But his ordinariness is not ordinary. His ordinariness has an extra-ordinary quality in it: it radiates joy, celebration, it radiates witnessing.

A great Zen master, Lin Chi, says: "O Brethren in the Way, you must know that there is in the reality of Buddhism nothing extraordinary for you to perform. You just live as usual without even trying to do anything in particular, attending to your natural wants, putting on clothes, eating meals, and lying down if you feel tired. Let the ignorant people laugh at me. The wise men know what I mean to say."

Lin Chi is saying: Don't do anything in particular, don't be a doer. Let things happen, and be a watcher. And the

ignorant will laugh at you; they will say, "What kind of religion is this?"
You must have come across these ignorant people. They will say to you, "What kind of religion is this? Into what trap have you fallen? Because your master is not teaching you anything special."
Yes, I am not teaching you anything special -- because all ideas of speciality are ego trips. I am teaching you to be normal, to be ordinary. And if you can relax into normalcy, into ordinariness, suddenly you will burst forth into an extraordinary radiance. A great splendour will happen to you.
Lin Chi is right when he says, "Let the ignorant people laugh. The wise men know what I mean to say." Eat, drink and be merry, just as everybody else is. Don't try to be special in any way. But eating, remain a witness. Drinking, remain a witness. Merrying, remain a witness. And that witnessing will change everything. That witnessing is the transformation.
Only that witnessing will make you aware of who you are.

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

THIS IS IKKYU'S DEATH VERSE. Traditionally in Zen, when a master dies, his disciples ask him for a death verse -- the last poetic expression, the last statement, the testament. The last statement about death.
Ikkyu says:

WE EAT, EXCRETE, SLEEP, AND GET UP;
THIS IS OUR WORLD.
ALL WE HAVE TO DO AFTER THAT
IS TO DIE.

Now death is coming, and the disciples have asked him to compose the last verse. And this was his last verse:

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

Somebody asked Raman Maharshi -- he was dying, dying of cancer, and somebody asked, "When you are dead, where will you be gone?" And he opened his eyes and said, "Where can I go? I will be here." Because a man who is enlightened knows no other space than here, knows no other time than now. All time consists of now, and all space consists of here. Now-here is his whole existence.
Ikkyu says:

I SHAN'T DIE...

Because in the first place I was never born. Birth is an illusion. And I am not going to die either -- how can I die? because I was never born. Death is another illusion. I will be here, I have always been here. I am the taste of Tao. I am part of this eternity, I am a wave in this ocean. Sometimes as a wave, and sometimes as a no-wave -- but I

am here, and I am always here, and I will be always here. There is no coming, no going.
Ikkyu says:

I WILL TEACH YOU THE WAY
NOT TO COME, NOT TO GO!

Birth and death are both your ideas. It is very hard to understand that birth and death are both our ideas. When a man dies, in the last moments when he is dying he projects the birth idea. He starts thinking in the last moments: How to come back? in what form? His whole life's experiences become condensed into one form: a form arises.
He has lived in a certain way -- he wanted to live in some other way, but could not make it. Now that other form takes possession of his mind: "Next time I would like to be this." And the last idea when one is dying becomes the seed.
If you can die without an idea, you will not be born. Your birth is your idea; it creates it. It is not just accidental that you are born; nothing is accidental. You have caused it, you are responsible for it. People die with different forms in their minds. Those forms become the guiding lines -- then they enter into a womb according to those guiding lines. Birth arises.
And you will be surprised to know that death is also your idea. People die according to their ideas. In fact, depth psychology suspects that each death is a suicide. And the suspicion is almost true -- I say 'almost' because I have to leave Buddhas out of it. But about everyone else it is true: your death is your idea.

You start becoming tired of life, sooner or later, and you start thinking how to die, how to disappear. It is too much. Enough is enough! Have you not thought many times of committing suicide?

Freud stumbled upon the idea; he called it 'thanatos' -- the death-wish. Everybody has that, deep inside; it decides your death. Even people who die in accidents are people who are prone to accidents, who would like to die in an accident.

We go on creating possibilities around ourselves, and when they happen then we are surprised. Just watch your ideas and how they create your life. Somebody thinks that he is such a failure, he is never going to make anything. And he is not going to make anything, because this idea is creating his reality. And the more he finds that he is not making any way into anything, the more the idea becomes enforced by the feedback, and the more he will find he is becoming a failure. And a vicious circle is created.

The man who thinks he is going to succeed, he succeeds. The man who thinks he is going to be rich becomes rich, and the man who thinks he is not going to become rich remains poor. Try it. You will be surprised; sometimes you will not be able to believe it.

A man thinks he will never find anybody to be friendly with: he will not find -- he has created a China Wall around himself, he is not available. He has to prove his idea right, remember. Even if somebody approaches with great friendliness, he will reject them. He has to prove his idea, he has a great commitment to his idea. He is not going to be distracted from his idea, his idea is so much a part of his ego. He has to show to the world that he was right, nobody

can be a friend to him, that all are enemies. And all will turn, slowly slowly, into enemies.

Just watch your mind. You are constantly creating your life, you are constantly manufacturing your life. Psychologists have come to the fact that people have had the idea, for centuries, that life consists of three score and ten years. That's why people live to nearabout seventy; there is no other reason. Because people believe that seventy years is the limit -- leave a few freaks who die a little earlier and a little later, but generally people follow the routine, the convention -- they die at nearabout seventy. They start preparing, as they reach sixty they are getting ready. They get retirement, they start pulling themselves out of the world; they are getting ready. For ten years they will think, "Now it is coming. Three score and ten years. Now one year has passed: nine left. Two have passed: eight left." They are constantly hypnotizing themselves. And by seventy they are gone; they have proved their idea. And they have given the idea to their children also that this is how life is: only seventy years.

There are tribes which live longer. On the border of Kashmir in Pakistan, there is a tribe, Hunza -- they live very long. One hundred is very easy, one hundred and twenty not difficult, one hundred and fifty also possible. But since they have come in contact with other people they have started dying earlier. Their food remains the same, everything remains the same -- their climate, everything, is the same. But just because they have come to know that people die earlier, they must be feeling a little guilty. They have started dying earlier -- one has to follow the crowd.

Within thirty, forty years they will disappear. They will become part... three score and ten.

When Bernard Shaw was looking, in his old age... He lived long, when he was fifty he was looking for a place to live. He wanted to go out of London. And do you know how he found his place? A very psychological investigation he made. He went into cemeteries to look at the stones, what was written on them. He found one cemetery where people had lived very long -- ninety, ninety-five, ninety-eight, one hundred... One man had died when he was a hundred, and on the stone there was an epitaph saying: "This man died untimely" -- and he had lived a hundred years! He said, "This is the place to live." Where people think to die at a hundred is untimely, he chose that place to live. And he lived long -- the idea worked.

Physiologists say that there seems to be no inner necessity in the physique of man to die. Yes, you will be surprised to know that there is a possibility one day that man can live very very long, almost a physical immortality -- because the body goes on renewing itself. There is no need really for it to die, because it is constantly renewing itself. Old cells disappear, new cells arrive; within seven years the body changes itself completely. It continuously overhauls itself, renews, rejuvenates, it is a continuum. There is no inner necessity for the body to die.

Now physiologists agree about it. And psychologists also are feeling that the reason why people die may be something to do with the mind, not with the body.

This is one of the greatest teachings of Buddhism -- that birth is mind, death is mind. All ideas. And you are neither.

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

Because it can't be answered. It has to be lived, seen. It has to be tasted. Just go deep inside yourself, watch: are you thinking to die? Then you are creating the seed. In fact, birth creates death.

Just a few moments before, I told you about the birth trauma. When a child is born the child thinks this is a death. Naturally, because he was living so beautifully. He is being thrown out of paradise. Adam is expelled in every child -- he was in the Garden of Eden, now he is being expelled. That was LIFE, and this seems to be death.

And each child, the whole of his life, wants to get back into the womb of the mother. We create substitute wombs. Our bedrooms are wombs -- the closed bedroom with dark curtains, in the night you put the light off, it is dark, as dark as it is in the womb. Then the bed, the cozy bed, the pillows, the mattress, the blankets -- and you snuggle into the blanket, and you take the womb posture. The warmth of the bed, the darkness all around, the comfort, the silence... you are again slipping back into the womb.

Each sleep every night is a re-enaction of the womb; it is a small death. That's why you find it so hard to get up in the morning -- because getting up in the morning again disturbs your deep unconscious. It is again a birth -- the birth trauma is still affecting you.

You will be surprised that primitive people don't have any trouble getting up early in the morning. By the time the sun rises they are up, no problem at all. And the reason is because they don't have that much birth trauma. In a primitive society the child is not born with such suffering as happens with civilized people. The mother does not go through great pain. It is very simple, it is just like animals. The mother may be working in the field and she will give birth to the child and carry the child home. Or maybe it was mid-noon and the work was not complete -- she will keep the child by the side of the tree, she will finish the work and then take the child back home. No hospitalization is needed, no drugs are needed, she feels no pain. On the contrary, she feels great ecstasy. More orgasmic is the experience of giving birth to a child than any sexual experience can ever be. And the child comes so easily that he has no birth trauma.

That's why in primitive societies people get up early in the morning. The more a society becomes civilized, the more it becomes difficult...

The other day I inquired about Padma, and she was asleep at eleven o'clock. Must have suffered a great birth trauma. If you have suffered a great birth trauma then every morning you feel it very difficult to get up; your whole body wants to remain in the bed. That is, your body wants to remain in the womb -- it does not want to get out of it, you have to be pulled out of it.

Birth creates death. Each sleep is a small death. That's why many people find it very difficult to make love in bed, because it stirs the idea of death. They become a little afraid. They find it far better to make love in a car or on the

beach, but to make love in bed feels a little difficult. For a few people it is really impossible, because the whole idea of the bed conjures up the atmosphere of death.
But for a few other people it is only possible to make love in bed -- because entering into the body of a woman they think of entering into the womb again. It depends what your thinking is. If you think that entering the body of a woman is entering into the womb again, then you will not find any other place to make love except the bed. But if you feel afraid of death and if the birth trauma stirs memories in you, then it will be difficult to be orgasmic in bed.
People die in their beds. Ninety-nine percent of people die in their beds. Naturally -- that seems to be the natural thing: one day they disappear in bed. And for the whole life they think how to create the womb again. Your houses are a recreation of the womb. The more close a thing comes to the womb, the more comfortable it feels.

I SHAN'T DIE, I SHAN'T GO ANYWHERE,
I'LL BE HERE;
BUT DON'T ASK ME ANYTHING,
I SHAN'T ANSWER.

Death is false, as false as birth. You are beyond birth and beyond death. You come into birth, you take the form of the birth, and then you move beyond that form in death -- but you are formless. But nothing can be said about it. It has to be experienced.

WHATSOEVER IT MAY BE,

IT IS ALL PART OF THE WORLD OF ILLUSION,
DEATH ITSELF
NOT BEING A REAL THING.

Death is the greatest illusion, next only to birth. You are eternal.
Ikkyu used to call his approach towards birth and death "the medicine of unborn undying". He used to say, "This can cure all ills" -- because all ills are somewhere in between birth and death. If you can drop the idea of birth and death, then everything is dropped. Then you need not be worried about love and you need not be worried about meditation. Then there is no togetherness and no aloneness. You are one with the whole. How can you be alone? And how can you be together? -- because there is nobody other than the whole. The whole is the whole -- nothing besides, nothing outside it -- so it cannot be together with anybody. That's why togetherness is impossible. But you cannot be alone either, because the very idea "I am alone" makes you feel separate from the whole. You are in it. You ARE it.

SHOULD YOU WISH TO KNOW THE WAY
IN BOTH THIS WORLD,
AND THAT OTHER,
ASK A MAN OF MERCY AND SINCERITY.

IKKYU SAYS: Don't ask me, I will not answer. First, the experience is such, it can't be answered. But one thing can be done, that's what Buddhas go on doing: they point the way. They don't say what will happen, what happens, but they say HOW it can happen.

SHOULD YOU WISH TO KNOW THE WAY...

Never ask about the experience, it is inexpressible. But ask about the way, then something can be said -- how to move into it, what devices to use, from where to start, how to get out of the vicious circle. How to move out of love: meditation will help. How to get out of meditation: trusting life will help.
And when you are out of meditation and out of love, love will happen and meditation will happen of their own accord. Then they will not be tiny things created by you, they will be gifts of God.

SHOULD YOU WISH TO KNOW THE WAY
IN BOTH THIS WORLD,
AND THAT OTHER,
ASK A MAN OF MERCY AND SINCERITY.

But how to find a Buddha? Two things, Ikkyu says: sincerity and mercy. His compassion will give you the idea -- his love, his overflowing love, for no reason at all.
If you can find a man of love... remember those words: "One glimpse of the real man, and you are in love." Then you are love. If you can find a man of love then don't miss the opportunity. He is the door: enter into him. And you will find sincerity.
Remember, sincerity does not mean seriousness. It means truthfulness, it means authenticity. And how will you judge whether the man is authentic, truthful, or not? There is only one thing to remember: truth is paradoxical. Only untruth is

consistent. If you find a man very consistent, avoid him, because that means he is simply philosophizing. He has not yet experienced anything, he is not a sincere man.
A sincere man is one who simply says whatsoever is the case -- whether it contradicts him, whether it is consistent or inconsistent, makes no difference to him.
Remember the Zen definition of truth: A truth is that whose contradictory is also true. So a man of sincerity is bound to be paradoxical. And that is where we miss. If you come across paradoxes you think, "This is an inconsistent man; how can he be true?" You have an idea that truth has to be consistent -- and that prevents you from finding Buddhas. And you fall in the trap of logicians, philosophers, thinkers. A Buddha is basically, fundamentally, tacitly, paradox -- because he sees the truth in its totality. And the totality is paradoxical. The totality is both: night and day, love and meditation. The totality is both: this and that, visible, invisible. The totality is both birth and death, AND neither. The totality means the whole thing is so complex, you cannot make any consistent statement about it. You have to go on contradicting yourself.
If you can find a man of contradictions, you may be close to somebody who knows. Truth is that whose contradictory is also true.
Look for the sincerity through the paradox. He is so sincere that he is ready to become inconsistent. His sincerity is such that he is ready to be called mad. His sincerity is such that he does not try to convince you through logic. He is not a salesman. He is not worried about convincing you. He simply states whatsoever is the case -- whether you are convinced or not convinced, that is up to you. He is not in

any way interested in forcing something upon you. He is ready to help, but not to coerce you.

And what is mercy? It does not mean pity. Buddhas don't pity you, because pity arises out of ego. They are merciful, they are compassionate -- and the difference is great.

Just the other day, somebody asked me a question: "The groups, therapy groups, that are run here are very hard, cruel. How do you allow them, a man of compassion?" And not only that, he mentions the incident that I mentioned some days before, that one of my friends was going to commit suicide. He mentions that "Listening to that story, I thought you are also very cruel. You didn't persuade the man not to commit suicide; on the contrary, you were ready to take him to the river to jump from the cliff and die. What kind of compassion is this?"

You missed the whole story. He was saved! You missed that point. It is not HOW he was saved -- the point is that he was saved. Look at the result.

A compassionate man looks at the result. What devices he uses are not important. He is ready to use ANY device -- just look at the objective result. A compassionate man is not sentimental, emotional. You would have liked me to hug him and cry... But then he would have committed suicide! Would it have been compassion? I would have driven him to suicide. That's what his parents, his mother and father and friends, were doing, they were driving him to commit suicide. The more they were trying to persuade him, the more he was trying to say no. In fact he was getting more and more excited about suicide, because of these people, because of their attention. And they were all loving people, they loved the man -- but see the difference.

These are the two kinds of love. One is sentimental and emotional; it doesn't help. Another is objective love; it helps. But then the person who is full of objective love decides how to move. His sole concern is how to save people.

I wanted to SAVE this friend, that's why I was so cruel. And I want you also to be saved, that's why all the therapy groups here are cruel. Sometimes even people who should be more knowing, misunderstand.

That's what happened to one of the sannyasins, Geet Govind. He had come from Esalen, he is a co-founder of Esalen, so he knows everything about therapy groups. But he does not know anything about ME. He does not know anything about objective compassion. Seeing the encounter group here, he was very much shaken. And he was not even courageous enough to say it to me -- because after the encounter group I had especially asked him, "What do you think, Geet Govind?" And he said, "All is good, everything is good, I enjoyed it" -- or things like that.

But back home, he started spreading the news around, "Don't go to Poona. Those people are dangerous, the groups are very violent and cruel."

He misunderstood the whole point. But that's what happens to knowledgeable people. Because he thinks he KNOWS -- and he knows about encounter groups, but he does not know that when an encounter group is used by a compassionate man it is a totally different thing. He knows about therapy, but he does not know anything about Buddhas.

Here, the therapy groups are not just therapy groups as they are in Esalen. Here they are used just as devices -- to

destroy something, to shake you into awakening. The whole point is to shake you out of your sleep. And all kinds of things will be used. If sometimes a dagger needs to be put into your heart, it HAS to be used. If a sword is needed then it has to be used.

Do you remember Jesus' saying? "I have come into the world not to bring peace but to bring a sword." What does he mean? A man of compassion! Only something like a sword can shake you out of your sleep.

So when you come across a man of mercy, remember: his whole point is how to AWAKEN you. He is not sentimental, he will not cry with you; he will be very objective and very scientific. But he feels for you, he loves you, he wants to help you. And only he can help you. All those sentimental people and all that sentimental nonsense is not going to help. If it was going to help, you would have already been saved.

So whenever you can find a man of sincerity, a man of paradox, truth, whose whole concern is truth... Even if it makes him seem contradictory he is ready; he does not change the truth just to become consistent. And his whole concern is to help people become alert and aware -- even if sometimes cruel methods are needed he is ready to use them. That is the man of compassion and sincerity.

And only a man of compassion and sincerity can be a master. Avoid those who console you. Follow those who are ready to destroy you -- because only when you are destroyed, God is born.

Take It Easy, Vol 2

Chapter #2

Chapter title: It Ain't Easy!

26 April 1978 am in Buddha Hall

The first question

Question 1
WHAT IS THE DESIRE FOR PERFECTION?

ADHEERA, THE DESIRE FOR PERFECTION is the search for the lost womb. The paradise -- lost. The child is utterly happy in the mother's womb; that memory persists. It is not just a memory in the brain, it is in every cell of the body, every fiber of the body. It is all over you.
That memory persists. Those nine months have been of such eternal joy, of such relaxation and let-go, it is not easy to forget it. Even though consciously you have forgotten about it -- because of the birth trauma you became disconnected consciously from it -- yet the unconscious still hankers for it. It tries in every way to reach to that lost paradise again.
The whole of religion consists of that search, and the whole of science too consists of that search. The scientific endeavour is to create that womb outside -- with central heating, with central air-conditioning, with better clothes, with better technology -- the whole effort is to create the womb outside.
And religion tries to create the womb inside -- with prayer, with meditation techniques, with love, with God. But the effort is one: how to be again in those beautiful days. That

lost womb is the source of the parable of Adam, Eve and the Garden of Eden.

You ask: WHAT IS THE DESIRE FOR PERFECTION?

The desire for perfection is that whatsoever is the case with you, it is never up to the mark. It is never as it should be, there is a gap. You can still imagine things being better; you can still imagine better days, better possibilities. One goes on hankering for those better possibilities.

You can drop this search for perfection only if you move back through the birth trauma again. If you live it consciously and you remember consciously those days in the womb, immediately the desire for perfection will disappear; it disappears immediately. And the disappearance of this desire is a great relief, because only then can you start living moment-to-moment -- how can you live with this desire for perfection? It is the source of all neurosis.

The man who wants to become perfect is bound to become neurotic, because he can't be here. He is in the future, which is not. He cannot enjoy this moment, he can only condemn it. He cannot love THIS woman because he has the idea of a perfect woman. He cannot love THIS man because this man is not perfect. He cannot enjoy this food, this breakfast, this morning -- nothing is ever fulfilling to him, can't be. His expectation is there and he is continuously comparing, and continuously falling short. The man who lives in the desire for perfection, lives a condemned life. And the society helps it too. The parents, the schools, the colleges, the universities, the mahatmas,

the priests, the politicians, they all help to make you neurotic.

From the very childhood, you have not been accepted as you are. You have been told, "Be like this, only then are you acceptable." If you want to live a life of your own you will be condemned by everybody, everybody will be against you. Your parents will not be able to tolerate you. They have to mould you, form you, change you, manipulate you -- they have to MANUFACTURE you according to their hearts' desire.

And what is the problem with them? They are also suffering from the birth trauma. They have tried their whole life to become perfect, and they have failed. Nobody can ever succeed; the desire is such that it is bound to fail. Failure is inevitable -- because you can go on succeeding, but with you the idea of perfection starts becoming more and more sophisticated. As you succeed, the idea starts receding further ahead into the future. It becomes more sophisticated: more expectations...

The distance between you and the idea of perfection remains the same. If you have ten thousand rupees, you need one hundred thousand to be happy. When you have one hundred thousand, the desire has moved ahead; now that is not enough. And so is the case in everything.

The parents are living their own traumas. They have tried their whole life and they have failed; now they want to live through the child. Hence they start turning the child into a neurotic being, now they start teaching the child. This is a vicarious way of living. They have failed; now they know that death is coming, now their days are finished, now they are losing hope. A new hope arises, they can live through

the child. If they were not perfect, at least their children can be perfect. And they say a tree is known by the fruit: if the children are perfect then the parents must have been perfect.
This is how the whole neurosis continues, from one generation to another generation. The parents are continuously trying to improve upon the child in every way. And all that they succeed in doing is, they make the child feel condemned as he is. They make it impossible for the child to love himself, to respect himself. And once that love and respect for oneself is lost, one IS lost.
The world suffers so much -- from madness, all kinds of mental illnesses, physical diseases. And ninety-nine percent of the causes of all these mind-body problems come from this approach, that the child has to be perfect.

A family was seated in a restaurant. The waitress took the order of the adults and then turned to their young son.
"What will you have, sonny?" she asked.
"I want a hot dog," the boy began timidly.
Before the waitress could write down the order, the mother interrupted. "No, no hot dog," she said. "Give him potatoes, beef, and some carrots."
But the waitress ignored her completely. "Do you want some ketchup or mustard on your hot dog?" she asked of the boy.
"Ketchup," he replied with a happy smile on his face.
"Coming up," the waitress said, starting for the kitchen.
There was stunned silence upon her departure. Finally, the boy turned to his parents. "Know what?" he said. "She thinks I'm real."

That is from where the problem is arising, you don't allow your children to be real. You make them feel unreal, you force them to feel phony, rejected, worthless. And once this idea is created in their minds, that they are worthless as they are, naturally a great desire to become perfect arises. And with that arise all sorts of neuroses.

My effort here is to help you, not to be perfect, but to drop the whole nonsense. In dropping that, you will become for the first time real.

Reality is never perfect, remember. Reality is always growing -- how can it be perfect? Once something is perfect, growth is not possible. Only imperfection can have the joy of growing.

Do you want to remain a flower, growing, opening? Or do you want to become just a dead stone -- perfect, no opening, no growing, no change? Remain imperfect and respect your imperfections, and you will be able to enjoy, celebrate, and you will be able to be healthy and whole. And you will not need to go to a psychiatrist or a psychoanalyst and lie down stupidly on the couch for five years talking nonsense. And there will be no need for any shock treatments either. In fact, if your mental stress disappears, your body will feel immediately relieved. Many diseases will automatically disappear from the earth if this foolish idea to become perfect disappears. But this has been taught from every nook and corner -- from the church, from the temple, from the mosque, from the university. Everywhere, everyone seems to be part of the conspiracy. Everyone seems to be utterly determined to make every person perfect. And not even a single perfect

human being has ever existed -- cannot exist. Imperfection is the way things are. Imperfection is beautiful, because it has the potential to grow and flow. Perfection is simply death and nothing else.

Life is imperfect. And life enjoys imperfection.

I teach you totality, not perfection. And these are two different goals. Perfection is a neurotic goal, totality is a sane goal. Perfection is in the future, totality is herenow. You can be total THIS moment. You can be total in your anger, you can be total in your sex, you can be total in whatsoever you are doing -- cleaning the floor or cooking food or writing poetry. You can be total! THIS moment! It needs no preparation, it needs no cultivation.

And by being total you will enter into God, into nirvana. When you are total, the self disappears -- that is the beauty of totality. Just try to understand -- this is subtle, and of immense significance: when you are total, the self disappears.

Have you ever seen any total moments? Then you know, the self immediately disappears. If you are totally in love with a woman or a man, the self disappears. When you are making love the self disappears, if you are total in it. If you have gone for a morning walk and you are TOTAL in it, nothing else matters in those beautiful moments -- just the morning and you, you and the morning, the birds and the trees and the sun, and you are completely drowned, utterly drowned in the moment -- the self disappears.

The disappearance of the self is benediction. You will know what Buddha means by 'no-self'. He means utter bliss. He never uses the words 'utter bliss' because he knows you -- you can make a goal out of it, you can start

striving to utter bliss. YOU can make a goal of the perfectionist -- you can say, "I cannot rest unless I become perfectly blissful." Now you have missed the whole point. If you are total, bliss happens as a by-product, because self disappears. Dancing, singing, listening to music -- or just here, being with me, sometimes it happens. I can see it happening to many people. I know when I look at your face whether there is self or not. Your face immediately has a different quality. When I look at you and the self is not there, you are just an opening, a window, I can see God clearly in you. In those moments, God is there, you are not. All clouds have disappeared and the sky is clear, transparent, and the sun is shining.

Whenever your self disappears for a moment, suddenly I can see the luminousness that comes to your face, that quality of magic that arises around you.

But we have been taught to live in a non-total way, through the idea of perfection.

I teach you totality. In totality, self disappears. And just the contrary is the case with perfection. With the idea of perfection the self is strengthened. It is an egoist ideal: "I want to be perfect." 'I' cannot be total, because in totality no 'I' is ever found. Hence it appeals to the ego too, to become perfect, to be the most perfect man or woman in the world. The ego feels very good, the ego starts striving for it. The ego is involved with the idea of perfection.

With the experience of totality, the ego is simply non-existential. If you learn how to be herenow, slowly slowly you will see that life is beautiful as it is. Life is beautiful in its suchness, in its as-it-is-ness. It needs no improvement.

This can be helped through the birth trauma -- if you go through the birth trauma, if you live it consciously again, then the whole significance of birth changes.

Right now the womb experience remains in your unconscious -- so important that you are striving for it unknowingly. That's why people go on thinking that in the past, everything was good. This is nothing but a projection because of the womb experience. In all the societies of the world, in all the religions of the world, the idea persists that the golden age was there somewhere in the past. When Adam lived in the Garden of Eden, it was paradise. In India, they say the golden age was very very prehistoric. Then things started falling down -- the original sin. We were in a state of bliss and then we started falling. Then we lost it.

This is nothing but the same story, woven philosophically. The original fall is nothing but the fall from the womb. And the memory that before, some time before, far away in the past, everything was golden and beautiful, is nothing but a memory projected on history. Individual memory projected on collective history. And we have to attain to it again, so we become interested in the future.

The past is important, the future is important, only the present is not important. Because we have lost the past -- and only in the future, trying, striving, reaching it, some day we will find it.

So there are two types of people, and both are not different basically. Religious people say the golden age was in the past. And the non-religious say the golden age is going to be in the future, the utopia is coming. Hindus say the golden age -- SATYAYUGA, the age of truth -- was in the

past. And communists say the age, the golden age -- SAMYUGA, the age of equality -- is going to come in the future.
They are not different. They look different, because one talks about the past, another talks about the future. But the mechanism is the same: they both want to avoid the present. Communists and anti-communists are not very different.
Real spirituality begins with the present and ends with the present. It has no past, it has no future. This moment is all.

So, Adheera, try to get consciously into your unconscious. Try to penetrate to where this desire for perfection is arising. Go into your childhood. YOU have been taught, you have been conditioned layer upon layer, you will have to peel yom onion of the mind. And then finally you will come to the birth trauma, the day you were born.
You can live it again. That is the whole process of rebirthing: you can live it again. And once you live it again, it disappears. And what happens? The total perspective changes. If you can live it again consciously -- if you can move back, become a child, a small child, a baby, just coming out of the womb -- you will go through a great suffering and agony. You will suffer the same birth pain; you will feel suffocated, your breathing will become hectic. Sometimes the breathing may stop completely, your body will become paralyzed. You may feel you are dying, because that's what you felt when you were coming out of the womb.
You will feel you are passing through a very narrow tunnel, suffocating, dark. Great fear will arise in your being, you

will be shaken and rocked by the fear. You will need somebody to help you.
Hence the need for a master. You will need somebody to protect you, you will need somebody to support you -- to tell you, "Don't be afraid, go into it. Let it pass, don't escape from it." Once you have passed through it and once you have seen consciously what happened in your birth unconsciously, it is wiped out. This is the process of the mind. Anything lived consciously is wiped out; it has no more grip on your unconscious being.
And then for the first time you open your eyes and you see that the world is beautiful. The willow is green and the rose is red. And then for the first time you see that the womb was good but it is not the goal. The womb was convenient but it was only a preparation. It was not real life; it was a sucker's life, it was pure exploitation. It was dependence. It knew nothing of freedom -- how can it be beautiful? Yes, it was convenient and comfortable, but you were simply vegetating, you were not really alive. You were a contented pig. It has no worth in itself.
And then you start seeing that life has beauties which no womb can ever give to you.
All wombs are confined. That's why after nine months a child HAS to come out of it, because of the confinement. All wombs are prisons -- comfortable, warm, but a prison is a prison. Even if it is comfortable, even if it is warm, IT does not make it anything else; it is prison.
You are coming out of the womb into freedom. The whole sky opens up, and the sun and the moon and the trees and the stars -- they were not available to you. And the songs of the birds and the music and all the poetry and love -- they

were not available to you. Your paradise was not much of a paradise, your paradise was just a very stupid paradise. Once you have seen that it was nothing of worth.... It was needed in those moments because you were growing and you were very tender and delicate and you needed the protection. Once the child is nine months he hankers to come out, he wants to come out, he wants to be free of the womb. He is ready to go into the world and see the joys and the miseries of the world. He is ready to go deep into experiences and into existence.

Once you have lived the birth trauma consciously and you have erased the pain memory, you will be surprised that something like a mist from yom eyes has disappeared. And when you open your eyes the trees will be greener than they had ever been, and everything will be totally different. You will see the world in psychedelic colours -- you will not need any drug trip for it.

People are taking drugs just to create something which is very natural. There is no need to destroy your body chemically for it. You can just go through the birth trauma, and you can come back, and the whole world and the whole experience of the world becomes psychedelic.

It is more colourful. It is a constant jubilation. There is no end to this jubilation -- from beginningless beginning to endless end, it continues. It is a song ad infinitum.

Once you start seeing this, life begins. That's what Jesus means when he says, "Unless you are born again, you will not enter into my kingdom of God." He is talking about rebirthing!

In the East, we have a name for a man who has become alert and total, we call him DWIJA -- twice-born. He has

attained to a second birth. The first birth is BOUND to be unconscious. And if you live only with the first birth, you will remain a perfectionist. Once you are twice-born, consciously born, and have erased all the pain-memory of the first birth, you will live the life of totality. Not with the desire for perfection -- all desire for perfection disappears, because you see this is the most perfect world, and you are the most perfect person, and everybody is perfect, and all is as it should be.

When you see all is as it should be, great gratitude arises. Prayer is natural. You bow down to the earth, you bow down to the sun, you bow down to existence. That is the religious quality -- not that you go to church and think you are religious, and you bow down to Christ and think you are religious: you are not! Nothing of the sort. You are simply afraid; you are thinking Christ will save you. Nobody can save you, unless you save yourself. No Christ, no Buddha, can save you. But you can save yourself. And it is your responsibility to save yourself. And the way to save yourself is to be reborn, born again.

Remember, if you suffer from the desire for perfection -- and almost everybody does -- then make it a point that you have to go back into your birth process and you have to erase the whole tape. And then look again with empty eyes, and you will be surprised.

I have been working on many people. And whenever they come across their birth memory, strange unbelievable things happen. I was helping a young man to go through. He came to a point when he almost started suffocating -- crying, weeping, and then he became paralyzed. For a moment, everything stopped -- even breathing. It was such

agony. Then he opened his eyes, looked at me, and he said, "This is strange. I am smelling chloroform and the smell that surrounds a hospital."
I asked him, "Were you born in a hospital?" He said, "I don't know, I have never asked my mother." We checked with the mother and she said, "Yes, he was born in a hospital. And I was in such pain that I was given a heavy dose of chloroform."
The memory of the chloroform entered into his cells. He could still smell it -- after twenty-eight years!

But once you pass through all these memories they start losing their control over you. Going through the birth is the first step. If you can do it, then the second step is going through the death that preceded your birth, nine months before. If you can go through your birth, you can easily go through your death. And once you have gone through your death, your past life becomes available to you. And then the whole stupidity of it....
That's why these Buddha sayings, these Ikkyu sutras, look so depressing to you -- because they are based on a totally different understanding of life. These people have known their past lives and they see the stupidity of it. You cannot see. You think you are doing great things; you are not aware.
If you have been in love for many many lives, again and again, and always failed and failed and failed, and if you come to know about it, if you can SEE it, then the love affair that you are in today will simply become invalid, just through that experience. Now you know that these are the

ways you have always been deceiving yourself. And it is a repetition, a wheel that goes on moving.
These sutras are not philosophical sutras, they don't propound a doctrine. They are based on a totally different experience of life, on a different vision. So sometimes you will feel disturbed.
The other day, Arup was saying to somebody, "These heavy talks, and Osho has called the series 'Take It Easy'!"
That's why I have called it 'Take It Easy'. It ain't easy. It is difficult to take it, it is VERY difficult to take it. It is almost impossible to take it, because it will shatter your whole life pattern. It ain't easy, that's why I have called the whole series 'Take It Easy'.
Truth is that whose contradictory is also true.

The second question

Question 2
SINCE I HAVE BEEN HERE THIS TIME I HAVE BEEN FEELING INCREASINGLY UNSPIRITUAL AND MORE AND MORE STUPID -- LIKE AN ORANGE VEGETABLE. I FEEL TO BE ENJOYING SENSUAL PLEASURES AND IN GENERAL TO BE VERY HEDONISTIC. THIS DOESN'T FIT WITH MY PREVIOUS FEELINGS AND IDEAS ABOUT BEING CLOSE TO A MASTER. WHAT IS HAPPENING? AM I GOING OFF THE TRACK?
WHAT TO DO?

NISEEMA, THE REAL MASTER NEVER FITS WITH YOUR EXPECTATIONS. And if he fits he is not a master.

The real master cannot fit with your expectations, your expectations come out of your mind. Your mind is the problem: it has to go down the drain, in toto.
A real master never fits with your expectations. And those who fit with your expectations are just businessmen, not real masters. They fit, they HAVE to fit -- that's how they depend on you. A real master is always a shock, a shattering. He will not in any way allow himself to fit with you. Then only can he destroy you.
A real master is not a consolation. A real master has to UNCREATE you -- how can he be a consolation? He has to demolish you; he is not a renovation. He is not just patching up things, he has to uproot you from the very roots and transform you to another dimension. He is a transmutation. Nothing will ever fit with a real master.
Do you think Jews were unnecessarily angry with Jesus? The anger was this, that he didn't fit with their expectation. He used to move with people who were not respectable. He used to live with people who were gamblers, drunkards, thieves. He used to stay in houses where no respectable person, no rabbi, would be ready to go. He allowed this prostitute, Magdalene, to become his closest disciple. He was not fitting with their expectations. A religious person should behave in a certain way -- he was behaving outrageously, he was annoying people.

Now, you ask me: SINCE I HAVE BEEN HERE THIS I HAVE BEEN FEELING INCREASINGLY UNSPIRITUAL.

That is your truth. And I am here to bring your truth to the surface. You must have been repressing what you call 'unspiritual'. In calling it unspiritual you simply say that you are against it; you are condemning it. Our words are significant. When you call something unspiritual you have condemned it.

You say: SINCE I HAVE BEEN HERE THIS TIME I HAVE BEEN FEELING INCREASINGLY UNSPIRITUAL.

You are becoming increasingly REAL, that's all. All your ideas of spirituality are being taken away. They were forced, pseudo. You were just repressing your reality and calling it spirituality. You were against yourself: You were not enjoying your being; you were crippling it, poisoning it. You were a victim. Now you are gathering courage to be yourself. Don't call it unspiritual; you are becoming real, you are becoming natural.

And how can nature be unspiritual and how can reality be unspiritual?

To be with me means first I have to take all that is pseudo in you. The false has to be known as false. And knowing it as false, it drops. The true can arrive only when the false has disappeared.

Now, your spirituality was false, Niseema. It was just a facade, it was a show-window spirituality. Deep down, you were always that which you are finding yourself now. Now your depth is meeting with your surface; they are losing the division, the split. You are relaxing, you are dropping the conflict with yourself. The top dog and the bottom dog are

meeting, for the first time there is a merger happening. This is the beginning of growth, because only the real can grow. The plastic, the synthetic, the false, cannot grow.
You can have plastic flowers, but they cannot grow. Growth happens only to the real and your spirituality was like a plastic flower. That's how people are spiritual Deep down they are absolutely the opposite, on the surface they have painted faces.
I am taking your painted face away, I am taking your mask away, the mask is slipping off. Hence this question has arisen. You must be becoming afraid: "What kind of master is this? And what am I doing here?" You must have come here expecting that you would become more spiritual, and I am making you more REAL! In your words, more 'unspiritual'.

SINCE I HAVE BEEN HERE THIS TIME I HAVE BEEN FEELING INCREASINGLY UNSPIRITUAL AND MORE AND MORE STUPID.

That is a good beginning. To feel that one is ignorant is the beginning of wisdom. Only stupid people never feel that they are stupid. This is how wisdom arises -- when you start seeing the stupidity of it all, something has happened in you, a ray of light has entered.
To move into the world of understanding, first one has to drop all kinds of knowledge. So I am taking your pseudo-spirituality and I am also taking your borrowed knowledge. The so-called spiritual people carry great knowledge -- esoteric, occult, they go on collecting it. They consult I Ching and they consult astrology books and they read tarot

cards and they go into the mysteries of kabala. And all are just mind games. They have nothing to do with spirituality, they are really meant for stupid people to play around with. And these people go on reading the Bible and the Vedas and the Gita -- and they cram it, they become parrots. And the they think they know.

Knowledge is not knowing. Anything borrowed can never be your knowing.

So when you come to me, many things are going to happen. Each day you will feel poorer and poorer, and you had come to become richer and richer. So naturally, only the very courageous can stay with me, otherwise people escape. Because who wants to become poorer? You had come with so much knowledge and now you feel stupid. Now what kind of game is this? You had come to learn something, but what I am proposing here is not learning but unlearning.

You had come to accumulate a little bit more. You had already a beautiful collection of knowledge, you wanted to make it more up-to-date. You wanted to have something from a modern Buddha. Because the old Buddha is twenty-five centuries old, and things have changed. You wanted an up-to-date version of Buddhahood. And you come here and I start taking things away from you. Your knowledge starts disappearing and you feel in a panic: what is happening? You start feeling stupid.

You have always been stupid! Just that knowledge was giving you the idea that you are not. Now this is a great revelation. Your spirituality starts looking false, plastic -- and you have been thinking that you are a saint, almost on the verge of enlightenment. And all your morality starts

looking meaningless, because it was just an imposition from the outside.

It was because of fear that you were moral, or because of greed that you were moral. All your character looks cheap, because I teach you a totally different kind of life: characterLESS. Only in characterlessness is there freedom. And only in characterlessness does real character arrive -- character that springs from your very source, is not imposed from the outside, is not imposed by the society, is not a kind of obedience but is a growth of freedom. It is a totally different thing, it happens only to people who are rebellious enough.

I don't teach you obedience, I teach you rebellion.

So naturally, your spirituality gone, your morality gone, your knowledge gone, all down the drain -- suddenly you are standing there looking stupid, nude, ignorant, characterless, immoral, unspiritual. NOW, what kind of disciplehood is this? Naturally, the question arises.

But, Niseema, this is the beginning. First I have to take all that you have away -- so your burdened heart is unburdened, so all the garbage that you have gathered is thrown out and you are clean, left clean. In that cleanliness, in that purity, in that unburdening, you will start growing. And that growth I am not going to give to you, it will happen to you. You are ready for it -- just the garbage is too much and it doesn't allow you to grow. It is as if a rosebush has been covered by garbage -- Vedas, Gitas, Koranas, Bibles, all garbage -- and the rosebush is dying. I have to take all these books away. Soon the rosebush will start growing, and the day is not far off when you will see the first roses blooming.

I FEEL TO BE ENJOYING SENSUAL PLEASURES AND IN GENERAL TO BE VERY HEDONISTIC.

Beautiful. Enjoy. Because it is only through enjoying them that you will come to see the illusoriness of them -- there is no other way. If I say they are illusory, Ikkyu says they are illusory, Buddha says they are illusory, they are not going to become illusory just because these people say so. You have to see it on your own.

Buddha has said again and again: Don't believe what I say, unless you have examined it, lived it, observed it, concluded it, on your own.

How can you know the illusoriness of these enjoyments unless you go into them? Go into them. Go into them as totally as possible, so sooner you can come out. Be a hedonist. By being a hedonist you will see that all pleasures bring pain, that each pleasure is followed by great pain. Slowly slowly, you will see that the pleasure and pain are two aspects of the same coin. You cannot get rid of pain unless you see this. Once you have seen that pleasure and pain are TOGETHER, inevitably together....

There is no way to separate them. That's what we have been doing, down the ages -- just trying to separate them. We want all the pleasures and we don't want any pain. And they are together, they come together. We want to avoid pain and we want to enjoy pleasure. But the pain comes. When you see this happening again and again, one day the very experience will make you capable of dropping both. And the day one drops pleasure and pain both, what happens is called bliss. Great silence, great joy arises --

which is not pleasure, remember, because it has the counterpart of pain in it. It is sheer joy, eternal joy. But it arises only when pleasure and pain both have been dropped.

And if you don't become a hedonist, if you don't experience its truth, then you will become a spiritual hedonist. Then you will think of the same joys -- in paradise of course, not here, but of the same joys. You will hanker after the same women, the same men, the same wine -- but in paradise. You will have to postpone a little bit, that's all.

Your saints are just the same as you -- in fact more greedy than you, more hedonistic than you, but they are waiting for paradise. They will take their revenge there. They will see to it that you all suffer in hell, because you enjoyed on the earth and they suffered on the earth, so now they will be rewarded. They will have beautiful women in paradise, eternally young, with no perspiration, etcetera, etcetera. And rivers of wine. Wine is not sold in pubs in paradise -- rivers. And there has never ever been any effort for prohibition. You can jump into rivers of wine, you can bathe in rivers of wine, you can drink as much as you want. And all kinds of food will be available, and with no fear of becoming fat. Nobody has ever heard -- have you ever seen any fat angel? They never become fat; they go on eating and eating. And all their work consists of is jubilation, singing songs in the praise of the Lord, and fooling around. These are your saints. Once they were saints sitting with long faces, now they are fooling in paradise.

Your saints are not against pleasure, they are only against the momentariness of it; remember it. They are only against the momentariness of it, because it is fleeting. So what is

the point of running after it? They are waiting for permanent pleasure. They are REAL hedonists, more hedonistic than you.

So if you become spiritual, so-called spiritual, then you will be just waiting for your time, impatiently waiting for when paradise arrives and you can jump into all kinds of pleasures. You can explode, and you can explore all kinds of pleasures that you have denied to yourself on the earth. This is not much different; the worldly and the other-worldly are not different, they are the same.

What I am trying to make you aware of here is not that you have to become hedonistic in the other world, or you have to become antagonistic to hedonism in this world. What I am trying here is to make you aware of the whole situation of life. If something in your unconscious hankers for pleasure, go into it -- that is the only way to go beyond it. Going through is the only way to go beyond. Don't repress. So Niseema, be hedonistic, TOTALLY hedonistic. Enjoy all sensual pleasures -- there is no fear about it, because they are all dream stuff. So if you are enjoying a dream, I am the last person to be worried about it. If your saints are against it, that simply shows that they have not yet understood that it is all a dream. Why should they be against it?

That's why my statements sometimes make you very much confused. Just the other day, I talked against love. And every night, every evening, I suggest to people to move into love. They become very puzzled. They have fallen in love with this madman -- in the morning he says "All love is illusion", in the evening he says "Fall in love, go headlong."

I am saying it because it is illusion: go headlong, so soon you will be out of it. If you go in a miserly way you may take years or lives to come out of it, and I may not be here to help you. So I say go headlong -- just jump into the whole turmoil of the world, so that you can come out of the illusion. If it is an illusion you WILL come out of it, there is no need to be worried about it. And even if you don't come out of it, so what? It is just an illusion! Enjoy it while it lasts!

Sooner or later you are bound to be awake. And my own experience is that the more you go into these experiences of life, the more the awakening comes closer. When the night is darkest the morning is the closest. When you are moving in an illusion so deeply and it looks so real that everything else looks unreal in comparison to it, that is the moment when the morning is very close.

You say: THIS DOESN'T FIT WITH MY PREVIOUS FEELINGS AND IDEAS ABOUT BEING CLOSE TO A MASTER.

How can you have any ideas without being close to a master? What expectations can you have? All those expectations will be your projections -- will be your desires, your fears, your greed. They can't be based on truth.

Now you are with me. Being with me for a few years, you will know what it is to be with a master. If you can remain with me long enough to be finished totally, then you will know what it is to be with a master. It is to be with your own death, total death.

But only when you are annihilated is there a possibility of God arising in you. Only after crucifixion the door opens for resurrection.

The third question

Question 3
A WHILE AGO, SOMEONE WHO IS ALSO PAST THE AGE OF FIFTY LIKE ME, SAID TO ME: YOU ARE STILL A DISCIPLE?
THE PERSON WHO SAID IT IS VERY SELF-RELIANT, SELF-SUFFICIENT. HE DOES NOT LOOK TO OTHERS TO FIND OUT WHAT HE SHOULD DO. HE IS ENOUGH TO HIMSELF.
I CONSTANTLY LOOK OUTSIDE AT OTHERS FOR MORE KNOWLEDGE, FOR MORE SKILLS. I AM TIMID, DIFFIDENT, AND HAVE LITTLE SELF-CONFIDENCE. I AM NOT ENOUGH TO MYSELF.
FOR ME THERE ARE ONLY THESE TWO STAGES: THE DISCIPLE AND THE MASTER. WHAT IS THIS THIRD STAGE, THE SELF-SUFFICIENT FULLY GROWN-UP PERSON THAT DOES NOT LOOK FOR A MASTER? IS THIS A DECEPTION?

THE FIRST THING TO BE UNDERSTOOD: you say, A while ago, someone who is also past the age of fifty like me, said to me: You are still a disciple?" Next time you meet him, say to him, "You are still not a disciple?"
What does being a disciple mean, in fact? It means that you have started learning. Instead of collecting knowledge, you have started learning. Disciplehood means you have found

somebody who has known. You would like to meet and merge with this person's being, so you can also have some taste of reality.

There are egoistic people who would not like that, they would not like to meet and merge with anybody. They would like to remain sufficient unto themselves -- even if it is hell. Even if they are suffering they will not show it to anybody. And they MUST be suffering, because ego is hell.

Disciplehood simply means that you are losing the boundaries of your ego. First you lose it with one person, and then you see the beauty of losing it. That's what happens with a master. You see the beauty of losing your boundaries, then you start losing it with everybody else too. Then one day you are capable of losing it with the whole existence.

A man who thinks that he is sufficient unto himself will never open up, will remain closed. He will live in what Soren Kierkegaard calls 'a shut-upness'. He will be a monad, windowless. He will suffer agonies, but he will think they are worth it because he has not to look to anybody, he is sufficient unto himself.

Once it happened, a chief minister of a state -- and it will be better to call him a 'mischief minister' -- came to see me, and he said, "I am a self-made man." I told him, "Thank you. You have relieved God of a great responsibility."

Self-made?

You have to be born out of a mother and a father. You have to depend for your breathing on the air, you have to depend for your food on the trees, you have to depend for your warmth on the sun. You have to depend on the seas, rivers, fire. You are dependent! From where comes this nonsense:

"I am self-made"? Can you exist even for a single moment if you are disconnected from everything you are plugged into?

Just think -- disconnected from the sun! Think -- disconnected from the air! Think -- disconnected from the earth! Can you live? Can you exist even for a single moment? Impossible.

The idea that "I am sufficient unto myself", that "I am a self-made person", is just one of the most egoistic attitudes -- foolish and false. We are not independent, we are not dependent; we live in a kind of interdependence, that is the truth. These two words are just two extremes -- independence and dependence are two extremes. Both are false. Just exactly in the middle of the two is the truth: interdependence.

Because really the WHOLE exists -- I don't exist, you don't exist. How can I be self-sufficient? How can you be self-sufficient? Nobody can be. Only the whole is self-sufficient, and only the whole CAN be self-sufficient. The whole exists on its own. That's why we say God is self-sufficient -- God means the total. God is not a person, but the totality of all. It includes everything -- so it cannot depend on anything else, because there is nothing outside it.

But if you look inside, then each part depends on another. Then we live in an ocean of interdependence. You cannot be born without a mother, without a father. You cannot be born without existence supporting you from every side, visibly, invisibly.

When you are in love you cannot be self-sufficient, you will seek a woman or a man. When you meditate you will

need somebody who knows what meditation is, not through books but through his experience.

That's what Ikkyu means when he says: Ask someone, ask the awakened. Ask someone who has mercy and sincerity, truth and wisdom. Ask somebody who has known, who has become. Ask somebody who has disappeared. Ask somebody who no more exists on the plane of ego, whose ego is no more relevant. Be with him, be in his presence, imbibe his presence.

And remember, you are not becoming dependent on another human being. That's why in the East we don't call the master a human being. We have called Buddha 'Bhagwan', Mahavira 'Bhagwan', Krishna 'Bhagwan', for a certain reason. We don't call them human beings. Not that they are not just like you -- they are just like you, and yet something has happened in them that has transformed their being, has illuminated their being. Something of the beyond has penetrated them. They are openings to God, so we have called them gods.

Christians feel very offended, Mohammedans feel very offended, Jews feel very offended, when they think that Buddha is called a god. Why? He is just a human being -- Buddha himself says, "I am a human being." But a human being who no more exists on the plane of the ego. Yes, just like you, he has the body. And he eats and excretes and sleeps and he is born and will die just like you. But still, something is there which is not like you: he is absent in the deepest core of his being. And through that absence a new presence has become available there: God has descended in him. You can have a look through him into the totality of all.

To find a master does not mean that you have contacted a person, it means you have contacted a PRESENCE. Just presence, not a person.

A WHILE AGO, SOMEONE WHO IS ALSO PAST THE AGE OF FIFTY LIKE ME, SAID TO ME: YOU ARE STILL A DISCIPLE? THE PERSON WHO SAID IT IS VERY SELF-RELIANT, SELF-SUFFICIENT.

He is missing a lot. He must be utterly bored.

HE DOES NOT LOOK TO OTHERS TO FIND OUT WHAT HE SHOULD DO. HE IS ENOUGH TO HIMSELF.

He will live a closed life. Help him to open up, help him to merge with the whole. And it is difficult to merge with the whole suddenly, it is too much to take in. You have to find a small door to enter.
When you start learning swimming you don't just go into the sea; you have to learn in shallow water by the banks or in a swimming pool.
A master is just a small door into the infinity of God. It is easier to enter from that door rather than jump into the sky directly. If one can jump into the sky directly it is perfectly good -- but that type of man will never say, "I am self-sufficient." He cannot say it, because that type of person will know that there is no self. Jumping into the whole is losing the self. If somebody thinks, "I am self-sufficient and I never look up to anybody else," he is simply living his ego trip.

Help him to open up. And don't allow him to close you up. Because your ego must feel hurt -- when somebody says, "You are fifty, and you are STILL a disciple?" your ego will feel hurt. You will think, "So I am looking to others." The master is not the other. When you have fallen in tune with a master, he is not the other! He is more yourself than you are. That, only a disciple knows -- he will laugh at the whole idea. If you ask Sariputra, "Is Buddha the other, someone that you look up to?" he will laugh. He will say, "There is nobody to look up to. He is more me than I am myself. He is my future, he is my potential, my possibility. He is my hope. Through him I have seen what I can be, what is my destiny. Through him I have become aware of the blooming flowers -- they have bloomed in him, I am just a seed. He has given a glimpse of my own possibilities. He is ME."

When a disciple is really a disciple, not just a student, then he will say, "The master and I are not two." And if there is ever a question of choosing, the disciple will choose the master, not himself. Because the master is closer to his being than he himself is.

I CONSTANTLY LOOK OUTSIDE AT OTHERS FOR MORE KNOWLEDGE, FOR MORE SKILLS. I AM TIMID, DIFFIDENT, AND HAVE LITTLE SELF-CONFIDENCE.

That is far better than having so-called self-confidence. Because with self-confidence, confidence is just a shadow; the real thing is the self. There is no self -- how can there be self-confidence?

A real man, a man who has known, lives without self, lives without self-confidence. Not that he lives in a kind of no-confidence -- with confidence disappearing, unconfidence also disappears. He simply LIVES, not bothering about confidence or no-confidence. He simply lives. He is unworried, because the whole has taken care. He has surrendered to the whole, now the whole knows better. He simply flows with the whole -- wherever it is going, he is also going. He is in a surrender.

You are in a far better state than your friend. People come to me and they ask, "How to gain more self-confidence?" For what? Just to make this self look strong? Just to compete with others, fight with others? to prove yourself, that you are greater than others? For what?

Lose the self too! Lose self-confidence, lose self. Let then go, they are all diseases. You just relax into non-being. And remember, I am not saying that the man of non-being is un-self-confident. He simply lives, like the trees are living. Do you think any tree is self-confident? or un-self-confident? Do you think any river is self-confident or un-self-confident? The whole question is irrelevant; you cannot ask that question, it is pointless, it is meaningless. The trees flow, grow. The rivers flow, grow. Things are happening. There is nobody taking care of everything. To surrender to this happening is to disappear as an ego. And great joy arises with that surrender.

FOR ME THERE ARE ONLY THESE TWO STAGES: THE DISCIPLE AND THE MASTER. WHAT IS THIS THIRD STAGE, THE SELF-SUFFICIENT FULLY

GROWN-UP PERSON THAT DOES NOT LOOK FOR A MASTER?

The fully grown person is not a person at all. The moment you are fully grown you become a presence, not a person -- the person disappears. All persons are immature; personality is immaturity. To be a person means to be false. The word 'person' comes from 'persona', mask -- it is a mask, it is just a face that you have put on yourself to show others. this is not your reality. No person can ever become mature or grown-up, Because no mask can ever be grown-up. The mask hinders.
Drop the mask! Forget about the person! Then presence arises. A presence with no self, with no center in it. A pure presence, just a light. And then life is lived in totality, in celebration.

You ask me: THE SELF-SUFFICIENT FULLY GROWN-UP PERSON -- IS THIS A DECEPTION?

Yes. 'Person' is a deception, and 'fully grown-up' is an absolute deception. All personalities are ungrown-up, all personalities are childish. Presence is grown-upness, maturity. And to be with a master is to be with a presence. To be with a presence is slowly slowly moving towards the presence, and one day you will also become aflame.
One day when you come REALLY close to a master, something jumps from the master into you -- a flame. Just as it happens when you bring an unlit candle very close to a lit candle. Just a moment before, the unlit candle was unlit and the lit candle was lit. And just a moment afterwards, at

a certain distance the flame jumps and both the candles are lit. And the lit candle has not lost anything, and the unlit has gained all.
The master never loses anything. That's why millions of disciples can become lit through a single master. But there is nothing like a fully self-sufficient grown-up person; that is just a deception.
There is a fully grown-up presence. A flame, a light.

The last question

Question 4
YOU SAY THAT IT IS IMPORTANT TO HAVE COURAGE AND SINCERITY. THEREFORE I WILL DROP MY FEAR AND ASK YOU THE QUESTIONS DEEPEST AND MOST HONESTLY WITHIN ME, AND I HOPE YOU WILL ANSWER. HOW CAN THERE BE ANY GENERALIZATIONS ABOUT THE QUALITIES OF MAN AND WOMAN? WE ARE EACH AND EVERY ONE OF US FIFTY PERCENT MAN AND FIFTY PERCENT WOMAN, THEN WE MUST EACH POSSESS VARYING DEGREES OF MALE OR FEMALE CHARACTERISTICS NOT DEPENDENT ENTIRELY ON IF OUR PHYSICAL BODIES IN THIS LIFETIME ARE BORN MALE OR FEMALE. I AM FEMALE BUT I HAVE ALWAYS WRITTEN POETRY AND I HAVE NEVER BEEN SO GOOD AT SHOPPING LISTS. I AM FEMALE BUT I HAVE NOT BEEN SUSPICIOUS OR JEALOUS OF MAN'S LOVE AFFAIR WITH HIS ART. IN FACT I HAVE MORE OFTEN BEEN IN THE ROLE OF CHOOSING TO BE WITH MY

WRITING, THAN CHOOSING TO BE IN RELATIONSHIP LEADING TO HOME AND FAMILY. I AM FEMALE BUT I FEEL MY CREATIVITY AND IDEAS COME FROM STRONGLY WITHIN ME, AND DO NOT LOOK TO A MAN FOR THEM. IF I HAVE BEEN UNCERTAIN ABOUT MY WHOLENESS WITHIN, I HAVE LOOKED OUTSIDE BUT NEVER SPECIFICALLY TO SOMEONE BECAUSE OF THE SEX THEY HAPPEN TO BE.
AND I HAVE LOVED WOMEN AS WELL AS MEN -- NOT WHEN NO MAN WAS AVAILABLE TO ME, BUT BECAUSE I WAS NOT LOOKING AT THE OUTER ILLUSION OF THIS BEING MAN OR WOMAN, BUT FEELING THE ESSENCE OF THAT PERSON WITHIN. I FEEL THESE GENERALIZATIONS REINFORCE OUR ALREADY STRONG PREOCCUPATION WITH THE WORLD OF ILLUSION AND BELIEF IN THE PHYSICAL UNIVERSE. YOU CAN SEE YOU'VE MADE ME ANGRY, SO I SUPPOSE YOU HAVE BEGIN TO REACH ME.

The question is from Sky Deborah.

THE FIRST THING: generalizations are generalizations. They are not applicable to every single particular human being, that's why they are called generalizations. The average man does not exist, you cannot find the average man anywhere. But the idea is good, it helps clarity. You cannot find, absolutely corresponding to the generalized idea, a single human being. Human beings come in all sizes

and shapes and colours, they are unique. But still, generalization has its own point....

For example, only one single woman has asked the question -- there are thousands of women here. Secondly, the very question shows me that Deborah must be very good at making shopping lists. And I am afraid about her poetry too. You can write a shopping list in poetry form. I would have to have a look at her poetry, only then can I say anything.

My own experience is that out of a hundred poetries ninety-nine are shopping lists. It does not matter whether they are written by men or women. It is very rare to find poetry.

It is said of a great Zen master, Lin Chi.... He had ten thousand monks, disciples, in his monastery. The king had come to see the monastery, he was very much impressed, and Lin Chi was taking him around. And the king asked, "How many disciples do you have?" He said, "One in a hundred."

A strange answer -- one in a hundred? But that's how it has always been. When you have a hundred disciples only one is really a disciple. Ninety-nine are just hangers-around. Even a great poet, when he writes poetry, ninety-nine times writes only shopping lists. Only once in a while the poetry happens -- all poetries are not poetic. And sometimes this too happens, that a shopping list may have great poetry. All shopping lists are not necessarily unpoetic.

But Deborah must belong to the new kind of woman that is arising in the world, the lib woman.

One thing has to be understood: the liberation movement that is going on in the world is a man-created phenomenon, a male-created phenomenon. You will be surprised about it,

that it is again a male conspiracy. Now man wants to get rid of women. He wants to have no responsibility. He wants to enjoy women but only as fun; he does not want to take all the other responsibilities that come with it.

Now, this is a subtle conspiracy: the man is trying to persuade women all over the world that the woman has to become independent. It is a subtle trick. And the male mind is cunning and the male mind is succeeding. And now many women have become poisoned by this idea.

Do you know? The first persons who started talking about equality between man and woman were men, not women. The first persons who started talking about it, that they should have equal freedom, were men, not women. The seed comes from the male mind. And it has always been so -- whenever a man feels what is in his favour, he manages it. His cunning is very subtle. And sometimes he manages it in such a way that the woman thinks she is doing it on her own.

In the past also it has been so. Man has persuaded women in the past that they are pure beings, angels. Man is dirty, boys are boys -- but the woman? She is divine. Man has put woman on a high pedestal; that was his trick to control woman. Man has worshipped, and through worship he has controlled. And naturally, when the woman was on the pedestal she thought that she was something divine -- she could not do those things that men are doing, she could not, because that was going against her ego. That high pedestal was very ego-satisfying. She was the mother, she was divine; she had more divine qualities than man. Man is ugly, immoral, and all that. Man has to be forgiven for that.

So man, down the ages, started remaining in his ways. And the woman was high. But this was a trick, the ego was persuaded. And once your ego is persuaded, you are caught. Then you cannot move from your posture. To ask for equality will be a kind of fall -- you will have to come down to become equal. It was a strategy, and the woman followed it. She remained pure, she remained virgin up to the marriage.

It was not so for the man. If the woman died, the man was allowed to marry again -- because boys are boys, they cannot live without the woman. If the man died, the woman had to remain a widow for her whole life. Or, in this country particularly -- which did this strategy to the very logical end -- she had to commit suicide. She had to burn herself alive with the husband. And millions of women did it. How were they persuaded? And do you think they were forced? No, nobody was forcing them.

There was no visible coercion, just a very deep seduction. By becoming SATIS, by going into the fire with the husband, their egos were fulfilled. Greatly fulfilled -- people worshipped them. When they entered into the fire, thousands of people would gather together and sing songs in praise of the purity of woman.

And if a woman did not go with the husband into the fire, did not commit suicide, she was condemned, utterly condemned. She was a bad woman. Just by trying to be alive, she was a bad woman. She was disrespected; she would fall immediately in the eyes of others, she would lose all respect. Her life would become a hell. She would be condemned everywhere, she would not be welcomed anywhere. She would be thought of as a bad omen.

In no marriage would she be able to participate. If a child was born and people were celebrating, she would not be able to participate. She would not be allowed to decorate her body, to use beautiful clothes or ornaments or have long hair -- no, she had to live in an ugliness, and condemned from everywhere. It was worse than life, worse than death. So it was better to jump into the fire once and for all, and have the respect.

And temples were raised in the memory of those women. And those women were thinking that they were doing it. What I am making clear is that those women down the ages were thinking that they were doing it, on their own. And it was not so.

Now again the same is happening, in the reverse order. In the West, man has persuaded women that "Now you have to be free, you have to be equal." Because now things have changed, times have changed -- a man would like to enjoy more women than just his wife. Now he wants absolute freedom. And the only way to have absolute freedom is to give absolute freedom to the woman. And he has persuaded her again. And now the woman protesters and libbers, they are shouting with their whole heart for liberty and equality. And they don't know they are again in the same grip: again man is persuading them. Now man wants to use them and throw them, with no responsibility attached to it.

If you look deeply into the whole matter of it, you will be surprised. The male mind is a cunning mind. The woman is more innocent; she cannot be so strategic, so political, she has always believed the man. And you will be surprised: these lib women are again believing in the man! Nothing has changed. Now THIS is in favour of the man that you

should be free and you should not ask for any commitment. He does not want to commit himself, he wants to have all freedom. He does not want to take the responsibility of your children. He does not want to live with you for ever, he wants to change his woman every day.

But now again he is creating beautiful words: One should live in no commitment. One should live without involvement. One should not be possessive, one should not be jealous. Now again he is creating beautiful philosophy. He has done it before too -- and then too women were deceived, and again they are going to be deceived. Women trust. Trust is easy for them; love comes easier to them than logic. And they are very much concerned with the immediate. The man always thinks of strategies, tactics, what will happen, how it will happen -- he thinks of the future, he plans for the future.

Now, Deborah repeats at least five times in this question: I AM A FEMALE.

Is there some worry? Is there some doubt? There must be. One thing has to be told to you: just by being in a female body one need not be a woman. Just by being in a male body one need not be a man. Man and woman are more states of the mind. There are men who are psychologically not male but female, and there are women who are psychologically not women but men. These are the people who create many problems, because they cannot be heterosexual. Heterosexuality has no appeal for them, they have to be homosexuals or lesbians. Their psychology is different from their physiology; their biology and their psychology have a gap in them, unbridged.

And there is going to remain a problem with them. In fact in a better world, in the future world -- soon, I think by the end of this century -- things will be easier. Because if a man is deep down psychologically feeling himself a woman, it is better to go through an operation and become biologically also a woman. Or if a woman is feeling deep down a male, it is better to go through an operation, plastic surgery, and become a man, so it can be bridged.

Once this becomes possible, homosexuality and lesbianism will disappear from the world. Otherwise it cannot disappear, because it has a certain reason in it. The man looks a man from the outside; deep down he is not a man, he is a woman. His deeper woman wants a man -- hence the homosexual.

And there is a third category also: confused people, who don't know who they are. In the morning they are women, by the evening they are men. The difference is so small that they shrink; they become bisexuals. One moment they are loving a woman, another moment they are falling in love with a man. Their psychology and biology is in a state of mess; they will live a very confused life. Science can now help these people too, to make things clear.

Now, repeating again and again that "I am a female" creates suspicion. Why so much concern about being a female? Once would have been enough. Even once was not needed -- your question would have said that you are a female. And not an ordinary female, a libber.

Let me read the question: YOU SAY THAT IT IS IMPORTANT TO HAVE COURAGE AND SINCERITY. THEREFORE I WILL DROP MY FEAR AND ASK YOU

THE QUESTIONS DEEPEST AND MOST HONESTLY WITHIN ME...

Now, what kind of questions are deepest and honest in you? Just think of the whole crap of it. These are the deepest questions? I am talking about Ikkyu and Buddha, and these are the deepest questions. And to ask these questions you needed great courage and sincerity!

HOW CAN THERE BE ANY GENERALIZATIONS ABOUT THE QUALITIES OF MAN AND WOMAN?

Generalizations are not possible about ANYTHING, because no individual will fit them. But still, generalizations are meaningful; they simply indicate. When I say a woman is more concerned with the immediate, I am not saying anything about a particular woman -- Deborah, or anybody else. I am simply saying it about WOMANNESS, that womanness is concerned with the immediate. And if you are not concerned with the immediate then something somewhere in your womanhood is missing. That is very essential to femininity: the concern for the immediate, the imminent.

But generalizations are generalizations, remember it. And there will be differences between individuals. But the meaning of a generalization is just to indicate a certain quality. It doesn't say anything about particular individuals, it simply says the quality of being a woman is immediateness.

I would like to see Deborah's poetry, because there is a possibility there may be that immediateness in the poetry

itself. The poetry may be concerned with the imminent, the herenow; it may not be concerned with the ultimate. And the question also shows it -- her whole concern is her womanhood. She says, "This is my deepest and the most honest question arising in me."
Buddhahood, God, they are faraway questions. Her whole concern is with her body, her womanhood. It is not just an accident that women are standing before the mirror for hours. Their concern is immediate; they are more concerned with the body than with the soul. They are more materialistic than spiritualistic. They are more factual than fictitious.

I AM A FEMALE BUT I HAVE ALWAYS WRITTEN POETRY AND I HAVE NEVER BEEN SO GOOD AT SHOPPING LISTS. I AM FEMALE BUT I HAVE NOT BEEN SUSPICIOUS OR JEALOUS OF MAN'S LOVE AFFAIR WITH HIS ART. IN FACT, I HAVE MORE OFTEN BEEN IN THE ROLE OF CHOOSING TO BE WITH MY WRITING, THAN CHOOSING TO BE IN RELATIONSHIP LEADING TO HOME AND FAMILY.

Now, these are complex things. The atmosphere is such that a woman has to be equal with man. She has not to be interested in the home, family, children, motherhood. She has to become interested in poetry, in literature, in painting, in science, in technology, this and that. Now women's groups gather together around the world to raise their consciousness. And all their consciousness-raising sessions consist of only one thing, that they have to destroy

something deep in their womanhood. Only then can they compete with men.

They are soft, naturally soft. They cannot compete with men. If they want to compete with men they will have to become hard. So whenever you come across a lib woman you can see the face loses softness. It is very difficult to say to a lib woman, "Baby" -- very difficult. And she will be angry too, she will not like it. Why 'Baby'? -- she is equal to you. Hardness arises.

All kinds of struggle give hardness. And you may be trying not to be interested in the home, because if you become interested in the home then you cannot compete in the world. If you become interested in children you cannot compete in the world; then that becomes a distraction. And if you have to compete in the world and prove that you are as strong as men, you have to somehow become more like men.

And this will be a loss. This is a loss -- because the only hope for humanity is the softness of woman, not the hardness of man. We have suffered enough from the hardness of man. What is needed is that man should become more like woman, rather than woman becoming more like man.

Nietzsche is right when he says that Buddha and Christ were a little womanish. I agree. And this is how it should be -- because Buddha is the hope. Men should become a little more womanish, more soft, more waterlike. But what is happening is very unfortunate, women are trying to become like men. Naturally, with whomsoever you compete, you try to become like that. If you are

antagonistic against men, sooner or later you will become more like men.

Women are pulling against themselves, trying hard to manage. But that is not natural. The natural is the womb in the woman -- that womb hankers for a child, that womb hankers for a home. The home is the visible womb outside the woman, it is a projection of the inner womb.

Once a woman is no more interested in the home, she is no more interested in her womb. And that womb is there. And men and women are NOT equal, because man is missing that womb. How can they be equal? I am not saying they are unequal, but I am certainly saying they are not equal. They are so different -- how can they be equal? They are polar opposites. They are so different, they cannot be compared in terms of equality or inequality. A woman is a woman, a man is a man. And they SHOULD remain man and woman. A woman should remain interested in the home, because once she stops being interested in the home she will stop being interested in the womb, in the child. And then naturally she turns into a lesbian.

It is not accidental that libbers become lesbians. Because if you are not interested in the womb and not interested in the child, then for what be interested in men? Then it is good to be interested in women. This is a very strange phenomenon that is happening in the world.

My own understanding is this, that man has to become a little more feminine. He has gone too far away in becoming a man, he has lost track of all humanity. Don't follow him, don't compete with him -- otherwise you will be going on in the same rut, in the same routine. You will become warlike. And the libbers screaming and shouting and

protesting on the streets are just ugly. They are showing the worst traits of the male mind.

And the last thing: YOU CAN SEE YOU HAVE MADE ME ANGRY, SO I SUPPOSE YOU HAVE BEGUN TO REACH ME.

Now I must have made you even more angry. Fall in love with me!
Take It Easy, Vol 2
Chapter #3
Chapter title: This Mountain Echo
27 April 1978 am in Buddha Hall

WHATEVER RUNS COUNTER
TO THE MIND AND WILL OF ORDINARY PEOPLE
HINDERS THE LAW OF MEN
AND THE LAW OF BUDDHA.

I WOULD LIKE
TO OFFER YOU SOMETHING,
BUT IN THE DARUMA SECT
WE HAVE NOTHING AT ALL.

AS IKKYU DOES NOT THINK OF HIS BODY
AS IF IT WERE HIS BODY,
HE LIVES IN THE SAME PLACE,
WHETHER IT IS TOWN OR COUNTRY.

THE MIND OF MAN IS WITHOUT SOUND,
WITHOUT ODOUR;
HE WHO ANSWERS WHEN CALLED
IS NOTHING BUT A THIEF.

IF WE SAY "THERE IS,"
PEOPLE THINK "THERE IS";
BUT THOUGH IT ANSWERS,
IT IS NOT,
THIS MOUNTAIN ECHO.

IF WE SAY, "THERE IS NOT,"
PEOPLE THINK "THERE IS NOT,"
THOUGH IT ANSWERS,
THE MOUNTAIN ECHO.

A parable:

A KING WANTED TO PICK THE WISEST MAN among his subjects to be his prime minister.
When the search finally narrowed down to three men, he decided to put them to the supreme test. Accordingly, he placed them in a room in his palace, and installed a lock which was the last word in mechanical ingenuity. The candidates were informed that whoever was able to open the door first would be appointed to the post of honour.
The three men immediately set themselves to the task. Two of them at once began to work out complicated mathematical formulas to discover the proper lock-combination. The third man, however, just sat in his chair doing nothing. Finally, without bothering to put pen to

paper, he got up, walked to the door, turned the knob, and the door opened. It had been unlocked all the time!

THIS IS THE SITUATION. Nothing is locked, the door is open. And people are pondering upon ways and means to unlock the lock. People are trying different methodologies, practising a thousand and one things, to get out. And in fact they ARE out. Unless they stop this thinking business they will not know the truth of the situation.

Man is not in bondage, only thinks so. Because he thinks so, he is in bondage. There is no difference between a Buddha and an ordinary man. But the ordinary man thinks there is a difference -- then there is.

You create your prisons, your locks. And then you try to find out the ways to get out of them.

Buddhism cuts the knot with one stroke. Buddhism says: There is no lock, no knot to cut. That's what I mean when I say Buddhism cuts the knot with one stroke of the sword. There is nowhere to go, nothing to be done. You are already there, and you are already that: just open your eyes.

Think of those two great thinkers -- they must have been mathematicians, they must have been engineers -- naturally they inferred that the lock must be of great mechanical ingenuity and they had to find the proper combination. They started working.

Now, they can go on working for eternity -- do you think they will ever find a solution? There is no possibility of any solution, because the problem does not exist in the first place.

In fact they will get more and more entangled. They will get more and more entangled -- not in the problem, because

there is no problem, but in the answers that they will invent.
That's where people are stuck. Somebody is a Hindu, he is stuck with HIS answer. Somebody is a Christian, he is stuck with HIS answer. People are stuck in philosophies, and no philosophy is needed. Life is enough unto itself. It needs no elaboration, it needs no explanation, it needs no analysis.
But if you become part of an analytic game then it can go on and on for ever. One thing will lead to another, and that to another, and you are in a chain. And because the problem will never be solved, because there is no problem to be solved, you will have to go on looking for the answers.
Buddhism brings you down to the earth. It says: First look to see whether the lock is locked, whether there is any lock on the door.
There is none. The door is open.
How can there be a lock on the door of existence? We are part of it -- who is going to lock it? for what? Who is going to create the problem? and for what? We ARE existence: we are in it, it is in us. Seeing this, one relaxes. In that relaxation, the vision arises.
That's what happened to the third man. He was not pondering, thinking, analyzing, inventing, inferring. He simply sat there in the chair doing nothing. That's what meditation is all about.
The English word 'meditation' is not a right word, because in English 'meditation' also means 'to think about, to meditate upon'. English has no right word for DHYANA to be translated, because DHYANA exactly means 'NOT to

meditate upon', DHYANA exactly means 'NOT to think upon'. DHYANA means not to do anything, just relax and be.

When you are just silent and doing nothing, your perspective is infinite, your perception is clear, you can see through and through. Sitting silently in the chair doing nothing, the man could see that there was no lock on the door. He simply went up, turned the knob and went out.

This is my experience too. This parable is not just a parable, not an invented parable. It is the parable of all the Buddhas: this is how it is. This is not just an invented story; it is the condensed experience, the most essential experience of all the Buddhas -- that there is no lock on the door. You just sit silently, attain to a state of SEEING, of purity, of no thought disturbing, of no cloud of thought moving around your consciousness -- just the clean mirror with no dust of thought -- and suddenly you will be able to see that there is no lock, no door, no enemy, no death, no birth. And you are not to go anywhere and you are not to become somebody.

You are perfect as you are. You are already in that space called paradise. Start enjoying it, don't make a problem out of it. The moment you create a problem out of it, you stop enjoying. How can you enjoy unless you solve the problem. And one problem creates ten problems... ad nauseam.

Cut the first problem! Life is not a problem. Buddha says: Life is simple.

I have heard:

A king went into his garden and found wilted and dying trees, shrubs and flowers. The oak said it was dying

because it could not be tall like the pine. Turning to the pine, he found it drooping because it was unable to bear grapes like the vine. And the vine was dying because it could not blossom like the rose. He found heartsease blooming and as fresh as ever. Upon inquiry, he received this reply:
"I took it for granted that when you planted me you wanted heartsease. If you had desired an oak, a vine or a rose, you would have planted them. So I thought, since you had put me here, I should do the best I can to be what you want. I can be nothing but what I am, and I am trying to be that to the best of my ability."

The heartsease is saying what Buddha has said. You are here because this existence needs you as you are. Otherwise somebody else would have been here! -- the existence would not have helped you to be here, would not have created you. You are fulfilling something very essential, something very fundamental, AS YOU ARE.
And your so-called mahatmas go on teaching you, "Become a Buddha, become a Christ, become a Krishna." Nobody tells you just to be yourself. Why should you become a Buddha? If God wanted a Buddha he could have produced as many Buddhas as he wanted. He produced only one Buddha, and that was enough. And he was satisfied to his heart's desire, utterly satisfied. Since then he has not produced another Buddha or another Christ. He has created you instead. Just think of the respect that the universe has given to you. You have been chosen! -- not Buddha, not Christ, not Krishna.

You will be needed more, that's why. YOU fit more now. Their work is done, they contributed their fragrance to existence. Now you have to contribute YOUR fragrance. But the moralists, the puritans, the priests, they go on teaching you, they go on driving you crazy. They say to the rose, "Become a lotus." And they say to the lotus, "What are you doing here? You have to become something else." They drive the whole garden crazy, everything starts dying -- because nobody can be anybody else, that is not possible. The rose is a rose and the lotus is a lotus. And the lotus is good as a lotus, it can live only as a lotus. If it tries to be a rose it will die, it will become paralyzed -- that is not possible because that is not intrinsic to it; that cannot arise. And if the lotus really becomes a victim of the priests and starts trying to be a rose, or the rose tries to be a lotus, what is going to happen? The lotus will become pseudo; as a lotus it will start dying, and as a rose it will pretend. That's what has happened to humanity. Everybody is pretending. Authenticity is lost, truth is lost, everybody is trying to show that he is somebody else. Just look at yourself: you are pretending to be somebody else. And you can be only yourself -- there is no other way, there has never been, there is no possibility that you can be anybody else. You will remain yourself. You can enjoy it and bloom, or you can wither away if you condemn it. Humanity looks so ugly, for this simple reason.

A matchmaker was asked by a young artist to find him a suitable mate. "I know just the girl for a creative man like you!" cried the marriage-broker.

The next day the matchmaker brought the girl to the artist's house. The young man was shocked with her appearance and at the first opportunity he drew the broker aside.
"What kind of a monster do you call that?" he hissed. "One eye slanted up, the other down; the left ear way up here, the right ear way down there; the forehead sloped back like a..."
"Look, you're an artist," interrupted the matchmaker. "You should know better than anyone else -- you either like Picasso or you don't!"

And every man on this earth has become a Picasso, a perversion. Beauty is lost -- because beauty always follows integrity, beauty is a shadow of an integrated presence. You are disintegrated, you are divided against yourself. You are a rose and trying to be a lotus, a marigold trying to be a rose, an oak trying to be a pine. You are divided, you are fighting with yourself.
This fight is destroying your joy, this fight is dissipating your energies, this fight is suicidal. Don't kill yourself any more! Just drop fighting, and start living. This very moment it can be dropped.
But why can you not drop it? Why are these priests really so influential? There must be some reason in you too. The reason is that their idea that you should become this and that, helps your ego. If you listen to the Buddha or if you listen to me, it will not help your ego at all. Then you are simply what you are: relax and live. Then you are ordinary. Then how are you going to be somebody special?
And the ego hankers for speciality, the ego is always trying to be somebody in PARTICULAR. And these Zen people

say: Eat when you are hungry. And this looks so ordinary. And the priests say: Fast when you are hungry. That looks special, that looks extraordinary -- something to do, something to be. When everybody is just an ordinary eater, you are fasting. It gives you a haughtiness, it gives you a great feeling of the ego: you are special, you are not ordinary.

When everybody is enjoying, the priests say, "Live with a long face, only then can you attain to God." That appeals to you. When everybody is dancing, singing -- and that's what life is, a dance and a song -- the priests say, "Go to the Himalayas and sit silently in a cave with closed eyes watching your navel." That appeals.

Just watch! You are attracted by things which are outlandish, unnatural -- because only outlandish and unnatural things, bizarre things, can give you the feeling that you are special. And trying to be special, you will never be able to know what is. You will be so much concerned with being special and somebody, you will not be able to live and love and to see and to understand and to be.

The famous sage seemed to be fast asleep. Nearby sat some of his followers. They carried on a whispered conversation about the sage's unparalleled virtues.

"What generosity!" exclaimed one. "There isn't another one like him in all the land."

"And his piety is without limit!" exclaimed a second.

"And his education!" cried a third. "He's a real genius."

"And his patience! He never gets excited."

They fell silent for a minute. Whereupon the sage slowly opened one eye and said, "And my modesty you don't even mention!"

This is how things are, everybody wants to be special. All the nonsense that goes on in the name of religion and spirituality is nothing but ego decoration.
A really religious man is bound to be very ordinary. This is the refrain of Ikkyu's sutras today.

WHATEVER RUNS COUNTER
TO THE MIND AND WILL OF ORDINARY PEOPLE
HINDERS THE LAW OF MEN
AND THE LAW OF BUDDHA.

A GREAT STATEMENT. A rare statement. only a man who knows can say such a thing. It can't be uttered by the pundits and the scholars, it can be said only by a seer. It has the taste that one has known, that one has lived, that one has experienced. It is a rebellious statement. Just think of its implications: "Whatever runs counter to the mind and will of ordinary people is against the Law of Buddha." So whatsoever is in tune with the ordinary mind, with the ordinary people, is in tune with the Law of Buddha.
See the immensity of the implications. Don't try to be special -- because the only way to be special is to run counter to the ordinary man. If the ordinary man is interested in sex, you be interested in celibacy -- run counter. If the ordinary man is interested in eating and drinking and merrying, you drop all those. If the ordinary man is interested in small things, you simply remain

interested in great things -- God, nirvana, moksha, truth. If the ordinary man lives in the marketplace, you go to a monastery.
Just do the REVERSE, that is the only way to be special. If the ordinary man simply stands on his feet, you stand on your head, do SIRSHASANA. If the ordinary man feels good to lie down in a comfortable bed, you make a bed of thorns. If the ordinary man wants his body to be beautiful, you make your body ugly, you destroy its grace. If the ordinary man is doing something, then just to be counter to it, just to be against it, is your religion. And that's what religion is not feasting but fasting. That's what religion has become.
But this is not the true religion -- not the religion of the Buddhas, of those who know. Ikkyu is saying:

WHATEVER RUNS COUNTER
TO THE MIND AND WILL OF ORDINARY PEOPLE
HINDERS THE LAW OF MEN
AND THE LAW OF BUDDHA.

What is the Law of Men and the Law of Buddha? What is Tao, what is Dhamma? To be just natural, easy. To be that which you are, with no hankering to be somebody else. Just see the point: great joy arises then. Of course nobody will know you, nobody will know that you are a great historical person. Nobody will know that you are of those few people who make or mar history. Nobody may ever know about you -- not even your wife may know, or your husband or your children -- because you will be simple and you will be living your life naturally.

Who knows about a rosebush that blooms? Nobody takes note of it in history. Nobody will take note of you either, but there is no need. History is the concern of the foolish people, fame is the concern of the foolish people, name is the concern of the foolish people.
The really wise person is not interested in fame, name, etcetera. He simply lives the moment: Sometimes he becomes famous, but that is another matter. Buddha became famous but he was not trying to; there was no desire. If he becomes, it is okay; if he does not become, it is okay. It is all okay, it is ALWAYS okay. His flavour is that of okayness, everything is okay.
Enjoy your food, enjoy your bath, enjoy the sun, enjoy the wind and the rains, and enjoy everything that is available to you. And just remain whosoever you are -- true to yourself, creating no hypocrisy, creating no pretension, creating no facade, no face. And utter joy will be yours, God will be yours. God comes only to those who are in an utter relaxation with their being. And the person who longs for something cannot be relaxed, because that longing creates tension.

WHATEVER RUNS COUNTER TO THE MIND AND WILL OF ORDINARY PEOPLE...

Just see the ordinary people. But it is very difficult to find ordinary people, very difficult, because everybody has become extraordinary. It is very difficult to find a sane person, because everybody has become insane. Centuries of priests, mahatmas and saints have driven everybody out of his soul, out of his home.

There are only neurotic people on the earth. Friedrich Nietzsche is reported to have said that everybody is neurotic -- and if you think you are not, then that must be another kind of neurosis. But everybody is neurotic.
What is neurosis? Not being happy with yourself is neurosis, not being contented with yourself is neurosis. And then you get into turmoil and trouble. Then you lose all peace of mind, all joy of life. Then you exist in anguish, then you create hell for yourself.
Become ordinary. That's my teaching too, if it can be called a teaching -- because up to now, teachings have been to drive you towards some extraordinary goal. But if you ask the awakened, they have always been saying: Just be ordinary. Don't strive. Live effortlessly, live in a let-go. And then nature takes possession of you. Your life becomes spontaneous, you live moment-to-moment -- with no ideology to follow, with no conclusions. You live without conclusions; each moment brings its own reality and you respond to it. And you respond out of your total being -- every cell of your body and mind and soul is involved in it. Then you never repent -- because how can you repent? You responded totally, so whatsoever happens is okay, because nothing else was possible. You had done ALL -- you responded totally, you took the challenge. You can't repent if you live spontaneously. The people who repent are the people who live through conclusions. Then one mind says "Do this", another mind says "Do that" -- because they have heard so many mahatmas and they have read so many books and they have listened to so many ideologies and so many teachers, and all those things are roaming around their minds, trying to impose themselves on the mind.

You choose one thing against something else. If you fail, then that something else which you had denied will take revenge with a vengeance. It will come back to the mind and will make you repent. It will say, "I have been telling you, choose me. And you were a fool to have chosen the other. Now remember in future." And you take a vow: "Then now I will listen to you." You repent.

But you have not understood yet. Repentance will always come if your decision is partial. And no decision lived out of conclusions can ever be total, because the conclusion has been carried from the past, and the situation is new -- how can it fit totally? You have to respond again out of your newness of this moment, then the response is total. And total response is joy -- whether it fails or succeeds, is irrelevant. In its totality it has succeeded already, and there will be no repentance.

Walt Whitman says, "Only what nobody denies is true." Just listen to your innermost core, your ordinary nature, and you will know what truth is. The Christian denies the Hindu, the Hindu denies the Mohammedan, the Mohammedan denies the Christian, and they go on fighting and arguing. But look at the ordinary natural man, he is neither Christian nor Hindu. When he feels hungry he eats -- and that is true for a Christian and that is true for a Hindu and that is true for a Mohammedan. Nobody denies it: this is truth.

When you feel tired you fall asleep -- nobody denies it. This is truth. Truth is simple. Theories are complex and complicated. Theoreticians go on arguing, truth remains unargued.

Don't listen to what people say, listen to what they are. And you will be surprised -- there is no difference between a Hindu and a Mohammedan and a Christian and a Jew, no difference at all. They go to different churches, obviously, and they read different books, certainly -- but look into their nature. When it is hot the Hindu perspires as much as the Mohammedan; that is natural. The Mohammedan cannot say, "I am not a Hindu, and Hindus are perspiring. I cannot perspire, not at least now; that will be agreeing with the Hindus." When it is cold the body shivers -- the body knows not whether it is a Christian or a Jew or a Jain; it shivers. Just watch natural things, look into nature. And slowly slowly, you will understand Dhamma -- the real religion, the Law of Buddhas.
Ikkyu says:

HINDERS THE LAW OF MEN
AND THE LAW OF BUDDHA.

That too is tremendously important. He makes it equivalent -- the Law of Men and the Law of Buddha are not two different things. For Ikkyu there is no other world, this is the only world, and the other world is hidden in it: you have to search in it to find it. You are not to renounce it -- renouncing it, both will be renounced.
Zen people have a tremendous saying: "Samsara is nirvana". This world is that world, and there is no distinction between this and that, and that is not higher and this is not lower. The Law of Men and the Law of Buddha are the same law, looked at from different angles. It may be difficult for you to understand the Law of Buddha but you

can understand the Law of Men -- and follow that law, fall in tune with it.

Just live for a few days naturally. And you will be surprised that all that you have been thinking is far away starts happening so close by. You will be surprised that the God that you used to think is very very far away and will take millions of lives to reach, starts happening to you in your breathing, in the beat of your heart. God starts pulsating in your blood. He is already pulsating there, but you are far away -- you don't give any attention to the close-by.

Nature means that which is here. Fall in tune with it. Never listen to anything that creates a dichotomy between you and nature: let this be a deciding factor, a criterion. Always judge things on this criterion, this is a touchstone. If something is proved on this touchstone then it is gold -- otherwise throw it. If anybody is trying to tell you to become unnatural, avoid him! His appeal is to your ego, and he is driving you neurotic and he must have some investment in your neurosis.

There are people who live on people's neuroses, there are people who live on other people's madnesses. The priest lives on that, he has lived down the ages on that -- a subtle exploitation of the helplessness of man. And he makes man more and more helpless, because he knows that only if man is helpless is he then in HIS power.

Avoid anything that makes you afraid of your nature, avoid each and everything that makes you condemn your nature -- because the Law of Men is the Law of Buddha. And if you can read the book of nature inside you, you have all the Bibles and all the Korans and all the Vedas there; you need

not consult anything else, your real master is there. And the real master always throws you there.
That's what Ikkyu is doing.
The truth of human beings is the only truth there is. By finding that truth, you will know the truth of the trees and the rocks and the rivers too -- because there are not many truths, there is only one truth. But that truth can be approached only through nature. There is no way to approach it by being unnatural, artificial, plastic.

A snob walked into a doctor's office and said, "Doctor, I feel terrible. I want you to give me a thorough examination and tell me what is wrong with me."
"Fine," said the doctor. "But first let me ask you a few questions. Do you drink much liquor?"
"I have never touched the vile stuff," the man replied indignantly.
"Do you smoke?" the doctor continued his inquiry.
"I have never touched the filthy weed."
"Do you run around much at night?"
"Of course not! I am in bed every night by ten o'clock for a good night's rest."
"Tell me," the doctor continued, "do you have sharp pains in the head?"
"That's just it!" the snob replied. "I have sharp pains in the head."
"That's the trouble, my dear man," the doctor advised. "Your halo is on too tight!"

Avoid these people with tight halos, avoid the people who have the look of holier-than-thou. They are the poisoners,

they are the real enemies. But they are very influential -- and their influence consists in giving you new props for your ego. If you can avoid anything that makes you unnatural, sooner or later you are bound to stumble upon the truth: the door is open! But these people are telling you complex theories about the lock and how to find the right combination. And they are arguing amongst themselves, because each thinks that he has found the right combination.

Nobody has opened the door, they are all inside -- but arguing, convincing each other, converting each other. The foolishness of it... A Christian missionary converting Hindus into Christians, without being worried that he has not opened the door himself. Or a Hindu trying to convert a Christian to become Hindu, not thinking at all that he is wasting his time, he is still a prisoner. What is their joy? Their joy is also of the ego: "How many followers have I got? How many people believe in Christianity?" The number grows, and the ego grows with it. His ego is involved in the numbers. And your ego is strengthened, nourished, by anything that you do against nature.

Have you ever respected anybody for being natural? Just see the craziness of it -- you always respect a person if he is unnatural.

Somebody was brought to me -- a few followers came with him and they said, "Our guru is a great man. He eats only once in three days." Will you respect a man if he eats twice every day? I asked those people, "Will you respect your guru if he eats twice every day?" And the guru was almost STARVED, almost dying. But they are interested in

something special -- their guru is special, he eats only once in three days.

I came across a man, he has thousands of followers, because for ten years he has not slept. He is a raving maniac -- bound to be so. Just don't sleep for ten days and you will know. And because of the fear that if he sits down or lies down he will fall asleep, for ten years he has been standing! He needs support on crutches, and people support him in the night and they go on doing KIRTAN the whole night so it keeps him awake -- fully blasting loud-speakers. And they are killing this man! But they are happy that they have found the true master, he is happy because he has found the true followers. And both are utterly stupid. His face has no sign of any intelligence. How could an intelligent man fall into such a trap? But the ego is fulfilled. Now the fear is that if he drops it, then all his following will disappear. They are not really following him, they are following because he is doing something unnatural.

Down the ages, people have been doing unnatural things. And you have been respecting unnatural things; you ALWAYS respect unnatural things. If you respect anything unnatural, that means sooner or later you will also be doing it to yourself -- because you cannot respect a thing long without doing it. It is getting to you, it is seeping into your heart.

Never respect anything unnatural! Respect nature, worship nature -- but always remember that your respect and worship and love should be for nature, then it is for God. Otherwise it is all an ego game.

But that's how the mind functions. If you hear somebody lives only on water, you start getting excited. People go on

moving to these unnatural, artificial, perverted people. It is very rare to find a natural saint, because if he is natural nobody will believe that he is a saint. To be a saint he finds to be unnatural.

One Christian saint remained thirty-seven years sitting on a pillar thirty feet high. He was worshipped all over the world. People used to come from thousands of miles just to pay respect to him. And he was simply sitting there, somehow managing, for thirty-seven years. He died there. If he was an ordinary simple man, do you think anybody would have taken the trouble to go and respect him? For what?

Mind is so much interested in perversion. Christians can't believe that Jesus was born normally; he has to be born out of a virgin mother, then it is special. Then it is against nature! -- but then it is extraordinary. Buddha was not born out of a virgin mother, so he becomes ordinary, Christ becomes special. Buddhist have their stories to make THEIR Buddha special: he was born while his mother was standing. And immediately when he dropped out of the womb, popped out of the womb, he walked -- seven steps! He HAS to walk, otherwise he will be a natural ordinary child. Seven steps he walked and declared: "There is nobody higher than me, there has never been anybody higher than me."

Now, these foolish stories have to be invented because of your perverted mind. Then you seem attracted. You will not respect Jesus if he simply goes in a boat on Lake Galilee. You will not respect him, you will say, "So what? Everybody does that." But he walks on the water -- then

there is something special. But just see the point: anything unnatural seems a miracle to you.

And what Ikkyu is saying and what I am insisting again and again is: the greatest miracle in this life and on this earth is to relax into nature -- the greatest miracle, because that is the hardest thing for the ego to do.

You would also like to walk on water, wouldn't you? If I start teaching just now how to walk on water, all the people who have fallen asleep will be immediately awake. Then they will not miss. Who cares about enlightenment? -- you can go on sleeping and there is always tomorrow. But walking on water? Then immediately you will bring yourself to awareness.You will say, "This is not to be missed, it happens only once in a while."

Just see how you are interested in the unnatural -- you call it miraculous. There are no miracles, they have never happened, they don't happen, they can't happen. Because the law of nature is absolute: no exceptions are possible. Don't be befooled and deceived by the stories.

But one miracle is possible, and that is not against the law of nature. But it is miraculous because it rarely happens -- that's why it is miraculous. You can fall in tune with nature. Immediately you become that which you are. And suddenly all misery and all hell disappears, all nightmares disappear, you are fully awake. And life takes a new colour, a new flavour. That flavour is divine, but it comes out of the natural law.

For my sannyasins, this is my message: Live naturally, as naturally as possible. Avoid the attraction towards the unnatural. The desire to be special, somebody in particular, is pathological. If you want to be special you will have to

go against nature. And to go against nature is to go against God, because God IS nature.
George Gurdjieff used to say that all the mahatmas are against God. And I agree with him, in toto -- because they all teach you to go against nature, they condemn nature. Everything that is natural is immediately condemned. They have made God just absolutely opposite to nature.
God is not opposite to nature, nature has arisen out of God. Nature is a wave of God, and it will disappear into God again. It is not against, it CANNOT be against God.
People come to me and they ask, "What kind of sannyasins are you creating who don't renounce life?" I say: They renounce unnatural ways of life. They don't renounce life -- why should they? GOD has not renounced life, otherwise he would have stopped the whole business. He still goes on creating people; he still goes on creating new flowers, new trees, new animals, new birds, new planets -- he is not tired. He has not bothered what your so-called religious people say, he doesn't care at all. If he had listened to your mahatmas he would have stopped creating the world -- because what is the point? He creates the world and then the mahatmas persuade people to renounce it! He goes on creating, because he is life; he can't help it. It is not that he is creating; he is creativity -- it is arising out of him spontaneously, naturally. It will continue.
Life has not to be renounced. And the sannyas that taught people to renounce life was against life, against God, against the Law of Buddhas and the Law of Men. I teach you a new sannyas: to love life, to live life, to be life. Renounce unnatural methods and ways; be natural.

And just the opposite has been said to you up to now. They say, "Renounce the natural and become unnatural." That's why if they are against me, very much worried by me, it seems natural; their being against me seems to be very logical. I am putting things absolutely upside-down for them. I say, "Live life -- that is true sannyas." They say, "Renounce life." Now, their sannyas and my sannyas are not synonymous at all -- polar opposites, diametrically opposite.

In this country the priest has been very important for centuries, very dominant. He still dominates; this country is still not out of the grip of the priest. He is against me, he goes on creating trouble for my work -- because he knows if I succeed then the whole business of the priesthood is destroyed for ever. The priest is afraid, the politician is afraid.

You have been hearing again and again that I am trying to find a place to move to. But Delhi is very much against it -- they don't want me to have a bigger place, bigger space; they go on creating new kinds of hindrances. And they can create them: legal, this and that -- at least they can delay and they can postpone. Their whole effort is so that somehow the world should not know about me. The Australian TV was coming to film the ashram, they were stopped. The BBC people had come, they had filmed half, and now they have been stopped by the government and they cannot film. And people call this the greatest democracy in the world.

Journalists are being prevented from coming here -- the world should not know what is happening here, people should not come here. But the reason is clear, obvious. The

reason is: whatsoever they have been thinking is religion, I say is NOT religion. In fact, what they say is religion is exactly anti-religion.

I am teaching you a new religion, a new dispensation, new in the sense that the priests have not allowed you to see it up to now -- old and the ancientmost in another sense, because those who have awakened have always taught the same.

Remember these sutras of Ikkyu, they are of immense import. If you decide to be special then you will go against nature and you will create pathology in your consciousness and you will become perverted.

I have heard about Catholic nuns... Now, they have been forced into a kind of celibacy. Celibacy arises, it cannot be forced. It is a spontaneous phenomenon -- if you have lived your life rightly, celibacy comes on its own. Just as when you are fourteen sex arrives on its own, if you have lived your life rightly, nearabout forty-two celibacy starts arriving on its own. These are natural phenomena. Celibacy has not to be taught, has not to be practised. It will be as foolish as if you teach a seven-year-old child to practise sex -- it will be as foolish and stupid. There is no need to teach the child to practise sex, it will come in its own time -- the spring will come.

But no spring lasts for ever. The spring that is brought by the age fourteen will disappear by the age forty-two; it disappears naturally if you have lived naturally. But if you have not lived naturally and you have been repressing your sex, then it can continue up to eighty-two. Then dying also you will be thinking of sex.

The last thought in most people's minds when they die is sex, nothing else. It has to be, because that is their most repressed thing. And when they are dying they cling to sex -- sex is just the opposite of death. With sex, life starts; with death, life ends. So when they are dying, to avoid death they start thinking of sex.

It is very rare to find a man who dies without thinking of sex. This is perversion, universal perversion. Celibacy comes on its own -- when the time is right, when you have lived your dreams, your illusions, and you have seen that they are illusory, one day suddenly you see something has disappeared from you. Then you are almost puzzled by its disappearance -- because it was so important up to now. It was the center of your life, the pivot you were revolving around, and suddenly it is no more there. Celibacy comes, has not to be practised.

One has only to live naturally and trust, and everything comes in its time. Celibacy comes, meditation comes, God comes, in its own time. Everything comes -- just as you are born and you will die, everything else also comes. But somewhere you go perverted and then natural things don't happen. Then you remain in a kind of hung-up state.

Celibacy was forced on Christian nuns. And what happened? Do you know the story of the middle ages? Then those nuns started having hallucinations: Jesus comes and fondles their breasts. Now, what nonsense -- Jesus coming and fondling their breasts? This is perversion. Jesus comes and makes love to them in the night; not only that, nuns started creating false pregnancies. Just hot air -- nothing. But their bellies would swell.

And the church became very much concerned -- what to do? Now, these poor women, they have been forced into celibacy, now they are hallucinating. The natural desire has been crushed; now it is coming from the back door. Then it was prohibited -- because this is not moral on the part of Jesus to fondle nuns' breasts, this doesn't look good. And to come in the night and make love -- and he will make them pregnant! This is not good on Jesus' part. So it was prohibited.

Then nuns started thinking that the Devil comes now. Finally, if you cannot have anybody else's support, the Devil is always available. The Devil is such a nice guy, the last resort -- when you cannot find refuge anywhere, you can find refuge in the Devil. Then the Devil started coming. And when the Devil comes he comes in his own ways. Jesus must have been coming in a mild way -- blessed are the meek. When the Devil comes he comes with a fanfare. He has a forked penis -- a devil is a devil.

Now, these hallucinations are ugly, unnatural. But remember, they are not created by the nuns, they are created by the people who forced these poor girls to become nuns. It was an unnatural imposition.

And why, down the ages, have religions tried to repress your sex? For a certain very basic reason -- you will be surprised to know about it, it is one of their trade secrets. They have always been against sex. Why? Because if sex energy is repressed then it becomes easy for a person to become interested in God. If no other outlet is left then the whole imagination, the whole capacity to dream, becomes focussed on God.

Now, this is cheating, cheating on God. The person is not really interested in God -- just there is no other interest left, so all his interest starts flowing towards God. He starts hallucinating, then visions of Jesus and Krishna arise. These visions are absolutely imaginary, and if you allow the person natural sex these visions will immediately disappear.

It is as if you fast for a few days: you will hallucinate about food. And if you are not even allowed to hallucinate about food, then the hallucination will have to find something else as an object to focus upon. This is a trick.

If no love affair is allowed to a person he will start loving God -- what else to do? It is almost inevitable to love God then. So religions have been using this device -- deceptive, hallucinatory: stop people's imagination about sex and then the imagination will find its own outlet. And leave only one outlet open God -- and close all the doors.

It is as if all the doors are closed and only one window is left: you will have to go out that window. If you want to go out, if you feel suffocated, what will you do? You will have to go out that window. It may be arduous, it may be ugly, it may be dangerous -- you may fall, you may break your legs -- but you will have to go through that window.

This is a very very cunning device: repress people's sex and they will automatically start thinking of God. But this is not the true God, it is just a sex-substitute.

The true God does not arise as a substitute. The true God arises when you have lived your illusions and you have finished them, when you have seen through and through and all the illusions have been dropped. In that non-

illusionary state of consciousness, you see God. Then that God is not a projection of your mind.

I WOULD LIKE
TO OFFER YOU SOMETHING,
BUT IN THE DARUMA SECT
WE HAVE NOTHING AT ALL.

IKKYU SAYS: We cannot offer you anything special, we can only offer you the natural. But that is nothing to offer, because it is already with you -- you have it.

I WOULD LIKE
TO OFFER YOU SOMETHING...

Out of his love and compassion he wants to offer you something. I want to offer you something, but I also don't have anything to offer. On the contrary, a real master has to take everything away from you. Slowly slowly, but certainly, he takes things away from you. He persuades you to drop all the garbage that you carry. He leaves you utterly empty.
In that emptiness, God happens. But God cannot be given, truth cannot be transferred. It is untransferrable.

I WOULD LIKE
TO OFFER YOU SOMETHING,
BUT IN THE DARUMA SECT
WE HAVE NOTHING AT ALL.

A beautiful statement: Nothing at all. Yes, that's what a real master gives you -- nothing. He takes everything away, leaves nothing behind. Out of that nothing your nature starts flowing -- because everything that is there is hindering your nature having its say. Everything is a hindrance to your nature song.

AS IKKYU DOES NOT THINK OF HIS BODY
AS IF IT WERE HIS BODY,
HE LIVES IN THE SAME PLACE,
WHETHER IT IS TOWN OR COUNTRY.

And Ikkyu says: There is no need to go to a mountain monastery, you can live in the marketplace. God is available everywhere, because the law of nature is functioning everywhere. And the people who go on changing one place for another place are misguided from the very beginning -- because the question is not of changing PLACES, the question is of changing consciousness.
If you think you are the body, then it seems relevant not to live in the marketplace -- go and live in a Himalayan cave. But you are not your body. So by changing -- moving the body from the marketplace to the Himalayan caves -- nothing will change, you will remain the same. You cannot leave yourself anywhere, you will be going with you! You are your consciousness.

AS IKKYU DOES NOT THINK OF HIS BODY
AS IF IT WERE HIS BODY,
HE LIVES IN THE SAME PLACE...

He lives in the world. But because he is NOT the body and he is not confined in the body, he knows his infinity and immortality. He knows his unbornness, undyingness. He knows his absolute emptiness which cannot be destroyed or changed or modified. He knows his skylike nature -- clouds come and go, but they don't leave any track behind on the sky. The sky remains untouched, unmoved.

HE LIVES IN THE SAME PLACE.
WHETHER IT IS TOWN OR COUNTRY.

Then it makes no difference; you can live wherever you are. Once you have relaxed into nature, once you have relaxed into your natural consciousness, once you are no more trying to be somebody special, you can live anywhere you are -- because all is one law, the Law of Men and the Law of Buddha. In that very Law you have reached, you have entered the shrine of God.

THE MIND OF MAN IS WITHOUT SOUND,
WITHOUT ODOUR;
HE WHO ANSWERS WHEN CALLED
IS NOTHING BUT A THIEF.

YOUR INNER CONSCIOUSNESS HAS NO SMELL, no taste, no sound. It is untouchable, it is invisible. Become aware of it. And to be natural is the best way to be aware of it -- because in being natural you relax, and when you relax you can see who you are. When you are tense and striving after something, you can't relax and you cannot see who

you are. Your interest is more in who you would like to be -- you are focussed on that. And because of that focussing you go on missing that which you already are.
When you are not trying to become anybody, when A is not trying to become B, how long can he avoid seeing that "I am A"? If A is trying to become B, he can go on avoiding seeing that "I am A." And A can never become B it is impossible. A is A, B is B.
In relaxing into nature one becomes aware of one's being.

THE MIND OF MAN IS WITHOUT SOUND,
WITHOUT ODOUR;
HE WHO ANSWERS WHEN CALLED
IS NOTHING BUT A THIEF.

And then, when you know "Who am I?" don't think that you will be able to answer the question. If somebody asks you, "Who are you?" don't think that you will be able to answer it.
The emperor Wu of China asked Bodhidharma, "Who are you?" And Bodhidharma said, "I don't know, Sir." And he was the man who knew; he was amongst those few men who know. But he said, "I don't know."
Wu could not understand him, You would also have missed. You would also have thought that if he knows, then he should say. "Who am I?" If you go to a traditional swami, a sannyasin, a mahatma, and you ask, "Who are you?" he will say, "SHIVOHUM! I am God. AHAM BRAHMASMI! I am the absolute, I am the suprememost soul" -- and all that nonsense. Bodhidharma said, "I don't know."

Ikkyu is saying:

HE WHO ANSWERS WHEN CALLED
IS NOTHING BUT A THIEF.

These people who say AHAM BRAHMASMI are just thieves -- they have borrowed words from others. One who knows, cannot say. He will look into your eyes with all his emptiness pouring through his eyes... he may hold your hand, he may sit in silence with you. But he cannot answer that question, "Who are you?" If you insist, he will say, "I don't know" -- because it is so vast, it cannot become part of knowledge. And it is known only when all words disappear -- so to use words for it is to be a thief. Those words are relevant in the world, they are not relevant in that consciousness. It is stealing words from the world, from this, to explain that. And that is not possible.

IF WE SAY " THERE IS,"
PEOPLE THINK " THERE IS";
BUT THOUGH IT ANSWERS,
IT IS NOT,
THIS MOUNTAIN ECHO.

The problem is, Ikkyu says, if we say "There is somebody in me" -- a self, a god, or something...

IF WE SAY "THERE IS,"
PEOPLE THINK "THERE IS";
BUT THOUGH IT ANSWERS,
IT IS NOT,

THIS MOUNTAIN ECHO.

Whatsoever is said is just a mountain echo; it is not the true thing. It is echoed in words -- silence echoed in words, soundlessness echoed in words: it is an echo, a mountain echo. Remember this phrase: THIS MOUNTAIN ECHO. But people start believing in it. And that is the danger of saying, "I am the supreme self." Then they start believing that they are supreme selves; then belief is created. And around belief priests arise, temples are built. Around belief churches are created, and around belief politics arises.

IF WE SAY, " THERE IS NOT,"
PEOPLE THINK "THERE IS NOT,"
THOUGH IT ANSWERS,
THE MOUNTAIN ECHO.

If we say "It is," people start believing it is. If we say "It is not," people start believing it is not. Both are untrue -- because the truth is such, there is no way to say it, either through the positive or through the negative. All words falsify it, belie it.
And these are the two kinds of people in the world. In Russia they believe it is not, in China now they believe it is not. In India, in America, in Germany, they believe it is. But how do you believe? If you observe deeply you will not find any difference between an Indian and a Russian. The Russian is being told "There is no God" so he repeats "There is no God." The Indian is told "There is God" so he repeats"There is God."Do you think there is any difference? On the surface there seems to be a great

difference -- one is an atheist, another is a theist; one believes, one disbelieves. But do you think there is REALLY a difference? Both have been told something, and both have believed it.

Before 1917, before the revolution in Russia, people were as religious as they are in India. In fact, Russia was one of the most religious countries in the world. Then what happened? Within ten years' time, all that religion, that centuries-old religion, disappeared like vapour -- as if it had never been there.

What happened? The people in power started saying "God is not." And the masses only repeat, the masses only follow blindly. Religion disappeared within ten years. The work of centuries, maybe ten thousand years' work, disappeared in ten years! What kind of religion is this?

And this happened again in China. China is one of the ancientmost countries, maybe the most ancient: has the ancientmost scriptures, the longest tradition: of religion -- Confucianism, Taoism, Buddhism -- has created great enlightened people, has always lived in a religious way. And what happened? Suddenly all the Bibles, Korans, Dhammapadas, Vedas, Tao Te Ching, ANALECTS of Confucius -- all disappeared. And people started carrying a small red book written by Mao Zedong; that became their Bible. Suddenly God no more exists, the soul is just nonsense, meditation a wastage of time; prayer, foolishness. Temples toppled down, monasteries evaporated: within a few years, all was gone.

And do you think if communism comes to India, things will be different? Not at all. I see into people's eyes -- their religion is as bogus as it was in Russia, as it was in China.

If the people who are in authority and power start saying there is no God and they start shouting on the TV and the radio, "There is no God!" people will start repeating that. People have always been repeating.
Ikkyu is right, he says:

IF WE SAY " THERE IS,"
PEOPLE THINK "THERE IS";
BUT THOUGH IT ANSWERS,
IT IS NOT,
THIS MOUNTAIN ECHO.

Although we have said "It is," this is just an echo. Don't believe in an echo; an echo is an echo. You will have to go yourself to see what the case is.

IF WE SAY, "THERE IS NOT,"
PEOPLE THINK "THERE IS NOT,"
THOUGH IT ANSWERS,
THE MOUNTAIN ECHO.

That's what you are, believers in mountain echoes -- that's what your religion consists of. You are deceiving yourself. Drop all these deceptions. There is no way to believe anybody, whosoever he is -- Christ or Buddha or me. There is no way to believe in anybody. The only way towards God is through experiencing, not through believing. Believing, you will miss.
Drop beliefs -- this way or that, for or against. And remember, the person who says "I don't believe in God" is not really the person I mean. He believes that there is no

God: that is HIS belief. The communist believes that there is NO God -- not that he does not believe.
A real person has no belief, for or against. He cannot say God is, he cannot say God is not. How can you say without knowing "God is not"? And how can you say without knowing "God is"? Both are stupid statements. You can only say "I don't know" -- that will be authentic, true, honest. And you can start only from there: "I don't know." And see the beauty of it. One starts by saying "I don't know" because one really does not know. Then one starts moving deeper and deeper, and one day one comes to know. And then Emperor Wu asks Bodhidharma, "Who are you?" and Bodhidharma says, "Sir, I don't know."
It begins in "I don't know," it ends in "I don't know", but with a great difference. In the beginning when you say "I don't know" it is just a statement of a fact, that you don't know, how can you say yes or no? But when you end and you say "I don't know" it is a statement of truth, not of fact. You have known -- but whatsoever has been known is so vast, no word can contain it. Only your being can say it, your presence can say it.
Reading sutras like Ikkyu's, or reading the words of Bodhidharma, or listening to me, always remember that we are using the same words as you use but the meaning is different. For that, one has to be very alert, otherwise misunderstanding arises.
I have heard:

It was an international television conference in the USA and the delegates were eating the farewell dinner of the conference.

A Japanese gentleman was sitting next to a delegate from Portland, Oregon. After the Japanese had finished his soup, the American asked him, "Likee soupee?" The Japanese gentleman nodded.
Throughout the meal, the American asked such questions as: "Likee fishee?" and "Likee drinkee?"
When the meal was finished, the chairman of the conference rose to his feet and introduced the Japanese gentleman as the guest speaker of the meeting.
The Oriental gentleman gave a witty, excellent speech on the future of broadcasting -- speaking in English much better than anything any American has ever uttered.
After his speech, the Japanese gentleman returned to his seat and asked his American table companion: "Likee speechee?"

Communication is a problem, a great problem.
These people like Ikkyu speak the same language and yet they don't speak the same language. You will have to be very patient, very loving, open and sympathetic to understand. Only then will these sutras reveal their significance into your being. These sutras can open the door which has never been closed.
Take It Easy, Vol 2
Chapter #4
Chapter title: The Flight of the Alone to the Alone
28 April 1978 am in Buddha Hall

The first question

Question 1
IT ALL SEEMS SO SIMPLE -- I JUST CAN'T UNDERSTAND IT. I KEEP GRASPING AT IT AND IT ELUDES ME, A MUSIC THAT CAN ALMOST BE SMELT, A TASTE THAT CAN ALMOST BE FELT. SOMETIMES I AM ON THE VERY THRESHOLD; OTHER TIMES IT'S NOT IN A MILLION YEARS, NOT FOR ME.

KRISHNA PRABHU, IT IS SIMPLE, hence it is impossible to understand it. If it was complex, understanding would be possible. Only a complex thing can be understood, because a complex thing can be analyzed, divided, broken into parts. A simple thing is indivisible; you cannot analyze it, you cannot dissect it. It is simply there; it is impossible to understand it.
That's why all that is simple eludes knowledge. God is simple, that's why science cannot know him. Love is simple, that's why science can have no idea what it is. Whenever you come across a simple thing you have to drop the effort to understand it; only then can you understand it. A totally new kind of understanding will be needed -- an understanding of the heart, which does not analyze, which does not dissect.
See: science dissects, analyzes, divides. It goes on trying to find the smaller and the smaller part -- it reaches to the atom, to the electron, and it goes on dividing. It will never know about the whole, it will know only about the parts. And once it comes against a part which cannot be divided, again it is elusive.

Now, science knows nothing about the electrons yet, because they can't be divided yet. Once you divide them you will know -- you will know how they are composed, of what they are composed. But then again you are facing something else -- the new division -- and that eludes knowledge.

Religion moves in a totally different way. It does not go to the part, it goes to the whole. 'God' means the whole -- the undivided whole, the totality of all. How can you understand God? In the very effort to understand, you have become separate from it; God is no more total. The one who is trying to understand is separate -- division has started, you are on the way to science. The known and the knower have become separate; the first division has happened. Now it is a process AD INFINITUM.

God can be known only if you remain in an undivided relatedness with the whole. You don't become a knower, you don't become an observer. You don't stand out of it -- you can't. You ARE in it, you ARE it -- how can you know it? You can BE it! And that is a totally different kind of knowing, a different kind of understanding -- the understanding that arises out of being.

You cannot know love from the outside, but you can be love -- and then you will know. But that knowing will not be part of your head. The head will still remain ignorant; you will know, but you will not be able to translate it into the language that the head can understand.

You ask me: IT ALL SEEMS SO SIMPLE...

Not that it SEEMS simple, it IS simple! But you have been taught again and again that if something is simple you will be able to understand it immediately. That is absolute nonsense. The simple is impossible to understand. The simple is elusive; there is no meeting between the effort to understand and between that which is simple. Either the simple has to be denied... If you say that it doesn't exist then you are okay, then the problem has been dropped. That's what science has been doing: "There is no God, there is no soul, there is no love." Deny all those simple things, then you can at least have your peace of mind; there is nothing left which haunts you. Science denies God just in self-defence -- otherwise God stands there like an impossible problem. And the scientist cannot become a knower if even God has not been understood. And God cannot be understood. The simple way is: say that there is no God, so there is no question of understanding. Then you are at ease.

Religion says: God is, only God is. In fact to say 'God is' is repetitive, because God means is-ness. All that is, is God; God is not a separate entity. This is-ness, just THIS, is God. How can you understand it? You have to drop understanding, you have to become ignorant. If you approach God with your knowledge, knowledgeability, you will go on missing. You have to drop all your knowledge. You have to allow your scriptures to disappear, your doctrines to depart; say goodbye to them, and for ever. And suddenly, the moment you are in a state of no-knowledge, that is the state of meditation -- the state of no-knowledge, the state of innocence.

Blessed are the ignorant. Why? Because only they can know. Jesus goes on saying to his disciples, "Unless you are like small children you will not enter into my kingdom of God." Why small children? Innocent, ignorant, non-knowledgeable. Carrying nothing in the mind, just empty, with no ideas, no thoughts to project -- not in any way trying to understand.

Innocence gives you wonder, creates awe. You simply feel a great Aha! like a tidal wave arising in your being. Body, mind, soul, all are involved in this Aha! All has stopped. You are there -- not as a knower, you are dissolved as a knower. And then the knowing happens, because then the being happens. Then you are in tune with the whole. That harmony, that rhythm, that togetherness with the whole, is what religion calls understanding. You are not to be an observer -- in fact you are not to be at all. Then the simple is understood. And the simple is great, and the simple has splendour.

You say: IT ALL SEEMS SO SIMPLE -- I JUST CAN'T UNDERSTAND IT.

True. You can't, nobody can. Drop the effort -- that effort will tire you. And when one becomes too tired doing something impossible, one starts denying it. If you cannot know, you cannot know, you cannot know... a moment comes when it is too much to tolerate it. The question becomes heavy on your heart. For sheer self-defence you start saying, "It is not there. If it was there then I would have understood it. Because I cannot understand it, it

cannot be there. It is. pseudo-puzzle. God is not there -- a created problem."
Then you can rest. You can go back to sleep, you can walk again, you can again live your mediocre life. It is the cowards who deny God -- cowards because they cannot gather courage to be ignorant enough to know the simple.
I have heard:

The farmer had just returned from a drive in his carriage. His dog, who had been running alongside, threw himself on the grass, his sides heaving with his heavy panting. "It is not the road that tires him," explained the farmer, "but his zig-zagging. We have ridden for about five miles, but the dog has covered twenty-five miles. There was not a cat he did not chase, not a dog he did not bark at, not a driveway he did not investigate. Straight travelling did not tire him, only the zig-zagging did."

Philosophy is zig-zagging. Religion is straight.
Jesus says, "My way is straight and narrow." Religion is the shortest possible way between two points -- between the knower and the known, the shortest possible way. It joins the knower and the known DIRECTLY, without any zig-zagging. Philosophy zig-zags, and zig-zags so much that finally it loses all track of the goal.
What is the shortest distance between two points? Love is the shortest distance between two points -- two alive points, two beings, two existences. Love is the shortest distance, knowledge the longest.
And that's why religion has a totally different dimension in relating to existence. Those who have become accustomed

to zig-zagging -- analyzing, interpreting, philosophizing -- they will go on chasing every cat, every dog, they will go on exploring every driveway, and they will be tiring themselves and reaching nowhere. They don't have any sense of direction.

The simple man, the innocent man, simply goes straight. And Jesus also says, "The way is straight and NARROW." Why narrow? It is so narrow that it cannot contain your ego. Only you can go -- but you will have to leave your ego outside, outside the door. It is so narrow, two persons cannot walk together. You cannot take your child with you, you cannot take your aging mother with you, you cannot take your beloved with you.

Even a Buddha cannot take you with him. Buddhas only point the way -- because two persons cannot walk on it, it is so narrow. One has to go alone: the flight of the alone to the alone. And so alone that not even your ego is with you, and so alone that not even your mind is with you, and so utterly alone that not even your SELF is with you.

You go into it as absolute silence, as a disappearing person, as an appearing presence.

IT ALL SEEMS SO SIMPLE -- I JUST CAN'T UNDERSTAND IT. I KEEP GRASPING AT IT AND IT ELUDES ME...

That's why it eludes you. Not that it is elusive; that is not its nature. It appears to elude you, Krishna Prabhu, because you are trying to grasp it. You create the elusiveness in it by your grasping.

There are things which cannot be grasped. You cannot grasp the sky in your hand -- or can you? You cannot grasp it in your fist; if you try you will miss. The more the fist becomes strong, closed, the less sky it will have in it. Open the fist and you have the whole sky available.

But mind is very much a miser, a hoarder. It always hoards; it immediately closes up on things. If you know something you immediately close up on it, you immediately reduce it to knowledge. That's why knowing is constantly being reduced to knowledge -- and the moment you reduce knowing to knowledge you have killed it. Then you have only a dead bird in your hands -- it cannot fly into the sky; then you will never see it again on its wings.

Knowing is alive, a bird on the wing. Knowledge is a killed bird -- it is in your hands, but you can only have the dead body. The soul has flown, and that was the real thing, the essential thing. You have missed the real and you are hoarding the unreal. But that's our way, that's what we do with everything. Knowing is immediately reduced to knowledge.

Leave your knowing as knowing! Existence consists not of nouns but of verbs. All nouns are false: no noun is true, can be true. There is no tree, there are only treeing phenomena. There is no river, only riverings.

When you say, "This is a man," what are you saying? You are reducing a verb to a noun -- because the man is growing! It is a growth, it is a process. It is not the same even for two seconds, it is a flow. You say, "This is my friend" -- but the time that you take in saying "This is my friend" may be enough to turn him into your enemy.

You say 'love'? There is no love, only loving. See life and you will be surprised: there is no life, only living.
Reduce all nouns to verbs and you will have a far clearer perspective of life. But no verb can be grasped. Nouns can be grasped; because of the miserly mind, man lives through nouns and has forgotten verbs.
And this miserliness penetrates into everything you do. Why grasp? You see a beautiful flower and immediately you are on the way to pluck it. WHY? It was beautiful on the stem, alive, rooted in God. And you killed it. And are you thinking you are going to give it to your girlfriend? You are presenting death to your girlfriend! Or do you think you are going to put this flower at the feet of the god in the temple? That god is dead, this flower is dead, and between these TWO deaths you are dead. The flower was already offered to God on the bush -- it was WITH God, you took it away from God to offer it to a stone. Why this immediate desire to pluck the flower?

I have heard: A friend was visiting George Bernard Shaw. He was very much against people plucking flowers from his garden -- he had put notice-boards all over the garden: "Don't Pluck Flowers." The friend asked, "Don't you love flowers? Don't you like flowers being arranged on your table?"
Bernard Shaw said, "I love flowers, that's why. I love children too, but I would not like anybody to cut off their heads and arrange those heads on my table."

The idea of the ego is always to kill and destroy. Why? Because once a thing is destroyed you are in control. You

can control only dead things. That's why people worship dead gods in the temples, and they worship dead masters. When Buddha is alive they will not worship him, they will worship Krishna. When Buddha is gone they will worship Buddha, they will not worship Christ. When Christ is gone they will worship Christ, they will not worship Kabir -- and so on and so forth. Once a master is gone, great shrines are raised in his name and people start worshipping him. But while he is alive they stone him to death, they crucify him, they reject him, they deny him. Why? Why are you so much interested in death?

With death you become masters. With an alive master you cannot be in control, he will be in control. With an alive flower the flower is in control, not you; once plucked, you are in control. Then you can go on doing any stupid nonsense -- you can call it IKEBANA and you can go on arranging flowers and you can go on learning flower arrangement, and that is all nonsense.

You have destroyed the flower, now you are feeling guilty. Hence IKEBANA -- it is out of guilt. Now you are trying somehow to pretend that you are creating beauty again. There is deep guilt -- you have destroyed beauty. It was perfectly beautiful on the bush, on the stem, in the wind, with the sun.

But the mind has a constant desire to grasp. Watch this miserliness.

I have heard:

A rich old miser became critically ill and the doctor prescribed a medicine with the following warning: "If after

taking the medicine you perspire, it is a sign that you will recover. If you don't perspire, only God can help."
The miser took the medicine, but failed to perspire. It seemed that the rich man was about to die.
"Let us call on him," said the mayor to the elders of the town. "Perhaps he will now repent his ways and leave something for the church."
They visited him, and found him in a repentant mood. They brought paper and ink and the mayor got ready to write.
"The church," he said, "is badly in need of repairs."
"A hundred dollars for the church," said the miser, and groaned.
"The widows and orphans fund is depleted," said the mayor.
"A hundred... wait a minute, wait a minute!" the miser cried suddenly. "Cross it out! I'm perspiring! I'm perspiring!"

The mind is always clinging to things. It may be money, it may be meditation. It may be knowledge, it may be love. Watch that the mind always wants to grasp, hold things in hand.
Now, you cannot hold God in your hand. You can hold a flower, you can pluck a flower, but you cannot hold God in your hand. God is too big for that. God means totality. How can you hold this totality in your hand? One has to approach in a different way -- one has to surrender oneself into God's hands. Rather than grasping God, you have to pray to be grasped by him.
You cannot hold the ocean in your hands, but you can drop into the ocean and disappear. That's the way to be it.

I KEEP GRASPING AT IT AND IT ELUDES ME, A MUSIC THAT CAN ALMOST BE SMELT, A TASTE THAT CAN ALMOST BE FELT.

If you go on grasping that will remain so, and for ever. You will always be just on the verge, and missing. It will be a music that can ALMOST be smelt -- but an almost smelt music has not been heard at all. And almost is almost; it is just a way of deluding oneself. Either you have it or you don't have it -- you can't say, "I ALMOST have it." You are alive or you are not alive -- you cannot say, "I am almost alive." You cannot say, "I am almost in love." Either this or that -- it is either/or, and there is no middle way. You will always be on the threshold and missing.
Stop grasping at it, drop that very effort to grasp. Allow it to enter into you, be open to it, be vulnerable. Let him grasp you, let him possess you -- don't try to possess him.

SOMETIMES I AM ON THE VERY THRESHOLD; OTHER TIMES IT'S NOT IN A MILLION YEARS, NOT FOR ME.

And you will be on this see-saw. Again and again you will think you are on the threshold -- just one step more and the bird will be in your hands. But that one step will remain impossible. And then of course you feel frustrated -- how long can you remain in hope, just standing on the threshold? You become tired. When you become tired, it is a million years away from you... Again you start striving, again one day you will feel it is just on the threshold. This way it will remain -- this is how seekers go on missing.

Seeking is not the way to find God. If you want to find him, stop seeking, and find. Stop seeking, and he is found immediately, instantly -- not even a single moment is lost. Why? Because in the very effort of seeking him you are forgetting one thing, that he is already in you. The sought is in the seeker -- but the seeker cannot see it, he is engrossed too much in his seeking. He is running after it, he is searching for it -- his search keeps him so occupied, so engaged, that he cannot look inside and see who is there. God is already in you, God is already the case. Just stop seeking. And that is the greatest message of Zen: Stop seeking. "Sitting silently, doing nothing, the spring comes and the grass grows by itself." Zen does not give you any seeking, it takes all seeking away from you. Seekers are the losers! because in their very search they go on looking at distant lands. They go on looking at stars -- they don't look within themselves.
And do you know? There is an ancient parable:

In the beginning when God created the world, he used to live on MG Road. But then he became tired, because people were continuously nagging him. In the middle of the night the phone would start ringing, and complaints.... "Why have you not done this?" and "Why have you done this, and what is the reason for it?" Naturally he got tired. He asked his counsellors, "Help me. I would like to go somewhere and hide from people." He confessed, "In creating man I have committed my greatest mistake." Do you know? since then he has not created anything else; he is still repenting. That was his last -- he became so afraid of man that he stopped being a creator.

They suggested, "You can go to the Himalayas, nobody will come there." And he said, "You don't know, within just a few seconds"... and millions of light years are just a few seconds for God -- a different time scale. For one who lives in eternity, millions of light years are just moments. He said, "Within moments, you don't know, a man will be there -- Hillary. And Tensing will be there, and they will reach Everest and find me. And once they have found me then the whole MG Road -- then people will start moving there. That won't help."

Somebody suggested, "Then why don't you go to the moon?" He said, "Just a few seconds more, and people will reach there. They are going to reach everywhere!"

Then an old adviser came close to him and whispered something in his ear. And he was very happy and he said "This is the right thing to do." The mall had whispered in his ear, "My suggestion is: why don't you hide in man himself? There he will never go. He will go to the mountains, he will go to Everest, he will go to the moon and to Mars and he will go to the planets and stars -- he will go everywhere. One thing he will never suspect is that you can be hiding within his own soul."

God agreed. And since then he has been hiding in you, And you have been searching for him on Everest, on the moon, on the stars, in the scriptures, in the temples, in the mosques, in the churches... Go on searching and you will not find him.

A seeker never finds. Seeking is a sure way of missing. Then who finds him? One who relaxes, one who drops all seeking -- just dives deep into one's own being, sits there

silently, starts moving towards the bottom, to the very ground of one's own being. Sitting in your deepest core, you find him. There is no need to go anywhere.
If you are a seeker, and Krishna Prabhu seems to be a seeker...

SOMETIMES I AM ON THE VERY THRESHOLD...

Yes, it will happen again and again. Again and again you will think, "Now! This time I am going to make it, it is going to happen." And it will never happen. Then again frustration and the dark night of the soul will follow. Many times you will see that you have almost made it, ninety-nine percent made it -- but it will never be a hundred percent. And unless it is a hundred percent it is not at all. 'Almost' means nothing, 'approximately' means nothing. That ONE step is as far away as millions of light years, because it cannot be taken.
So after each euphoria, elation, ecstasy, after each feeling of "Now I have arrived," there will be great depression. You will fall back into a dark hole. Again you will have to grope, again you will have to reach that threshold, and again you will fall.
This has been continuing for so many lives -- you are not new here. You have been playing this game for millions of lives: coming closer, coming closer, coming closer, and you feel the ecstasy, now you are just there... and all is missed again, you are falling far away, far away, again disappearing. This wheel goes on moving.
You have to jump out of this wheel. He is not out, so you can never come close to him. If he was far away from you

then there would be a possibility sometimes to come close, and there would be a possibility to cross the threshold and reach him and hold him. He is not out, he is your innermost core. He is the beat of your heart and the vitality of your breath and the redness of your blood. He is the pulsation of your being. How can you be just on the threshold?
You have to forget all these thresholds and you have to forget all these distances. And remember always: to be close is also to be distant. Closeness is a kind of distance; you are not yet it.
I teach you the way of non-seeking. I teach you to relax. I teach you to forget all about God and just be yourself.
And one day suddenly, like a great surprise, comes the benediction.

The second question

Question 2
WHO IS MORE STUPID -- MAN OR WOMAN?

PREM PUNEETA, I have heard an anecdote:

A man was saying to his woman, "Why has God made you women so beautiful?" The woman said, "So that you men can fall in love with us."
The man then said, "Then why did he make you so stupid?"
And the woman said, "So that we can also fall in love with you."
But in reality, stupidity has no sex. It is found in all kinds and all shapes and all sizes.

The third question

Question 3
WHAT IS THE DIFFERENCE BETWEEN LEARNING AND COLLECTING KNOWLEDGE?

GREAT DIFFERENCE IS THERE. They are polar opposites, diametrically opposite to each other.
Learning is never knowledge, learning is knowing.
Knowledge is never learning, it is a pretension of learning.
knowledge is pseudo, borrowed. You become a parrot, you become an imitator. You become a computer, you function as a memory machine -- you don't know exactly what you think you know, you simply repeat it. And you can become very clever in repeating, very skillful, but s ill you remain a parrot.
Learning is to encounter truth on your own. Knowledge is borrowed, knowledge is from others.
If you listen to Ikkyu and you learn his beautiful sutras -- and you can learn them by heart and you can repeat them; not only repeat them, you can even try to follow them -- you can create a character according to them. You can live them too, but still it is borrowed. Not only will your knowledge be false and plastic, your character will also be plastic and borrowed, enforced.
Deep down you will remain the same; nothing will have changed. You will have become richer as far as information is concerned, but you will not be transformed by it. No information ever transforms anybody.
Knowledge is the collection and accumulation of information. Learning is the availability to be transformed.

Knowledge always goes to dead masters, learning is always in search of living masters -- because you can learn only through a living phenomenon. There is no way to learn from a dead phenomenon; it is cheap.
A disciple with a Zen master has to pass through a thousand and one pains. And you simply read the whole story within minutes, but it took him thirty years to become enlightened. And those thirty years of agony and ecstasy, those thirty years of falling in love with the master and hating him from the very guts -- of moving closer to him and going far away from him, of falling into his being, and yet fighting with him -- those thirty years of constant meditation and love, of great effort, and finally of knowing the futility of all effort; of great seeking and search, and finally coming to realize that no seeking is needed -- but one comes to it the hard way.
Then one day those thirty years of ripening and maturity bring an integration. One blooms. The satori happens. One understands, one sees.
You simply read it on one page of a book, and this becomes knowledge to you. And sometimes you can say things....

Once it happened, a young man lived with me for three years, and he was in deep love with the Zen approach. And whenever he would see a story -- and there are thousands -- where the master hits the disciple on the face or strikes him with his stick, the young man would bring the story to me and he would say, "How cute!"
One day I slapped him hard. And he was angry, and he forgot all those stories. And he said, "Are you mad or

something? Why did you hit me? And I had not done anything!"
And I asked him, "Now say 'How cute!'"

Then it doesn't look cute. Knowledge is cheap, you don't pay anything for it. Learning is hard, arduous; you have to pay for it. Inch by inch, you have to die into it. Knowledge is accumulation, learning is not really accumulation at all -- on the contrary, it is just a reverse process.
The master goes on taking things away from you. He does not give you something to be added to your personality, he takes all the props of your personality. And one day suddenly you find yourself collapsing...
One can allow that collapse only if there has arisen a great trust. And when you have collapsed, then like a phoenix the new being arrives. Remember always, the new being is not any change in the old being. The new being is absolutely new, it is not a change in the old being. The old is dead and the new has arrived; they are discontinuous.
The real change only happens through death. Unless death has happened you will only be accumulating, decorating, giving finishing touches to your personality. Yes, you will change little bits here and there, but that will be nothing much. Changing paintings from one wall to another, or painting the walls with a new colour, renovating the ruins, changing the carpet or arranging the furniture in a new style... But basically, fundamentally, you remain the same. These changes are not learning.
A learner is one who is ready to die. If you are after knowledge you are a student. If you are a learner you are a

disciple. And it is so easy to be a student, it is so difficult to be a disciple. One goes on missing...

Just the other night, it happened. A beautiful woman came just a few days before, and started feeling a great urge to become a sannyasin, the urge to become a disciple. Then she was coming to take sannyas but could not enter because of her body smell or something. Next day she changed her mind. She said, "I am happy that I could not enter, otherwise I would have become a sannyasin. And I cannot wear orange clothes all the time in my work; it will look so weird, ridiculous, people will laugh."

Now you cannot pay even that much. It is not much! People laugh at you even without your orange clothes -- don't be worried about that; they laugh all the same. Just as you laugh at them, they laugh at you. That's how people manage to laugh a little bit -- otherwise life is so bad, such an agony, a nightmare, if they don't laugh at each other they will commit suicide. It helps; just laughing at each other they feel unburdened. Seeing the ridiculousness of life, they can manage to laugh a little bit. It gives them heart to live again tomorrow.

Man can live without the Bible and without the Gita, but man cannot live without jokes -- those small jokes are far more important. And have you ever noticed the fact that the Jews have the best jokes in the world? Why? Because they have suffered the most. They HAD to create jokes, otherwise they would have committed suicide long before. Those jokes have kept them alive. They have been tortured, down the ages; they have lived against odds. What has helped them to go on living? Do you think it is the Old Testament?

Do you think it is the Talmud?
No. It is their capacity to laugh. It is their capacity to continue having a sense of humour that has kept them alive. That's why they have the best jokes in the world.
Hindus don't have jokes. They have lived a very very convenient life -- jokes were not needed; life was comfortable, convenient. When life is too much to bear, one has to create something or other to have a little laughter to unburden oneself.
People are already laughing at you -- they have to laugh. it is their survival; they cannot survive without it. So don't feel offended when people laugh at you, not at all. They are not really laughing at you, they are simply finding any excuse to laugh -- you are as good as anybody else. If you are not in orange they will find something else. And I don't think you are so perfect that they cannot find anything else about you to laugh at.
But just a small price, that they will laugh, and one can drop the idea of becoming a sannyasin.
Just see how cheap we want transformation. We want it to be handed to us, bottle-fed. We want it to just be given to us, injected -- digested by somebody else. Then it becomes knowledge. Buddha has said something, Krishna has said something, Christ has said something -- you can just learn those words, you can become a chatterbox. And it doesn't matter what that chatter is -- worldly or other-worldly, it is chatter all the same. Because you have not experienced anything on your own.
The first honesty for a man who really wants to know truth is to know perfectly well "what I know on my own", and "what I know only as borrowed." And whatsoever is

borrowed, throw it! It is all crap. It is better to be ignorant on your own -- because that is true, authentic, sincere -- than to be knowledgeable on somebody else's experience. And who knows whether that experience was true or not? Who knows? -- that man may himself have been repeating others' experiences.
Unless you know by yourself, there is no way.

You ask me: WHAT IS THE DIFFERENCE BETWEEN LEARNING AND COLLECTING KNOWLEDGE?

Prem Nath, the difference is great, as great as it can be. Learning needs courage, learning needs a transformation in your consciousness -- a death and a resurrection. Knowledge needs nothing, just a little capacity to memorize -- and any mediocre person can do that. Knowledge needs no intelligence, only memory. Learning needs intelligence.
And these are two different things. Intelligence is a quality of your soul, and memory is just a brain mechanism. Memory is just a bio-computer -- the computer can do it far better than your bio-computer has been doing up to now. Sooner or later, people will be carrying small computers in their pockets rather than reading books, going to the university -- that is really all out of date now. There is no future for schools and universities; the computer will destroy them all.
What is the point of knowing history? You can have a small computer in your pocket and you can inquire whenever there is a need; you can just inquire of the computer.

You can ask when Napoleon the Great was born, what date, what day, with which women he fell in love -- you can inquire about everything. A computer can carry millions of pieces of information in just a small box. All the information that you are carrying, a computer can carry better. What is the need? This is a very, very bullock-cart way -- twenty-five years studying in a college, school, university. And what is really being done there? You are being fed with knowledge; your bio-computer is being trained.

Sooner or later, you will be able to purchase a ready-made, trained bio-computer and it will answer! That day is going to be a great revolutionary day in human history, because from that day it will be simple to know what the difference is between learning and knowledge. A man who carries a computer is a man of knowledge, and a man who has his own EXPERIENCE of life is a wise man.

And remember, a computer can give you information but cannot give you experience. You can ask the computer: "What is love?" and the computer can report all that has been said about love. But that will not give you the experience of love; experience you can only have on your own. You will have to fall in love and know it -- no computer can give it to you.

The computer can give all the information ABOUT God, but to know about God is not to know God. To know God is totally different. It is an encounter: it is personal, intimate, immediate.

And you can see it. The knowledgeable man almost always behaves stupidly. He has to behave so, because his

knowledge is borrowed; he cannot behave intelligently. Pundits are the most stupid people in the world.

Two men were walking. One was holding a closed umbrella -- he was a great pundit, a professor of philosophy. Suddenly it began to rain. "Open your umbrella, quickly," said one man to the other.
"It won't help at all," came the answer.
"What do you mean, it won't help? It will protect us from the rain."
"It is no use, the umbrella is full of holes like a sieve."
"Then why did you take it in the first place?
And the professor said, "Because I didn't think it was going to rain."

The man who carries information is just doing things like that. He does not know how to use it, he does not know why he is carrying it in the first place. He does not know anything. He has been given the information by his parents, by the teachers and priests, and he has been carrying it without even becoming aware why he is carrying it all. Just look in your head, how many things you are carrying. For what? Those problems don't exist any more, and you are carrying the solutions of those problems. You have become mature, and still you are carrying the advice your mother gave to you when you were a child. Now you are no more a child, you can forget all about it -- and it will be good, it will create a space in your head. Otherwise it has become a junkyard.
Just listen sometimes, silently sitting -- still your mother's voice is heard. Your father says things to you and you still

have to follow them, and if you don't follow them you feel guilty! because you are betraying your father. And the father, the poor father, is dead and he does not know anything of what he has done to the son. In fact he has not done anything; his father has done it to him, he has done it to you, and so on and so forth.

Many times sannyasins come to me, particularly women, and they say, "We want to have children." And all that I see... They think that they are asking for children because they are in such a great loving space. Not at all -- when I look into them, all that I see is that they are wanting to have revenge on their mothers. Whatsoever their mothers have done to them, now they want children so they can do it to them. Otherwise how will they get rid of it?

Children are so dependent on you, you can do anything to them. They cannot retaliate, they cannot say no. And you are hankering, full of knowledge that your mother has given to you -- your head is heavy with it, and you want somebody into whom you can pour all that nonsense. And you will feel very relieved; women feel very relieved when they have children.

What relief comes? It is a catharsis, a vomit. It is very rarely that out of love you think of a child, because you don't know what love is. How can you think out of love? You have never loved! But all that you need is a helpless dependent child who will always look up to you, and you will always be the boss and you can mould and pummel and manufacture the child to your heart's desire. That is the only way you can take revenge on your mother; there is no other way.

I have heard a story; it happened in the court of the great Akbar. He had a very wise man, Birbal, with him. They were standing and talking about something, and Birbal said something and Akbar became so angry that he hit him hard on the face, slapped him, before the court. Birbal was red with rage, but to hit back would be too costly. But if you don't do anything, that looks too humiliating. So he hit somebody else who was standing by his side -- he hit him back.
And the man said, "But why are you hitting me?"
Birbal said, "Hand it on to somebody else."

That's how things happen. Now, your mother has hit you hard -- you are still crying. You want to hit somebody, you want to hand it all over; you will be relieved.
Your parents are still alive in you. Your teachers, primary-school teachers -- who knew nothing much, otherwise why should they have been primary-school teachers? -- they are still alive and dominating you. Your college professors, they knew nothing, they were as borrowed as you are.
It is very rare to find a man who knows himself. Just imitators are all around, and you are still carrying their wisdom that they have given to you. They never LIVED their wisdom, and you are trying to live it; you also cannot live it. When you cannot live it you feel guilty, if you live it you feel unnatural: you are in a predicament.
This is the predicament every human being is in. If you follow whatsoever has been told to you to do, it is unnatural; it never makes you happy, it never gives you joy. Only one thing is good about it, it never makes you feel guilty -- but it makes you sad, it makes you depressed. If

you don't follow it then you feel guilty -- that too brings a kind of sadness.

Have you not watched it in your life? It is so difficult to be happy -- why? Because happiness and guilt have become associated in you. So whenever you feel happy you feel something wrong must be there, you must be doing something wrong. Look inside yourself! into your files, and you will immediately come across a parental voice: "Don't do this." That's why you are feeling guilty. Happiness has never been allowed to you in your childhood. You don't allow it to yourself either.

My whole work here consists of this thing: to help you to allow happiness to yourself, to prepare you so that you can give the gift of happiness to yourself. God has given it to you, but your parents have disturbed it.

And don't feel angry at them -- because they were also victims of THEIR parents. It is a vicious circle; it is a very very long circle, it has been going on down the ages. Don't feel angry, but get rid of them! Drop their voices. Start living your life.

A man of knowledge never lives his own life. A man of learning starts living his own life, he learns by living his own life. Yes, he is ready sometimes to commit mistakes; it is good to commit mistakes sometimes, that is the only way to learn. The man of knowledge never commits mistakes -- but he has committed the greatest mistake, the mistake of always remaining borrowed.

And these men of knowledge are very dangerous, because they go on pouring their knowledge into each other. It is a strange phenomenon. When you feel too burdened you

need somebody so that you can pour out your knowledge and feel a little unburdened.
I have heard:

A merchant went to a farmer to get a pound of butter. The farmer insisted on swapping the butter for a pair of woollen socks. When the merchant reported this to his wife, she said, "I'll unravel some wool from our bedspread and knit him a pair of socks." When it was finished, the pair of socks was exchanged for a pound of butter.
When the merchant needed more butter, his wife once again unravelled more of the bedspread and knit more socks, which were exchanged for butter. Finally, she had only enough wool for one sock. The merchant took the sock to the farmer and asked for a half pound of butter for it.
"Nothing doing," replied the farmer. "I give you a full pound. You see, I really don't wear the socks. My wife unravels the wool and uses it for knitting a bedspread, and there's just enough in this one sock to finish it."

That's how it goes on -- this stupid society.
Avoid knowledge and plunge into learning.

The last question

Question 4
WHY AM I SO AFRAID OF YOU?

IT IS A GOOD SIGN: the beginning of a relationship with me. It is natural to be afraid of me, because I am going to

be a death to you. I am going to destroy you. Utterly. Only then can I help you. Only then can you have a new life, a new being, a new beginning.

So fear is natural. In spite of the fear, go on coming closer and closer to me. Don't listen to the fear. The fear is simply saying that whatsoever you have had up to now will be taken away: "Escape!" You have a certain amount of knowledge, it will be taken away. The fear is simply an indication from the head, a signal from the computer, saying, "Escape from this place. This man is dangerous, he can destroy your knowledge. And then you will have to learn from ABC, know well, and all that you have done up to now will be a sheer wastage. Listening to this man is dangerous -- he will make you feel that all that you have is useless, and sooner or later you will have to renounce it. Before it happens, escape! Avoid this man!"

You have a certain character, a certain morality, and I am bent upon destroying it -- because I don't believe in morality. I believe in consciousness, not in conscience; conscience is again borrowed, like knowledge. Consciousness is learning.

I would like you to live according to your consciousness. That is the good life for me, the true life, authentic, spontaneous. It never does any harm to anybody -- it cannot. But the life of conscience is a bad life; even if you are moral, even if you go on doing good, you are only a do-gooder. And you harm. And you harm in such subtle ways that you are not aware, and neither do your victims ever become aware of what you have been doing to them.

I will take your morality. I will give you religion, but I will take your morality away -- because for a moral person it is

very difficult; to have the experience of religion is almost impossible for him. A moral person lives according to the society; he never rebels. And religion is only for those who are ready to rebel. A moral person lives only like a sheep, with the crowd; whatsoever the crowd says is right he says is right, and whatsoever the crowd says is wrong he says is wrong.

Just watch. Are you a part of the crowd? Or do you have some consciousness of your own too? If the crowd is going to destroy, you are ready to destroy. If the Hindu crowd is going to destroy a Mohammedan mosque you are ready to destroy it, because you are a Hindu and whatsoever the Hindu crowd is doing is right. If the Mohammedan crowd is going to kill Hindus you are ready to kill Hindus.

Down the ages, the so-called religious people have been such great murderers. They talk about love and they create hate and nothing else. They talk about peace and they create war. Look at the hypocrisy! They come with Bibles in their hands, but soon those Bibles turn into swords. Those Bibles are just facades -- behind is hiding the imperialist, the one who wants to dominate the whole world. In the name of God they are simply trying to impose their ego on the world. And then egos fight. It is not a question of the Hindu fighting the Mohammedan or the Christian fighting the Mohammedan, it is the fight of so many egos.

Watch: whenever a crowd is doing something, can you think on your own? Your religions are crowds, your nations ate crowds. If India is fighting China, then all Indians are with the Indian government, right or wrong -- it is the

motherland, right or wrong. And all Chinese are with the Chinese government, right or wrong.
Nobody thinks on their own.
My whole approach is to make you CONSCIOUS of what you are doing, how you are doing it. Are you being just a coward and a sheep and a follower in the crowd? Or are you thinking on your own? I will take away all your mob-psychologies. Fear arises, because that is where you have always belonged. Suddenly you will be left alone. If you are not a Christian you will not know who you are. Great fear shakes you, quakes you. If you are not a Catholic who are you? If you are not an Indian then you lose your identity. A great crisis of identity arises in you -- that is the fear.
And you are always afraid of truth -- because you live through lies, and when truth arises you start seeing your lies. It becomes difficult, it becomes almost impossible to carry them any more; you have to drop them. But you have invested your whole life in them.

A wealthy landowner burst into his home one day and, in a voice filled with despair, cried to his startled wife, "Marushka, there is a terrible rumour in town -- the Messiah is coming!"
"So what's terrible?" asked the wife. "I think it's wonderful! Why are you frightened?"
"I have good reason to be afraid," he whimpered. "We have a fine dairy herd, a barn full of grain, and our orchards are laden with fruit. Now we will have to give up everything and follow Him!"

"Compose yourself," said the wife soothingly. "The Lord our God is good. He knows how much suffering we Jews have had to endure. We had a Pharaoh, a Haman -- always somebody; but our dear Lord got rid of them all. Just have faith, my dear husband. He will get rid of the Messiah also!"

It creates great fear if you hear the Messiah has come. Then what about all the investments that you have made? And you will have to give up everything and follow him. Who wants a Messiah to come? People always like the idea that he will come some day, but not today -- some day far away, distant, then they can tolerate the idea that he will come. That's why when Christ declared: "I am the Messiah you have been waiting for!" the Jews could not trust him. They said, "You can't be. He will come, certainly, but you are not that."

And there is logic in it. The logic is: people only WAIT for the Messiah, they don't REALLY want him to come. Waiting is good, it makes one feel good -- "I am religious and I am waiting for the Messiah. And when he comes I am going to renounce everything." And deep down one hopes that he will never come. He has not come up to now; he will never come. On the surface one pretends that he will come, deep down one knows that he will never come. And one thing is always there: even if he comes we can always say, "You are not the Messiah."

They had been waiting for centuries, and when Jesus declared, "I am the Messiah," they were angry. This man was destroying their whole game of waiting. Waiting is so beautiful; nothing ever changes, one goes on waiting and

one goes on doing whatsoever one wants to do. And suddenly this man comes and he says, "I am the Messiah -- now follow me. Come, follow me!"

And they are afraid. Their crops are ready and their orchards are full of fruit. "Is this the time for the Messiah to come? And the business is going so good..." And one is chasing a woman and he is just on the right track and it is only a few days time and she will be his -- and this is the time for the Messiah to come? "Come and follow me"? Can't you wait a little?

Great fear arises. Out of that fear they killed Jesus. Just to defend themselves they killed Jesus -- just to defend their fruits which were ripe, and the woman who was just going to be in their hand, and the man who was just going to succeed. This was not the right time for the Messiah to come. It is never the right time.

A Messiah is acceptable in the future, always in the future, never in the present -- or in the past, but never in the present. The Jews had to deny Jesus. They said, "He will come, but you are not the Messiah." Christians say he WAS the Messiah, but now he is in the past, now there is no fear. I am saying to you: I am the Messiah herenow. It creates fear, it creates great anguish and anxiety: "So what to do? And the fruits are ripe, and success is just within reach. And this man has come to disturb all, and he says, 'Come, follow me.'"

That's why you are afraid. Everybody is afraid. Remember always, the courageous person is not one who has no fear -- no, there exists no man like that, who has no fear. The courageous man is one who goes in spite of the fear. He

feels the fear, but the pull of love is greater than the pull of the fear. He chooses love rather than the fear.
The courageous man is also afraid. Don't think that only you are afraid; everybody is afraid, it is natural. And don't wait for the time when there will be no fear, and then you will follow! That time will never come. You have to follow in spite of the fear. And if you follow, soon you will see, the deeper you move into love, the energy that was involved in the fear is released from the fear and becomes love energy.
And when all fear is transformed into love, that fire is sannyas, that fire is disciplehood. That fire purifies one. Passing through that fire of love, one becomes pure gold.
Take It Easy, Vol 2

Chapter #5

Chapter title: The Secret of the Drowned Man
29 April 1978 am in Buddha Hall

MORE FRAIL AND ILLUSORY
THAN NUMBERS WRITTEN ON WATER,
OUR SEEKING FROM THE BUDDHA
FELICITY IN THE AFTER-WORLD.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,
AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

IN OUR WAY THROUGH THIS WORLD

OF BIRTH AND DEATH,
WE HAVE NO COMPANION;
LONELY WE DIE,
ALONE WE ARE BORN.

THE VAST FLOOD
ROLLS ONWARD
BUT YIELD YOURSELF,
AND IT FLOATS YOU UPON IT.

WHO SEES NAUGHT,
SAYS NAUGHT,
HEARS NAUGHT,
SIMPLY SURPASSES
THE BUDDHA.

THE THINKER IS CREATIVE WITH HIS THOUGHTS. This is one of the most fundamental truths to be understood. All that you experience is your creation. First you create it, then you experience it, and then you are caught in the experience -- because you don't know that the source of all exists in you.
There is a famous parable:

Once a man was travelling, accidentally he entered paradise. In the Indian concept of paradise there are wish-fulfilling trees there, KALPATARUS. You just sit underneath them, desire anything, and immediately it is fulfilled -- there is no gap between the desire and its fulfillment.

There is no gap between a thought and a thing. You think, and immediately it becomes a thing; the thought realizes automatically. These KALPATARUS are nothing but symbolic for the mind. Mind is creative, creative with its thoughts.

The man was tired, so he fell asleep under a KALPATARU, a wish-fulfilling tree. When he woke up he was feeling very hungry, so he simply said, "I am feeling so hungry, I wish I could get some food from somewhere." And immediately food appeared out of nowhere -- just floating in the air, delicious food.

He was so hungry that he didn't pay much attention to where it had come from -- when you are hungry you are not philosophic. He immediately started eating, and the food was so delicious that he was caught up in the food. Once his hunger was gone he looked around. Now that he was feeling very satisfied, another thought arose in him: "If only I could get something to drink..." -- And there is still no prohibition in paradise; immediately, precious wine appeared.

Drinking the wine relaxedly in the cool breeze of paradise under the shade of the tree, he started wondering, "What is the matter? What is happening? Have I fallen into a dream, or are some ghosts around and playing tricks with me?" And ghosts appeared. And they were ferocious, horrible, nauseating. And he started trembling, and a thought arose in him: "Now I am sure to be killed. These people are going to kill me."

And he was killed.

This parable is an ancient parable, of immense significance. It portrays your whole life. Your mind is the wish-fulfilling tree, KALPATARU -- whatsoever you think, sooner or later it is fulfilled. Sometimes the gap is such that you have completely forgotten that you had desired it in the first place; sometimes the gap is of years, or sometimes of lives. So you can't connect the source.

But if you watch deeply you will find all your thoughts are creating you and your life. They create your hell, they create your heaven. They create your misery, they create your joy. They create the negative, they create the positive. Both are illusory -- the pain and pleasure, the sweet dream and the nightmare, both are illusory.

What is meant by calling these things illusory? The only meaning is that they are your creation. You are creating a magic world around yourself -- that's what is meant by the word maya. Everybody here is a magician. And everybody is spinning and weaving a magic world around himself, and then is caught -- the spider itself is caught in its own web. There is nobody torturing you except yourself. There is nobody except yourself; your whole life is your work, your creation.

Buddhism insists on this fact very emphatically. Once this is understood, things start changing. Then you can play around; then you can change your hell into heaven -- it is just a question of painting it from a different vision. Or if you are too much in love with misery you can create as much as you want, to your heart's content. But then you are never complaining, because you know that it is your creation, it is your painting, you cannot make anybody feel responsible for it. Then the whole responsibility is yours.

Then a new possibility arises: you can drop creating the world, you can stop creating it. There is no need to create heaven and hell, there is no need to create at all. The creator can relax, retire.
That retirement of the mind is meditation. You have seen all, this way and that. You have enjoyed and you have suffered, and you have seen the agonies and the ecstasies: love and hate, anger and compassion, failure and success, you have seen all. Ups and highs, lows and downs, you have lived all. Slowly slowly, this experience makes you alert that you are the creator.
If you have been on any drug trip, you know it. The drug simply releases your mind energy and things start happening. You are transported into other worlds. If a person suffers from paranoia and he goes on an LSD trip, the trip is going to be very very horrible. He will be persecuted, he will be surrounded by enemies, he will suffer much. If the person is not living out of fear but living out of love and joy, he will have beautiful experiences. Aldous Huxley says that he lived great heavenly experiences through LSD. But Karl Reiner says that he went through hell. And both are right. They think they are against each other, criticizing each other. Reiner thinks drugs create hell. Drugs create nothing. All that is created is by your mind; drugs can only magnify it. They can exaggerate, they can allow things to appear in a very magnified form, a thousandfold bigger than they are. Molehills are turned into mountains, that's all. The drug can only exaggerate, but the seed is supplied by your mind. Your whole life is a kind of drug trip. When you are under the impact of a drug, things happen fast; immediately; they

start happening. When you are living the usual ordinary life, things take a little longer time, conventional time. But it is the same trip. Your life and your drug experiences are not separate, because both are out of the mind -- how can they be separate?

Buddhism says: To see this point is to allow an awakening in yourself. Then both can disappear. You can simply let things disappear by not cooperating, by withdrawing yourself, by becoming a simple witness, watching.

Scientists say that every day in twenty-four hours, fifty thousand thoughts pass through the average man. Fifty thousand thoughts are continuously passing. You don't allow all the thoughts to be realized; you choose. There are good thoughts, there are bad thoughts, there are beautiful thoughts and there are ugly thoughts -- you choose.

It is almost as if you have a radio and all stations are available on the radio. The whole noise of the world and the politicians is available on the radio. But you choose the station -- that choice is yours. Or you can choose not to put the radio on; you can choose to put it off. Then all that noise disappears.

Exactly this is the situation. A meditator chooses not to choose any station; he simply puts the radio off or disconnects it. And all the noise and all the politicians and all that nonsense disappears.

But if you want to choose, you can choose; you can choose any station. People become addicted to stations. When you enter into somebody's room you can see his radio. You will see the needle on the station to which he is addicted, whether the radio is on or not. Slowly slowly, the radio remains always fixed on that station which he likes.

That is the situation of your mind. When I look into you I see your needles fixed. Somebody has decided to live in hell; his needle is fixed. And it has remained fixed for so long that now even to change to another station is going to be difficult. It has gathered rust; maybe it has lost the capacity to be moved from here to there, it may have become fixed. You may have left it there for many many lives; you have forgotten that other stations are available. And you think you are suffering, you have to listen to this noise. You don't like it at all, but what can you do? -- you have to listen to it.

People become addicted to their thoughts. Then that thought comes more often, is repeated more, creates a groove in the head, in the brain cells, and becomes your reality. Naturally, you think what can you do? -- you are a helpless victim.

Buddhism says: You are not a victim at all -- not a victim of fate, not a victim of God, not a victim of the so-called theory of karma. These are just tricks, strategies, to avoid seeing the fundamental law of life.

When you are suffering you try to find some explanations. There are beautiful explanations available. Somebody says, "This is how God wants it to be, so what can you do? You have to live it. It is not in your hands. Man is impotent and God is omnipotent. What can you do? All that is possible for you is either to suffer happily or to suffer unhappily. Suffering is going to be there, so just suffer -- as happily as possible, as ungrudgingly as possible, without complaint. Suffer with acceptance -- that's all that you can do. Or you can go on crying and weeping, but nothing can change it. It is beyond you."

This explanation helps people. Then they remain fixed in their groove. They forget that they can change anything. Buddhism declares that man is free. That is Buddhism's greatest contribution to human consciousness and the history of human consciousness, that man is utterly free, that man is freedom. There is no God who is programming you, there is no programming at all. You are programming yourself; you are a self-programmer.

There are other explanations: those who don't believe in God, they believe in karma. You are suffering, you are in anguish, and you say, "What can I do? It is my past life's karma, I have to go through it." This helps acceptance; it is a consolation. It gives you a certain kind of rest, it makes life a little easier -- otherwise it will be too difficult, it will be impossible, it will be unbearable.

Once you see the point that it is predetermined in some way or other -- whether by God or karma, it is the same strategy, with no difference; karma is another God, only words are different -- now nothing can be done. You have done something wrong in the past life, there is no way to undo it now; the only way is to go through it. Go through the worst, and hope for the best. Remain in a kind of consolation that something good will come out sooner or later.

This is why people are in so much misery -- because of their explanations! If you have explained your misery, how are you going to transform it? If you have a certain explanation that helps you to accept it as it is, then there is no possibility of transformation.

Buddhism wants to take away all theories and consolations. Those are all tranquillizers, deadly poisonous. And the

insight that Buddhism wants to share with you is that you are the sole agent, the sole creator of your life; nothing else determines it. Each moment you are in control. You just have to see it and you have to try a few changes -- those changes will help you to become more aware.

One day you are feeling very miserable: just sit silently in the chair, relax, and start enjoying. Just do the opposite -- don't get into the trap of the misery: start smiling. In the beginning it will look false. Just get euphoric, blissed out. Start swaying, as if there is a great dancing energy in you. And you will be surprised that, slowly slowly, that which had started almost like a pretension is becoming real. The misery is disappearing; it no more has its hold on you, something has changed. A laughter is arising in you.

Your old habit will say, "What are you doing? What about karma? This is not supposed to be; you should not do such things. This is against all philosophy and metaphysics. Go back into the old groove! This is not right, you are cheating -- you have to be miserable when there is misery. This is inauthentic, this is pseudo."

The mind will bring in all kinds of things to create the disturbance again. But insist: "This time I am going to drop out of the theory of karma. I am going to jump out of the wheel! This time I am going to choose the polar opposite." Start dancing, singing, and see, and you will be surprised. But you will have experienced a great truth, that it changes; that the climate changes, that the clouds disappear, that it becomes sunny, that you are different.

Sometimes you are feeling very happy: do the opposite, become miserable -- for no reason at all, just become miserable. In the beginning it will again be just acting. But

soon you will get into the act -- because all that you are doing is nothing but an act, so it can be changed.
What you call your authentic life is also just an ACT. Maybe you have practised it long, that's all, but it is an act. So it can be changed for another act. And once you have learnt the trick of changing your acts from one to another, you will be able to see your freedom. You are something beyond the acts.
The function of a master is to destroy all your acts and to make you capable of being free. Buddhism says you are free, utterly free. Experience your freedom, and slowly slowly get out of the old ruts.

It happened, a professor of English language was invited to speak on the philosophy of life. He was a retired professor, well-known, but he wanted to make a little change in the title of the lecture. He said, "Let it be called 'The grammar of life'." A professor of English language: the people who had invited him thought, "It is right, it is the same -- the philosophy of life or the grammar of life."
And do you know what the professor said when he spoke? He said: "Live in the active voice, not the passive. Think more about what you make happen than what happens to you. Live in the indicative mood, rather than the subjunctive. Be concerned with things as they are, rather than as they might be. Live in the present tense, facing the duty at hand without regret for the past or worry for the future. Live in the first person, criticizing yourself rather than finding fault with others. Live in the singular number, caring more for the approval of your own conscience than for the applause of the crowd. And if you want a verb to

conjugate, you cannot do better than to take the verb 'to love'."

This is his grammar of life. His whole life he must have been teaching grammar, grammar and grammar. Now it has become almost an unconscious habit; he cannot think in any other terms.

This is how you are caught, you are caught by habits. There is no karma that is holding you -- or if there is any karma it is nothing but your habits. The thing that you have been doing again and again, becomes almost a determining factor in your life, becomes decisive.

But one can drop any habit. You may have been smoking for thirty years -- but you can drop THIS cigarette, half-smoked, on the floor and never take another cigarette in your hand. You are free. If you cannot drop it, that simply means you are choosing not to drop it. If people say, "How can we get out of misery?" they are simply saying, "We don't want to get out of misery." They are deceiving themselves.

People come to me and they go on asking, "How to get out of this?" And I am simply puzzled, because only they are holding themselves in it; nobody else is there. They can come out of it just as easily. The energy that they are putting into being in it is more; less energy is needed to come out of it. But they have forgotten one thing -- they have forgotten their freedom.

The message of Buddhism is freedom. Freedom from God, freedom from heaven and hell, freedom from fear, freedom from the future -- freedom from all these explanations that

man has created down the ages and is burdened with and crushed by.
I have heard:

An efficiency expert died and was being carried to his grave by six pall-bearers. As they approached their destination the lid of the coffin popped open and the efficiency expert sat up and shouted, "If you'd put this thing on wheels you could lay off four men!"

Just the whole life's habit -- an efficiency expert is an efficiency expert. And don't laugh at it, this is what you are doing. You are living in habits, you will die in habits. And because of these habits you will miss real life. Real life consists of freedom. And once you know that you are free then there is no obsession to choose this or that. You can choose NOT to choose.
That state is called Buddhahood.

MORE FRAIL AND ILLUSORY
THAN NUMBERS WRITTEN ON WATER,
OUR SEEKING FROM THE BUDDHA
FELICITY IN THE AFTER-WORLD.

THIS IS AN IMPORTANT SUTRA. Go slowly into it. The first thing: to ask the Buddha to help us is foolish, for three reasons. First, he cannot. Second, even if he could he would not. Third, we do not need to be helped since we are all Buddhas already.
Zen people say: Because of these three reasons, to ask for help from the Buddha is foolish. First, he cannot. Why can

he not help? Because from his standpoint you don't need any help at all. From his standpoint your whole situation is ridiculous. Your whole misery is false! Rather than being kind to you, he would like to laugh at you -- although he does not laugh. He goes on showing his kindness to you, just not to offend you unnecessarily.

But the basic thing is, from the standpoint of a Buddha all your misery is so stupid. It is as if you are in a house which is on fire -- doors are open, windows are open, you can jump out from anywhere, and you are just sitting there and shouting, "Help me! How am I to get out of this house? My house is on fire! Bring me maps, guidebooks; teach me techniques, methods, to get out." And the house is on fire and you are just standing in the middle of it. And the doors are open and the windows are open -- you can get out immediately, not even a moment has to be lost. The whole situation is ridiculous.

A Buddha knows that you are all Buddhas. The day a man becomes enlightened, for him the whole world becomes enlightened. Then he can see through and through: he can see your eternity, he can see your eternal purity, he can see hidden inside you the source, the God. And you are crying, and weeping, and he can see your treasure and your empire. And you are begging, begging for help.

The Buddha cannot help you, because he can see your misery is self-created, illusory. And he cannot help you for another reason too: the master himself has disappeared as an ego, as a self. There is nobody who is inside; a Buddha is pure emptiness. Who is there to help you?

You can take all the help that you need, but nobody is there to help you. Let it be very clear: you can partake of the

energy of a Buddha, you can eat as much of his energy as possible, you can drink him and you can become intoxicated with him -- but he cannot do anything on his own. The door exists no more.

A Buddha is simply an availability. The master remains available in SATSANGA; his presence, or his absence, is there. You can take in as much as you want, you can allow that presence to penetrate you as deeply as you open your heart. But all depends on you. Yes, you can help yourself through the Buddha, but the Buddha cannot help you. There is no activity possible on the part of Buddha.

Sometimes when you come to me and ask, "Osho, will you help me?" you create a problem for me. If I say I will, I am false. If I say I will not, you are hurt -- I am unkind, unloving. The situation is: I am available. You can help yourself through my presence; I cannot DO anything.

The master is a catalytic agent. His presence can trigger a process in you, but he cannot be a doer. He cannot take any initiative, he cannot be a manipulator, he cannot impose any discipline or character on you, he cannot force you to change -- all that violence is gone. Violence is a shadow of the ego; the day the ego disappears, all violence disappears.

That's why I say a do-gooder is not a good man. And the man who is after you and is trying to change you is not the man to be with. The man who is hankering to change you is an egoist, he wants to make you according to his ideas. He is dangerous, he will destroy you; he will not be helpful to you. He will cut from you this part and that part, he will change things in you. He has a blueprint with him, he has a certain idea that has to be implemented. He will not be

bothered about you. His whole concern is with his idea; you are just a plaything.

That's what your so-called mahatmas go on doing. They go on giving you patterns of life, they go on forcing things upon you: "Do this, don't do that. If you do this you will be rewarded, if you don't do this you will be rewarded. If you obey, the paradise is yours. If you disobey, then you fall into hell."

These people are dangerous people. These are politicians, not religious people at all. Their whole effort is to change people; they enjoy it. But people are not things. A man is not a canvas, you cannot paint him the way you want. The man is God, the woman is God, each person is divine. Who can change a person? Just the very idea of changing a person is sacrilegious, is a sin.

Many people come to me and they say, "Why don't you give discipline to your sannyasins?" Who am I to give discipline to my sannyasins? I am available. Whatsoever they want, they can have; that is their choice and their freedom. I am here to teach a single thing: Freedom. No interference in it. If they choose to remain in the world, fine. If they choose to get out of it, fine. With me, all is good. But the greatest value is freedom.

A Buddha cannot be asked to help you. He is help -- but a passive help, just a presence, a door. You can pass through it, but the door cannot drag you through itself. Be aware of the fact: if you are with a real master he will not drag you anywhere. He will shower his presence on you, he will remain available in a thousand and one ways, but he will give you freedom to choose, freedom to be. His presence is

not active, cannot be; all action is violent. His presence is passive. So, for three reasons, it is not possible.
Ikkyu says:

MORE FRAIL AND ILLUSORY
THAN NUMBERS WRITTEN ON WATER,
OUR SEEKING FROM THE BUDDHA
FELICITY IN THE AFTER-WORLD.

Secondly, he would not help you, because anything that is given to you from the outside cannot become your eternal nature. Even a Buddha cannot give you the truth -- because truth is not a thing to be given or taken, it is an experience that arises in you. The Buddha is an occasion where you can bloom. But nothing can be given to you, nothing can be transferred.
There are things which are untransferrable. They only ARISE; they grow. They are not commodities, they grow like a fragrance grows in a flower.
Truth is your fragrance. So even if he wants, a Buddha would not help you -- because anything given from the outside, just because it has been given from the outside, becomes untrue. It is no more the real gift. The real gift has to arise in you, it has to be given birth by you, through you. At the most, the master can be a midwife.
That's what Socrates says he is -- a midwife. The child grows in the womb of the mother: the midwife can become an occasion to bring the child out of the womb more comfortably, conveniently. That is the function of a master. God is growing in your womb. The master can be an occasion to bring this birth to happen in comfort, with as

little pain as possible, with as much joy as possible, with celebration.

Thirdly, he cannot help, because he sees we do not need any help. All that we need is an awareness of our freedom, an awareness of the fundamental law that thought creates reality -- that we are creators, that each and everyone is a creator.

Never think for a single moment that God has created the world. You have created your world. And there is not one world, there are as many worlds as there are people here. You live in your world, your wife lives in hers. That's why the clash -- those two worlds are continuously clashing. They have to clash, they are overlapping.

You like one thing, your woman likes another thing. There is no way to convince each other, this way or that -- a liking is a liking. You would like to go to this picture, to this movie; she wants to go to some other picture, to some other movie -- a liking is a liking. Two worlds together, overlapping, interfering with each other -- hence the conflict. We don't live in one world. There are as many worlds as there are people.

And the Buddha is one who has seen the truth of it, that he is the creator of his world, and he has retired from it. He creates no more. A Buddha lives here in the world, without a world. That's the meaning of being a Buddha: he lives in the world but there is no world for him. He lives in the world but the world is not in him. His own creation has completely disappeared. His canvas is vacant: he creates no more, he no more projects any dreams.

To come close to a Buddha means coming close to an emptiness. Hence the fear. One feels scared. If you look

into the eyes of a Buddha you will feel utter emptiness, an abyss. And you feel as if, if you fall into it, you will never reach to any bottom. There is none. There is no bottom, it is eternal emptiness -- one falls and falls and falls. One disappears but never comes to the bottom of it.

The Buddha cannot help you, because he sees your dreams. It is as if you are asleep and you are seeing a very dangerous dream. A tiger is following you and you are screaming, and in your sleep you shout, "Help! Help!" And somebody is sitting by you side awake. What do you think he is supposed to do? Should he try to help you? Then he will be just as stupid as you are. Then he will be as asleep as you are, or even more.

He will laugh. He knows there is no tiger; it is your creation, it is your imagination. He may have a good laugh. But you are suffering -- you tiger may be imaginary, but for the moment your suffering seems to be true. Tears are coming, you are shaking and trembling.

What should the man do who is awake? He cannot save you from the tiger, because there is no tiger in the first place. But he can do one thing: he can help you to be awake.

That's why these sutras are so depressing, you feel sad. Pradeepa has written a letter to me; her brother and her brother's wife are here and she has written, "Osho, the last time they were here you were talking about Sufis, and they were thrilled by the talks -- that's why they have come again. And now these Ikkyu sutras: they are sad and they create sadness." She has asked me to do something so that her brother and brother's wife don't feel sad here. Nothing; can be done. With Ikkyu, I am Ikkyu.

But this sadness is of immense value. And you are not here just to be entertained, you are here to be enlightened. There is nothing wrong in being entertained -- if you decide to be that, fine -- but then you missed a great opportunity. You need to be enlightened. And before one becomes awake one has to pass through many sad layers of one's being. Layers upon layers are there of sadness that you have repressed -- because you never wanted to be sad, you have never faced it.

Buddha brings all your sadness in front of you, because his commitment is not to your sleep and your dreams. Maybe those dreams sometimes are sweet, but a dream is a dream, whether sweet or bitter. Even if it is very entertaining it is a dream, and the time is wasted.

Truth may not be very entertaining, but it is enlightening. And once you have seen the truth, life moves into a totally new dimension. That dimension is of blissfulness. And remember again, blissfulness does not mean happiness -- because what you mean by happiness is again entertainment. What you mean by happiness is nothing but pleasure, sensation, thrill.

Blissfulness has the quality of peace in it, silence, stillness, undisturbedness. There is no pain and no pleasure: that state of non-duality, Buddha is interested in it. And to attain to it, if one has to pass through sadness it is worth it. Any cost is okay, because what you are going to realize is beyond all values; it is beyond all your comprehension.

The Buddha Way is the way of awakening. But you can be awake only when your sadness is emphasized totally. Otherwise who would like to be awake? You have to be made alert about your sadness, about your hell. You have to

be made aware of your death, of your illness. You have to be made aware of all the agonies that you have passed through and you are passing through and you will have to pass through. This whole thing has to be emphasized.
I have heard:

A Broadway producer decided he was fed up with the extravagant ballyhoo in the advertising of so many shows. He decided that he would insert a clause in his contract giving him the right to approve all advertising for the new play he was producing.
Writer after writer prepared ads embodying the honesty and sincerity he said he wanted in his ads. He turned them all down. Finally, one brought in a piece of copy which read like this:
"Here is a play which combines the drama of Shakespeare, the wit of Rostand, the strength of Tennessee Williams, the intellect of Marlowe, and the plot mystery of Dickens. Greater than Hamlet, more moving than the Bible, this is a play destined to live for ever."
"That's it!" shouted the producer. "No exaggeration! Just the simple truth!"

You are living in an exaggerated kind of hope, it can be destroyed only by an exaggerated kind of sadness. The opposite polarity has to be brought in. You are hiding all your wounds, Buddha would like to open them all up. Naturally, one does not like it. Seeing one's wounds, it hurts. Life starts looking very very painful, one feels lethargic about living. Then what is the point? One starts thinking of committing suicide.

That's the point Buddha would like you to reach. Where you start thinking of suicide, only there is sannyas possible -- not before it. When you think the whole life is meaningless, only then does your energy start being concentrated on one point -- that now some other meaning has to be searched for. "This life has failed, in toto. Now another life has to be searched for. I have lived outside myself and seen it is all sadness and agony. Now I have to turn inwards -- a one-hundred-and-eighty-degree turn." That's why these sutras appear so sad. They bring the truth of your life into focus.

MORE FRAIL AND ILLUSORY
THAN NUMBERS WRITTEN ON WATER,
OUR SEEKING FROM THE BUDDHA
FELICITY IN THE AFTER-WORLD.

AND PEOPLE ARE SO STUPID that even when they come to a Buddha -- who knows no future, who knows no past, who lives in the eternal moment -- they still ask about the after-life. They want to have some felicity in the after-world. They are not interested in being awakened herenow, they are interested in making some beautiful world after death.

Buddha is interested absolutely in the herenow. He wants you to be awake herenow. But you go to him and ask, "Is the soul immortal? Will I live after death? What will happen after death? What happens after death? Where do people go?

And Buddha used to laugh at all these questions and he would simply put them all aside. In fact this was his usual

way: whenever he would enter a town his disciples would go around the town declaring to each and everybody, "Don't ask these eleven questions." And these eleven questions were all questions of metaphysics: the afterlife, God, heaven, hell, karma -- all that kind of garbage.
Buddha used to say: Just ask about the immediate, that which is the question right now. Let me become the answer for that.
People don't want to ask that, they want to avoid it. You are in misery and you ask, "What will happen after death?" People come to me too; they say, "What will happen after death?" I say, "First see what is happening before death." They are not interested in that. Before death? Who bothers about before death? The real question is after death.
If you can't see what is happening now, and you don't want to see it, the story is going to be the same later on too.
Somebody has asked, "This question has been pursuing me from my very childhood: how does the stone feel inside? Inside the stone, how is it?"
Inquire first how it feels when you are a man -- because once you were a stone too, but then you were worried, I know, then you were worried about how it feels to be a man. Now you are a man, you are worried about how it feels to be a stone. Are you going to miss all the opportunities?
And remember, it feels the same. If you can know how it feels inside right now, you will know how it feels inside anywhere else. The inside is the same, only outsides differ. One is a woman from the outside, another is a man from the outside; from the inside, nobody is a man and nobody is a woman. And the man is continuously puzzled by the

woman. Even your greatest men, so-called greatest men, are continuously puzzled by the mystery of the woman. How does it feel? From the inside it is the same, even in a stone. The inside is always the same; only the outer periphery, the shape and the form, is different. Inside is God. God is the inside of all things.

But these questions! Now, just think, a person has been continuously thinking since childhood -- it must have become an obsession -- how it feels inside a stone. And the person has not yet asked, "How does it feel right now inside me?"

Buddha is interested in the immediate, the imminent. Go into the right-here-now: enter your reality and see. And whatsoever you will know will solve all your problems. No metaphysics is needed, meditation alone is enough.

But people used to ask him, "Help us for the future life." And he was ready here, available here, to transform you. But you are not interested in being transformed here, because you have a thousand other things to do. You are thinking that after life is finished and all the beautiful things of life have been done, then resting in the grave, yes, then one can meditate. Then one can think about great things. Why be bothered right now? Right now there are so many things to do -- so many INTERESTING things to do. Buddha cannot help you for the future, because for a Buddha there is no future. The only time for a Buddha is the present. He cannot help you for the past, because there is no past. It is all one NOW.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,

AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

And if you can see it, and if you can go into the right-now of things inside yourself THIS moment, you will be surprised...

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,
AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

All is clear there! This very moment! Just you are not there. All is clear there -- just clarity, transparency, crystal clarity. And it has been so since time began. Your inner purity is absolute, it cannot be contaminated.
It is just as if a man is asleep, you shake him and he awakes. Even while he was asleep his capacity to awake was not destroyed. It was there; it was like a substratum. On the top maybe there was a layer of sleep, of dreams, but deep down he was awake. Otherwise how can you wake him just by shaking him? Just an alarm, just somebody calling from the outside, and he opens his eyes and asks, "Who is calling me?" And he was asleep and he was dreaming a thousand and one things, and he was utterly lost in those things. But something was still aware.
That something is always aware. That something never loses its awareness.
You are lost in thoughts; thoughts are dreams. You are lost in the head -- and that clarity exists in the heart. The head is your confusion, naturally: fifty thousand thoughts passing

through your head every day, it is really always rush hour, twenty-four hours. And these fifty thousand thoughts I am talking about are for the very very normal average man. I am saying nothing about the neurotics and the philosophers and the thinkers, mad people; I am not saying anything about them, this is just average.
So many thoughts passing through the head: how can you remain clear? So many clouds: how can you see the sun? But there is a space inside you, a fountain of clarity: your heart. Slip out of the head and fall into the heart. And suddenly one is aware.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING...

Because not a single thought ever passes through the heart. The mechanism of thought is in the head, and the mechanism of awareness is in the heart. The heart is always aware. That's why whenever you do something from your heart it has a beauty, a transcendental beauty, a grace. It has something of the divine -- maybe a small thing, a small gesture, but in that gesture God is revealed. And whatsoever you do from your head is always calculated, cunning, clever, and remains profane and ugly.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,
AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

There it is all clear. And both these spaces are available to you, but somehow you are just standing by the roadside, surrounded by the traffic and the noise.

Get out of your head and get into your heart. Think less, feel more. Don't be too much attached to thoughts; get deeper into sensations. Just see the change: it is only a change of gestalt. You are lost in your thoughts, you cannot hear the birds singing. Then you change the gestalt. Just the focus changes, it is a shift. You are no more worried by the thoughts: suddenly all the birds are there singing, the flowers blooming, the sunrays passing through the trees and the wind playing around with the old dead leaves. Just a shift...

And exactly that has to be done. Hence, one who really wants to be awakened needs to learn all the ways of sensitivity. Feel more, touch more, see more, hear more, taste more. And your mahatmas have all dulled your sensitivities. They have been telling you, "Don't taste, taste is dangerous." They have been telling you, "Don't listen to music; forget your senses." And because you have become closed to all your senses, your feeling has disappeared -- because feeling can live only through the nourishment that your senses give it.

So when a new person comes here and sees people hugging each other, holding hands, dancing, singing, he is puzzled -- because he knows only one kind of ashram, the cemetery kind, where people are dead, just sitting under the trees, dull, not feeling anything, just chanting "Rama-Rama-Rama". And that chanting is just a kind of lullaby so that they can force all their senses to fall asleep.

If you want to be aware, you have to be sensitive. You have to allow all your senses to become aflame. Then the heart starts living. Then the lotus of the heart opens and there is never any confusion.

IN OUR WAY THROUGH THIS WORLD
OF BIRTH AND DEATH,
WE HAVE NO COMPANION;
LONELY WE DIE,
ALONE WE ARE BORN.

DON'T GET LOST too much in the world of relationship, because all relationship is dreaming. Remember your utter aloneness.

LONELY WE DIE,
ALONE WE ARE BORN.

And this life is just an overnight's stay. Don't become too much committed to it, don't get too much involved. Staying overnight in a SARAI, you don't get involved. You remain there for the night and you know that in the morning you have to go, so you don't become worried about the caravan SARAI.
This life is just a journey, this life is only a bridge. Pass through it; don't become too much involved in it. Remain aloof, detached. And that aloofness and that detachedness has not to be a forced thing. If it is forced, you have missed the point. It has to be out of your understanding. If it is forced, it will kill your senses; if it is out of understanding, your senses will become more alive.

THE VAST FLOOD
ROLLS ONWARD
BUT YIELD YOURSELF;
AND IT FLOATS YOU UPON IT.

And remember, if you are not involved then there is no question of fighting, no question of struggle. It is the involved people who become very very struggling, because they have certain ideas of what has to be done. They want the world to be in a certain way; it has to be changed. They become so involved that they cannot sleep. They have to paint the walls of the CARAVANSARAI, they have to decorate the walls, they have to change the bed, they have to arrange the furniture -- and by the morning they have to go. And the whole night is lost in arranging and fighting and changing things.
Out of understanding, not out of enforced practising, you start floating with life. Then all is okay; then you don't push the river...

THE VAST FLOOD
ROLLS ONWARD
BUT YIELD YOURSELF;
AND IT FLOATS YOU UPON IT.

And if you start fighting with it you are simply fighting with yourself and with nobody else. If you start struggling with life you will become more and more closed, naturally, in defence. If you start struggling with life you will be

defeated, because you will dissipate your energy in fighting.
If you don't fight with life, you float with the flow, you go with the river, you go downstream -- you don't try to go upstream, you have no ideas, you are simply in a kind of surrender with life -- this is trust, this is surrender. And this is it! Then a miracle happens: if you don't fight with life, life simply helps you -- it takes you on its shoulders.
Have you seen any dead body floating in the river? And have you watched the secret of the dead man? When he was alive he was drowned by the river, naturally. Maybe he didn't know how to fight, he didn't know how to swim: he was drowned by the river. He must have been fighting, he must have tried hard to get out of it: he was drowned.
Now he is dead, and he is floating on the surface. What has happened? It seems when he was alive he didn't know the secret. Now he knows; now the river is not drowning him.
The best swimmer is one who knows how to behave with the river as if you are dead -- AS IF you are dead -- then the river takes you.
This is let-go: living as if dead, living with no attachment, living with no possessiveness, living with no clinging. Living with joy.

WHO SEES NAUGHT,
SAYS NAUGHT,
HEARS NAUGHT,
SIMPLY SURPASSES
THE BUDDHA.

And if you can float with the river without making a house on it, this miracle will happen:

WHO SEES NAUGHT...

You will be able to see that which cannot be seen. And you will be able to see that when it happens, the seer also disappears. You will be able to see that which cannot be called the seen.
This is the trinity of experience: the knower, the known and the knowledge. This is the trinity of experience. If one becomes totally relaxed, this trinity disappears. Then there is no one who is a knower and then there is no one who is known; there is simply knowing. The knower and the known have dissolved into knowing. All nouns have dissolved into the verbs of life.

WHO SEES NAUGHT,
SAYS NAUGHT...

THERE IS AN EXPERIENCE which is not an experience, which you cannot call an experience. That's why Buddha never talks about God -- because to talk about God is wrong, is to falsify, is to belie, is to betray. It is something that nobody has never seen. It is something that is seen only when the seer has disappeared, it is something that comes to your vision only when you are not there. It is utter unity: there is no division of the experience and the experienced, of the observed and the observer. All distinctions, all dualities, have disappeared. How can you say anything about it?

SAYS NAUGHT...

That's why the sage says a thousand and one things about a thousand and one things, but never says anything about the truth. Nothing can be said about it. The sage is the truth. You can partake of him, you can drink as much as you want out of him, you can live in his vicinity and you can be transformed by being close to him -- but there is nothing which can be said about truth.
The Tao that can be said is not the true Tao. The truth that is uttered becomes immediately a lie.

WHO SEES NAUGHT,
SAYS NAUGHT,
HEARS NAUGHT,
SIMPLY SURPASSES
THE BUDDHA.

Buddhahood is the absolute transcendence of all -- even Buddha is included in that all. One becomes a Buddha only when he surpasses even Buddhahood. Try to see it. It somebody says "I have attained Buddhahood" and clings to it as an experience, he has not yet attained; it is still a part of the world of experience. The ego still persists -- maybe it has become very subtle, but it is there.
The real Buddha is one who has disappeared -- disappeared as an experiencer. That is the utter surpassing. And in that surpassing, one is God.
The God to which we have become very much accustomed is our own imagination; it is not the true God. The God of

the Christians and the Hindus and the Buddhists is not the true God. The true God is the God about whom never a single word has been uttered. The God of the Bible and the Vedas and the Koran is not the true God. The true God is one about whom there has always remained utter silence. Our Gods are our creations.
I have heard:

A woman in Manhattan died and willed her estate to God. To settle the estate a case was filed, naming God as a party thereto. A summons was issued and the court went through the motions of trying to serve it. The final report stated: "After due and diligent search, God cannot be found in the City of New York."

But that is the kind of God people are searching for. What kind of God are you searching for? You have a certain image in your mind, that he will be playing on the flute, he will be like Krishna, or he will be just a magnified form of Jesus Christ, or he will be like this or like that... You are simply going through the empty gestures of religion; the real religion has not possessed your life yet.
The real God cannot be imagined; the real God happens only when all imagination has ceased to he. The real God cannot be SEEN; the real God can be seen only when the seer is no more. The real God cannot become an object -- to reduce God to an object is to destroy him, is to kill him, is to murder him. The real God always happens as the innermost core of your subjectivity -- not there, but here. Not then, but now. Not out, but in. And that 'in' also is only for a moment -- once God has happened, that 'in' also

disappears. Then there is nothing outer, nothing inner: all is one.
This is the function of a master -- to make you alert of that which cannot be said, of that which cannot be described. A great love is needed, a great sympathy is needed towards the master. Only then these unimaginable things, indescribable things, indefinable things, can be understood. The master cannot give you God, but he can make your heart aflame with a longing for him.

The young salesman was perturbed. He had lost an important sale he had thought was in the bag. While discussing the matter with his supervisor, the salesman shrugged his shoulders and said, "You can lead a horse to water but you can't make him drink."
"For Pete's sake!" shouted the supervisor. "Who told you to make him drink? Your job was to make him THIRSTY!"

That is the job of a master -- to make you thirsty for something invisible. It is a mad kind of thirst, you cannot logically prove anything about it. It is a kind of infection. Hence satsanga is needed -- you have to be in deep communion with the master. Slowly slowly, something contagious enters your being. The look of the master's eye, a gesture caught in a moment when you were utterly silent and the traffic of the mind was no more moving -- just a pause, a silence, a period... and something starts stirring in you.
The master is there outside you. His very presence starts calling forth something that has been asleep for long. One starts arising, one opens one's eyes.

It is a very strange relationship to be with a master, the strangest -- because the master is not, and the disciple is too much. And, slowly slowly, the nothingness of the master overwhelms the disciple: seeing the beauty of nothingness, he starts dropping his somebodiness.

It is related that a fire broke out in a house. Within, a man was sleeping. They tried to carry him out through the window, but could not. The man was heavy, big, weighty. They tried through the door, but could not. He was really fast asleep.
And you know, when a man is fast asleep he becomes very heavy; if he is awake you can carry him easily. Have you observed the fact? Just carry a small child when he is awake, and he is light. And carry the same child when he is fast asleep, and he is heavy. Sleep has a quality of heaviness in it -- maybe sleep is more in tune with the gravitation of the earth, awareness is more in tune with the levitation of the sky. These words are not used in a scientific way, just metaphorically, but whenever a person becomes awake he becomes very light. And if you have carried somebody who is in a coma then you will know, it becomes almost impossible to carry him.
They tried from the window, they could not. They tried through the door, they could not.
One wise man said, "Wake him up, he'll get out by himself!"

That's what the purpose of a master is. By his awareness, by the impact of his awareness, your sleeping quality

slowly slowly is dissipated, dispersed. His light provokes your light, his silence calls forth your silence.
And remember, the master is not doing anything in particular. He is just being here: it all happens of its own accord. But the disciple has to be very watchful, the disciple has to be very very attentive, the disciple has to be very very focussed and concentrated. The disciple has to remain with unblinking eyes. The disciple has to be almost in a kind of deep infatuation, all alert -- just as when you are in love, the whole world disappears, only your beloved is.
Unless the master is your beloved, your lover, unless your whole energy is moving towards him, transformation will not be possible. You have to watch every gesture, every nuance.

After Billroth, the Viennese surgeon, had told his students that a doctor needed two gifts -- freedom from nausea and power of observation -- he dipped his fingers into a bitterly nauseating fluid and licked it off, requesting them to do the same. They did it without flinching. With a grin, Billroth said, "You have passed the first test well, but not the second, for none of you noticed that I dipped my first finger in, but licked the second."

Yes, one has to be very very attentive with a master to see every gesture, because in those gestures is the real message. The way he walks, the way he sits, the way he looks at you, the way he is. What he says is secondary. What he IS is primary, very fundamental. So those who are lost in their

arguments and in their words and in their theories, in their expectations, go on missing.

MORE FRAIL AND ILLUSORY
THAN NUMBERS WRITTEN ON WATER,
OUR SEEKING FROM THE BUDDHA
FELICITY IN THE AFTER-WORLD.

ALREADY, OVER THE HEART
NOT A CLOUD IS HANGING,
AND NO MOUNTAIN IS THERE
FOR THE MOON TO HIDE BEHIND.

IN OUR WAY THROUGH THIS WORLD
OF BIRTH AND DEATH,
WE HAVE NO COMPANION;
LONELY WE DIE,
ALONE WE ARE BORN.

THE VAST FLOOD
ROLLS ONWARD
BUT YIELD YOURSELF,
AND IT FLOATS YOU UPON IT.

WHO SEES NAUGHT,
SAYS NAUGHT,
HEARS NAUGHT,
SIMPLY SURPASSES
THE BUDDHA.

Surpass the Buddha! I am bent upon it here, I mean it! Surpass the Buddha -- because that is the true Buddhahood when you have surpassed even the Buddha.
That eternal source is available to you. You are fortunate. Don't miss it.
Take It Easy, Vol 2
Chapter #6
Chapter title: Buddhas With Closed Eyes
30 April 1978 am in Buddha Hall

The first question

Question 1
WHAT IS THE DIFFERENCE BETWEEN WAITING FOR GODOT AND WAITING FOR GOD?

NO DIFFERENCE AT ALL. All waiting is waiting for Godot, because all waiting is in vain. You cannot wait for God, because God has already arrived. God is already the case; God is not in the future. God is just THIS, all this: how can you wait for it?
If you wait for it you miss it. Waiting for God is a way of escaping from God, a very tricky and cunning way, very clever and subtle -- so subtle that one can deceive oneself through it. What do you mean when you say 'waiting for God'? God is not there, far away, distant. You are not to travel to God, there is going to be no pilgrimage. God is where you are; you ARE because of God. God is in your breathing, God is your life. There is no other God than life.

To avoid life, people have created images of God -- they are not images of God, they are escapes from God. People are avoiding God, hence they have made temples and mosques and gurudwaras and churches. These are not made by religious people, remember, these are made by the irreligious. Those who don't want to get involved with God, those who want to postpone it, they have created the temples and the so-called religions. Those religions give you a feeling that God will be in the future -- in some other country, in some other land, in some other space, in some other world, but never here. And he is here.

And he is here in the songs of the birds and the green of the trees and the red of the trees and the gold of the trees. He is in the bird on the wing... he is everywhere. You need not even go outside yourself to find him. He is your innermost core, your substratum, your very being. How can you wait for him? It will be just like a fish in the ocean waiting for the ocean; it will be utterly foolish.

So all waiting is for Godot. All waiting is futile. Wait, and you are wasting. Wait, and you are avoiding the guest who has already come -- he is knocking on the door in the wind, in the rain, in the sun; he wants to enter into you. And you are doing your prayer in a shrine, secluded. Or you are sitting in your cave waiting for God. Who are you trying to deceive? You don't want to receive the guest right now: be truthful. You are afraid to receive the guest; it may disturb your whole pattern of life. It is CERTAINLY going to disturb your whole pattern of life.

To receive God means a death, a disappearance -- because the two cannot exist together, you and God.

Martin Buber, one of the great thinkers of this century, says the relationship between man and God is that of I-thou. It is not -- because there is no I and no thou. It is not a relationship at all, because relationship needs at least two. God is when there are not two. When you are not then something becomes clear which has always been there, but because of you -- the turmoil that you are, the anguish that you are, the nightmare that you are -- because of you it was impossible to see it. You are the dust in the eyes; you are the darkness around yourself God is available but you are not available to God. You cannot wait for God; God is waiting for you.

But why do people go on thinking in terms of waiting? It gives great illusions: some day it is going to happen. Just see the working of the mind, the functioning of the mind. The mind is always a seeker, always desiring something or other; it exists through desire and seeking. Sometimes it seeks money, sometimes it seeks meditation, but there is no basic difference. It is the same game -- played with different words but not a bit has changed, played with beautiful names but the same game.

Somebody is seeking power here, and somebody is seeking power there -- power there in the other world -- and he calls it 'God'. Somebody wants to be special here, and somebody else wants to be special there. The disciples of Jesus ask him again and again, "We know that you will be exactly on the right side of God, you will be on his right hand. But amongst your disciples, who will be next to you there in that other world, in that kingdom of God? Who will be next to you?"

What is this desire? The same power politics, the same hierarchy, the same ego trip.

The mind remains a seeker. The mind cannot exist with fulfillment, it can exist only in hunger. Mind can only exist in a state of starvation. If you are utterly fulfilled and there is no hunger and no starvation and you are contented, mind disappears like dewdrops in the morning sun -- you will never find the mind again.

Mind looks in the future, searches in the future. And when you are focussed in the future -- some goal, faraway goal... And the farther the goal is, the better for the mind -- because if the goal is not very far, then sooner or later you will achieve it.

God, the idea of God, is the best goal for the mind. The worldly man does not have such a great idea, because his ideas are not impossible, they are feasible. He wants to make a little bigger house -- it is not such a big deal, it can be done. It WILL be done; one day he will have the bigger house -- and then? Then the mind has to create a new desire again.

Just see: why does the mind have to create new desires? Because your old desire has been fulfilled, and mind can exist only in desiring. You have so much money, and mind wants to double it. Then one day you HAVE doubled it: now what to do? Mind has come to a point where suicide is automatically going to happen. If the mind wants to live again, again a new desire has to be released, projected: again you want to double the money, and so on and so forth.

The worldly man has to change his desires many times, again and again; he has to constantly renew his desiring.

And who is this other-worldly man, the so-called religious -- the saint, the mahatma? He is more cunning. From the very beginning he has chosen something; he is waiting for the impossible. It is not going to happen, it has never happened, because it has ALREADY happened. There is no way for it to happen, it is impossible. He can live on and on -- this life, another life, and another life -- and his goal is so utterly impossible that he will not need to change it. He has a permanent goal.

The worldly man has temporary goals, not very very distant. The worldly man thinks in instalments: one desire, then another desire, a better car, a better house, a more beautiful woman...

The other-worldly man has chosen the ultimate in desire. God is the ultimate in desire -- not the true God, the God of your idea is the ultimate in desire. It is intrinsically impossible. You can go on waiting and you can go on striving, you can go on seeking.

To see it, that seeking is the way of the mind, that seeking is mind, that seeking is the source of all tensions and anguish and anxiety, is to become aware of a great phenomenon. Then you don't start seeking God, because that is seeking again. Then all seeking simply disappears, withers away. In the knowing of the fact that seeking creates mind and mind is anguish, seeking disappears. And with the seeking disappears the shadow, the mind.

And when there is no seeking how can there be waiting? When there is no desire how can there be waiting? When there is no desire, no seeking, there is no waiting. Suddenly you are here and now. You cannot move a single inch, you cannot go anywhere, there is nowhere to go now.

In that immediacy, God becomes available. It is better to say that you become available to God -- God has always been available from his side.

It is as if the sun has risen in the morning and you are sitting in your room with closed doors and windows, in darkness. Open the doors, you become available to the sun. The sun was already available -- just the meeting happens.

You cannot wait for God. All waiting is for Godot. Godot means the one who never comes, who CANNOT come, whose arrival is impossible. And the only impossible thing is that which has already happened -- how can it happen again? You are alive, and you are waiting for life, Now, this is ridiculous.

The real man of religion does not think in terms of God. He thinks in terms of life or, even better, of living -- because life can again become an abstract idea. Living, moment-to-moment living. In that very living, one knows what God is, because one knows who one is.

Your idea of God is an escape from living. You are afraid of life, of love, you are afraid of death. You are afraid of ten thousand things, and they are there and you don't want to see them eye-to-eye. You don't want to know what exactly the case is. How to avoid it? You become engaged somewhere else. You create a great desire in your mind, a distant desire -- somewhere in the future it will be fulfilled -- and you become obsessed with it. Then you worship God, and you are worshipping a false God.

All worship is false, because real worship consists of living, not of worship. Real worship consists of small things. Not that you do rituals -- all rituals are just strategies to create a belief that you are doing something

special, something sacred. You are simply being stupid, nothing else. You can decorate your stupidity -- you can chant Vedas and you can read Bibles and you can make great rituals in the churches and temples and you can sit around a fire and chant great songs -- but you are simply being stupid; this is not being religious at all.

But a religious man lives day-to-day, moment-to-moment. Cleaning the floor, and there is worship. Preparing food for the husband, and there is worship. Taking a bath, and there is worship. Worship is a quality -- it has nothing to do with the act itself, it is the attitude that you bring to the act. If you love the man and you are preparing food for him it is worship, because the man is divine.

Love makes everyone divine, love reveals the divinity. Then it is not just your husband, it is God in the form of your husband. Or it is in your wife in the form of a woman -- but it is God, ultimately God and always God. A child, your child: God has come in a certain form to you. Recognize! See! And there is worship. You may be just playing with your child and it is worship -- far more significant than what you do in the temples; the worship in the temples is just plastic.

Real life has to be lived in an authentic sincere way, with totality, with joy, with celebration. And then you can forget all about God -- because each moment you will be meeting him, each moment you will be coming across him. Then everything is just a manifestation of God. God is the prior condition of everything -- nothing can exist without him. So only he exists, and all else is just a form.

A wave, a tidal wave arises, or a small ripple, but both are the ocean. The small ripple is as much the ocean as the tidal

wave. A Buddha walks, he may be a tidal wave. And then an ordinary man, the man who comes to mend your shoes, is also God -- maybe a ripple, but no ripple is any less the ocean. There is no question of being less or more -- a ripple is as oceanic as the tidal wave, and the smallest particle is as divine as the greatest mountain. There is no question, because God is not a question of quantity, it is a question of quality.

Anything that is alive is divine. This vision is religion.

So, Chinmaya, no waiting is waiting for God. All waiting is for Godot. Don't wait -- you have waited long enough. Can't you see the futility of waiting? Accept my invitation to live God! Don't wait. Waiting is not the way, living is the way. Live God! Start THIS moment! What else do you need?

I am here, you are here, the trees are here, the birds are singing and the vast sky is surrounding you. What ELSE do you need? What MORE do you think there will ever be? Nothing is going to be added to it and nothing is going to be taken away from it; this totality will remain as it is.

I am existing in the same totality in which you are existing. But I am existing with open eyes and you are existing with closed eyes -- that's the difference, the only difference; not much.

You are Buddhas with closed eyes.

And it is just a question of a decision to open your eyes. You have the capacity to open them -- because if you can close them you can open them. The very possibility of closing them is there because you can also open them. It is your decision, it is your choice.

You have chosen to live without God because you are afraid of God. And then you say, "I am waiting for God." Very tricky. You don't even want to accept the truth, that you have been escaping from God. So you create false Gods -- ikons and idols and temples -- and you go there and you do stupid things there and you call them yagnas, prayer, and all that stuff.

SEE that you have been escaping. This hurts -- because seeing it, your whole mind topples down to dust. Your whole life is based on this strategy to go on escaping, to go on postponing. "Tomorrow I will live" -- that is your way of living. Tomorrow, never this moment. Next life, after death, in some other time, in some other world...

There is no other world. This is the only world there is. And all those paradises and heavens are just your imagination, to escape, to get involved -- dreams to avoid reality.

My whole process consists in bringing you to THIS moment. Just THIS -- and God showers on you and God arises in you. And the God within meets the God without, and then there is great joy.

In short, stop being a seeker! Now, Chinmaya is a seeker, hence the question. Stop being a seeker! People enjoy these ideas very much: "I am a seeker of truth" or "I am seeking God." And then they look at you with that bullshit of holier-than-thou, a seeker of truth, a seeker of God. But seeking is basically wrong. Seeking is wrong -- what you are seeking is irrelevant.

Don't be a seeker. You have been a seeker for many many lives. It is time! Wake up from your seeking and start

living! When are you going to live if you go on seeking and seeking and seeking?

Start living. Eat when hungry, and while eating be utterly there in it, and it becomes worship. Fall asleep when tired, but really fall asleep totally. And if no dreams pass, that is total sleep; it is worship. If sleep is without dreams it has the quality of meditation. That's why Patanjali says that SAMADHI and SUSHUPTI -- the ultimate state of ecstasy, and deep dreamless sleep -- are very similar. Why similar? Because in deep sleep dreams disappear, thinking disappears. So is the case in samadhi: all thinking disappears, all imagination disappears, all dreaming disappears. The only difference is, in deep sleep you are unconscious, in samadhi you are conscious. Otherwise both take you to the same home, to the source.

Sleep totally. When you are walking, walk totally, let everything else disappear. Enjoy the totalness of a morning walk, all that is involved in it -- the children playing and the dogs barking and the birds on the wing and the clouds in the sky, and you there. What more can you ask for? What more joy? If you can't be happy with such a beautiful world, with so much continuously being given to you, where do you think you will be happy?

Walking, just walk. Listening, just listen. Talking, just talk. Be totally in it -- then each act is transformed, becomes luminous. This is the way to live God.

I don't teach you any seeking for God, I teach you living God. Living starts this moment. Seeking of course has to start tomorrow, always tomorrow. And the tomorrow never comes.

The second question

Question 2
I WANT TO BE A MASTER. THE IDEA OF JUST SITTING THERE AND DOING NOTHING APPEALS TO ME VERY MUCH. WHAT DO YOU SAY ABOUT IT?

GREAT IDEA! SOME IDEA! But it is very difficult to just sit. You are so restless. If you can just sit, you ARE a master! But think of just sitting, doing nothing -- can you allow that much rest to yourself even for a single moment? That's what I go on telling you: Sit silently, passively, doing nothing, just being. And you look at me with bewildered eyes: "Just sitting, doing nothing?" People ask me, "Can't we chant a mantra? Please give us a mantra, so we can at least chant a mantra when we are sitting." That mantra is for nothing but your restlessness.
Maharishi Mahesh Yogi's transcendental meditation has appeal in America because America is so restless. People can't sit silently; they have to do something or other. If there is nothing to do then they have to repeat Rama-Rama-Rama or Coca-Cola-Coca-Cola-Coca-Cola -- but something. Coca Cola is a great mantra: repeat it and you will have all the benefits of transcendental meditation. What happens when you repeat a mantra? It just gives your restlessness something to do. It becomes concentrated, then you can sit. But this is not real sitting; you have escaped again. Now you have escaped into the mantra. A mantra is a mind trip. Just sitting means no mantra, no thought, no movement. Just sitting exactly means just sitting.

Yes, then you can become a master; you HAVE become a master. People will start coming to you of their own accord -- because whenever somebody just sits, such grace arises in that non-moving energy because he is utterly in the present. He can't move anywhere -- he can't move to the past, he can't move to the future. He is just utterly here, he is totally one with this moment. In that, he is bridged with reality, he is one with God.

And a man who is one with God is a master. In that moment, such great gravitation arises in him that people will be attracted, people will start moving towards him. He may be sitting deep in a cave in the Himalayas and people will start reaching there, people will start finding the way to where he is. There is some unconscious pull.

In Buddha's days there was no way, because the world was really very disconnected. Nations existed secluded; there was nothing like newspapers, radio, television -- no way to spread the message. But people started moving. From almost every nook and corner of the known world, people came to Buddha. Somehow it functions, it spreads; it has its own momentum.

You will be a master if you can sit silently. But the very idea of being a master will not allow you to sit silently. You will open your eyes to see whether disciples have started to come or not: "And what am I doing here? It is time, and nobody has come -- I don't see any photographers and any newspaper people and media people coming..." You will not be able to sit silently. You will start waiting for disciples: that's the meaning of the desire to be a master. A master is one who has no desires. Now, even the desire to be a master is enough; it won't allow you to be a master.

A master is not trying to be a master -- he is. He is not managing it, it is spontaneous. He is not searching and seeking for disciples; they come. It happens on its own. The very silent energy of a master -- that luminous energy of being alert, peaceful, at ease, at rest, at home -- starts many people moving towards that source. It is not really in the mind that it happens, this pull. It happens deeper than the mind: it happens in your unconscious.

You say: I WANT TO BE A MASTER.

That will be a barrier. And the reason is the idea of just sitting there and doing nothing. You must be a mighty lazy person. Just sitting there and doing nothing is not a state of laziness, mind you. It is of utter energy, ultimate energy. It is not a kind of sleep, a kind of coma; it is not lethargy. It is a reservoir of energy. The energy is not moving anywhere, the energy is accumulating. And the more it accumulates, the more powerful it becomes.
You must be just a lazy person. The idea appeals to you, because to be a disciple seems to be difficult, arduous -- you have to do this and you have to do that, and you have to meditate, and you have to pass through so many things, and here is Yoga and Zen and Tantra and Sufism and you have to find and search and roam and wander and inquire, and it seems to you to be a long journey. You would like to simply be a master.
I have heard:

A poor half-wit was befriended by a millionaire lover of music who happened to have a private orchestra. One day

the half-wit came to his benefactor and asked for a position in his orchestra. Astonished, the rich man said, "I had no idea you could play an instrument."
"I can't," was the answer. "But I see you have a man there who does nothing but wave a stick around while the others play. His job I can handle."

That job is not easy, that is the hardest of all -- from the outside it appears to be very easy.
Just sitting is the hardest thing in the world, the most arduous thing in the world. You can do everything -- you can go to Everest and you can go to the moon -- but just sitting? that is impossible. You can move into any kind of activity -- that fits, that fits with the ego, that enhances the ego: you become a great doer.
But when you are sitting and doing nothing, what happens? What is the difficulty? The greatest difficulty is, when you are not doing anything you start disappearing -- because man exists through his acts.
Jean Paul Sartre is right when he says that man defines himself through his activity. You are what you do.
You are a doctor because you do a certain kind of work. You are a painter because you paint, you are a singer because you sing. Your identity is given by your action. YOU are this, you are that -- your definition comes from your activities. When you are not doing anything who will you be? A doctor, a painter, an engineer, a singer -- who? You will be nobody. You will be simply nobody! Your identity will start disappearing, your definition will slip out of your being. You will be utterly nude and naked and not knowing who you are.

And that is the arduousness of it -- it is very arduous. You will be getting into a great chaos, and great fear will arise in you: what is happening? You will immediately rush into some act, you will start doing something. And once you start doing something you are again at ease, because again you know who you are.
Have you not watched it? Just sitting silently in your room, have you not observed it again and again that you start doing something meaningless? People start moving their furniture, arranging the paintings again or cleaning the books or the cupboard -- they have to do something. Because when they are doing, they are perfectly settled in their knowledge of who they are.
You are a housewife: doing something, you know. You are a mother: when the child is with you, you know who you are. You are a husband: with the wife you know who you are. When the wife dies, something in the husband dies immediately, because he becomes very much frightened -- now who is he? He had become accustomed to living with the idea that he is a husband.

Mulla Nasruddin's wife died and he was crying like anything. One of his closest friends could not believe his eyes -- such big tears were coming from Mulla's eyes, and he had never seen the man cry. And he had always thought that this man is a brave man -- just crying like a child?
To console him the friend said, "Don't be worried, Nasruddin, time heals everything. Within three to six months you will have forgotten this woman. And I say to you, you are still young enough -- you will fall in love

again, you will be married again. So don't become so desperate."
Mulla looked with anger at the friend and he said, "What are you talking about? Six months? And what am I going to do tonight?"

If you have become accustomed to a wife, she has become part of your definition. In the night, alone, you will be afraid -- afraid of the fact that again your definition has disappeared.
When a very rich man goes bankrupt what happens? Why do people commit suicide when they go bankrupt? Is money so valuable, more valuable than life? The problem is, that was their definition. Now there is no money in the bank, their soul has disappeared, they don't know who they are. And it seems so arduous to define themselves again, to start from ABC, to start begging again. And it will take thirty or forty years to be able to make that much money again and have that definition again. That seems to be too long and too much; it is better to disappear, it is better to drop the whole effort.
Your activity keeps you defined; it gives you a certainty, a security. Whenever you are not doing anything you become uncertain. An abyss starts yawning in your being and you feel you are falling into the abyss, and immediately you jump to do something.
I have seen people reading the same newspaper again! I used to travel for fifteen years continuously -- almost three weeks a month I was travelling and watching people. Sometimes it would happen that only one more passenger was with me in the compartment, and I would watch him.

He would read the same newspaper again and again -- and would feel a little ashamed also, because I was there. He would open the window and close the window, open the suitcase and arrange it and close it again -- and he would become very much ashamed also, because somebody was just sitting there and doing nothing. And he could not sit. And he would try to sleep, and he could not sleep, and he would jump up and go to the bathroom and come back. And he was not an insane person, just a normal person, for twenty-four hours caged in a compartment, not knowing what to do.

Have you not seen people? -- their holidays are the most difficult days; they don't know what to do. The whole week they think that Sunday is coming and they are going to rest, and they never rest on Sunday! They start a thousand and one things: they start mowing the lawn or they start fixing things around the house. They get more tired on Sunday than they ever get in their office -- because in the office who works? One simply postpones. Files move from one table to another table -- they go on moving and moving and moving, and nothing ever happens. People become so skillful at avoiding in the office, that is their work there. To avoid, to say no, not to do anything: that is their activity there.

Psychologists are perfectly aware that once a person becomes retired he dies earlier than he would have died if he had remained in his work. Ten years' difference happens. If a man was naturally going to live eighty years, and when he is sixty he becomes retired... And he had been hoping for that retirement his whole life -- he was thinking, "Just a few years more and I will get retired and then I will

rest and do all those things that I always wanted to do. I will read great poetry, listen to great music, play the guitar or make a beautiful garden, or go to the mountains and rest in the sun, in the wind..."

And when he becomes retired all that happens is he simply becomes afraid of death -- nothing else happens. Once he is retired he starts losing his identity. He was a collector or a commissioner or something, a prime minister, a president... When politicians are in office they are very healthy. Once they lose their office they become ill; they die soon. Harnessed, they can live long. Unharnessed, they don't see what the point of living is. People start neglecting you, people start ignoring you, you become a nonentity. And not only for people do you become a nonentity, you become a nonentity for yourself -- because you don't know now who you are. You had been a prime minister, now you are not a prime minister -- then who are you? And no answer arises. No, sitting silently is very difficult, just next to impossible -- unless you are ready to die in silence, unless you are ready to lose all identity, all ego. Yes, if you are ready to lose all identity, the master will arise in you. But you cannot become a master.

When you have disappeared, the master comes. It is always God who is the master. That's why in the East we call the master divine. The West cannot understand it, because the phenomenon has been very rarely happening there. The West knows bishops, priests, rabbis; it does not really know the phenomenon of a master, it is very rarely happening there. It knows prophets, visionaries, it knows preachers, priests -- but very rarely, only once in a while, has the West come across a master.

And whenever the West has come across a master it has behaved very badly with the master. with Jesus it behaved in a very uncivilized way, because the phenomenon was very much unknown. If Jesus had been just a rabbi, everything would have been perfect. But he was a master. He had disappeared, God had appeared in him. Now God was speaking, now Jesus was not speaking.

And when God speaks, God speaks with great authority. When God speaks, God speaks in absolute terms. When God speaks, God speaks like a God. Jesus says, "I am the truth." This is God speaking. Not Jesus, not Joseph's son Jesus. Christ, not Jesus. It is God speaking: "I am the truth." NOW, no rabbi has ever said that -- how can the Jews forgive this man? He seems to be very arrogant and egoistic.

Now, see the ridiculousness of it. Always, whenever ego disappears, God appears. And God speaks in such ways that it looks as if the man has become very egoistic: "I am the truth! I am the way! And nobody reaches God unless he comes through me." Just see these words: "I have come to liberate you. I and my Father in heaven are one." Now, these statements cannot be tolerated. This man seems to be neurotic, mad, a megalomaniac, has lost all senses, is insane.

Still psychoanalysts go on calling Jesus insane. And it looks insane, because who in his senses can say, "I am the way, I am truth, and nobody ever reaches God unless he passes through me"? Who in his senses can say such things?

Yes, he was not in his senses. He was not at all -- how could he be in his senses? God was speaking, he was just a mouthpiece.
A man becomes a master only when the man disappears. So if you have the desire to be a master, that very desire will prevent you.
Right now, become a disciple. Slowly slowly, the disciple disappears and the master arrives. The first step towards masterhood is disciplehood.

The third question

Question 3
I FEEL AS THOUGH I AM DROWNING AND AM TRYING TO HOLD ON TO SOMETHING. NOTHING COMES TO MY HAND. I FEEL SUFFOCATED. GIVE ME SOMETHING, OSHO. IT IS HEAVY. I WILL DIE OR GO MAD. HELP ME, PLEASE.

THE ONLY REAL HELP will be to help you to be utterly drowned. And of that you are afraid. I am here to drown you! not to save you from drowning -- because only those who are totally drowned are saved.

You ask: I FEEL AS THOUGH I AM DROWNING...

Something great is going to happen: allow it! be drowned! What is there to save? What have you got to lose? You have known only miseries; you are a bundle of miseries and dreams and hopes and frustrations and expectations -- you are a bundle of all these things. Let this bundle be drowned!

Why are you worried? Why do you want to be saved? And if you are saved, this bundle will be saved.
No -- because I love you, I cannot save you. Because I love you, I will help in every way so that you can disappear.

I FEEL AS THOUGH I AM DROWNING AND AM TRYING TO HOLD ON TO SOMETHING.

There is nothing that you can hold on to. You can imagine -- and people when they are in desperate need do go on imagining.
My work here consists of taking all those imaginations away from you, slowly slowly, one by ONE. All toys have to be destroyed, so one day you can see the fact that there is nothing to hold on to. Only then will you relax and allow this drowning. Only then will you relax and die.
And after that death is resurrection.
Vedanta, go down. And don't try to hold on to ANYTHING, because there is nothing to hold on to.

NOTHING COMES TO MY HAND...

Because there is nothing. Nothing can come.

I FEEL SUFFOCATED.

I know. I have passed through the suffocation myself -- I can understand your misery, I can understand your helplessness. But I can't give you my hand, because if I give you my hand you will remain the same. I have to leave

you as you are. I have to just sit on the bank and see you drowning.
Of course you will feel angry at me.

I have heard: A Sufi master was sitting on the bank of a river, and a man was drowning. And the man started shouting, yelling, "What are you doing there? I am drowning and I don't know swimming! Come and save me!"
And the master laughed and he said, "I don't know swimming myself, but I am not yelling. So what? If you don't know swimming, you don't know swimming! I don't know it myself, but I am not yelling. There is no need to yell."

Looks very hard -- the story looks very cruel. But this is not an actual case, it is just metaphorical. This is the situation! Vedanta is drowning there and he is shouting for help and yelling, and I say to him: Don't shout and don't yell. Simply disappear. Relax and let go. Don't try to hold on to anything. This is the last struggle of the ego to be saved. This is the death that brings samadhi.

NOTHING COMES TO MY HAND.

Yes, nothing is going to come. I am not here to supply you new toys, new supports, new props.

I FEEL SUFFOCATED.

I know. Don't try to save yourself, otherwise you will be simply prolonging your misery. Die. One has to learn the art of dying -- and that is the whole art of disciplehood.

GIVE ME SOMETHING, OSHO.

I cannot give you anything. I can only take things away from you. I have to make you absolutely nude, utterly empty.
That's what Ikkyu's sutras are saying again and again: the Buddha cannot help. All help will be wrong help, because through help your wrong life will be supported.

GIVE ME SOMETHING, OSHO. IT IS HEAVY. I WILL DIE OR GO MAD.

You cannot die, that much is certain -- because nobody has ever died. You cannot die, because death is impossible. Death never happens. It is all life -- life only goes on changing forms.
When a child is born out of the mother's womb the child thinks "I am going to die" -- naturally. For nine months the child has lived in a certain way and now that whole way is being disturbed. How can he think that this is going to be a new life? The child thinks "this is going to be death."
You are in exactly the same situation. Now you are being taken away from a womb -- the womb of the society, the womb of religions, the womb of concepts, abstractions, philosophies. I am taking you away from the womb in which you have lived up to now. It is hard, heavy. And the

child thinks, passing out through the mother's womb, that he is going to die. Birth seems to be like death.
And again, when you really die one day -- old, aged, and you die -- do you think it is death? It is again a beginning of a new birth. Each death is a beginning of a new birth, and each birth looks in the beginning as if it is death. But it is all life. Life goes on changing its forms, from one form to another. The form dies and life jumps into another form. Life is a flame that lives eternally.
You cannot die, don't be worried about it -- because nobody has ever died. Death is a myth.

You say: I WILL DIE OR GO MAD.

You cannot die, one thing, because death does not happen. And you cannot go mad, because you are already mad. Now there is no more to it. Man as he exists ordinarily is mad. What more madness can happen to you?
Just sit silently in your room for one hour and write down whatsoever comes into your mind; just write down whatsoever comes, with no editing. Just go on writing whatsoever comes -- relevant, irrelevant, consistent, inconsistent, absurd, nonsense, rubbish -- just go on. And you will be surprised: after one hour, when you look at it you will think "Has some madman written it, or what?" We keep our mind repressed. We are afraid -- if we look into it, it is mad.

I have heard: A woman was playing on the harmonium and singing. And her voice was so ugly, nauseating, that the neighbour could not sleep -- and it was getting late, it was

two o'clock in the morning. Then he knocked on her door and said, "Please stop now! Otherwise I will go mad."
The woman came out, opened the door and said, "What are you talking about? I stopped one hour ago!"

The man has already gone mad!
As man is, he is already mad. You cannot go mad -- don't be afraid about madness. If you allow this death you will become sane for the first time. Ego is mad, ego is madness. And the ego is afraid to die -- the ego is crying for help. And you have fallen into very dangerous company, Vedanta. Here, no help is given, all helps have to be taken away. I remove, I go on removing all crutches. I know that if all crutches are removed you will be able to stand on your own, because you are not a cripple but the society has made you crippled. And the society has given you all kinds of crutches, and you have lived with those crutches so long that you cannot imagine yourself without them. Naturally, when you take crutches away from the crippled man he feels suffocated, he feels he is dying.
You are on the right track. Whenever this happens to anybody here I become very happy, because then I know the moment has come: if you can be courageous enough to go through this moment you will be reborn.

And you say: HELP ME, PLEASE.

Just the other day, Ikkyu's sutras were saying no help is possible, for three reasons. First, you don't need the help -- in fact you have been harmed by all kinds of help that have been given to you. Nobody has allowed you to be on your

own; so much help has been available to you -- your mother, your father, your teachers, your priests. Even before the problem has arisen, answers have been fed to you, all kinds of help. This helping society, these advisers all around, they have been helping you -- they don't bother whether you need it or not. They go on helping, they have a chronic obsession with helping. They are known as social servants: these are the most mischievous people in the world. Their mischief is such that you cannot see it: they help you, they give you good advice, they teach you character, morality and this and that -- and they destroy your whole possibility of growth. They make you false, pseudo, they make you plastic.

When you fall into the hands of a master the process has to be reversed. All help has to be withdrawn. You are to be left in such deep aloneness that you HAVE to grow, that you have to take the challenge of life. And in that very challenge the energy starts moving, starts taking a form, becomes integrated.

Have you not watched it? Whenever there is a difficulty and you face it, something in you becomes strong. Whenever there is a great challenge it gives you steel in your being. And this is the greatest challenge that you can come across -- the challenge of a master, of being with a master.

You don't need help.

Secondly, the master cannot enforce anything. He will not even enforce what is known as good, because enforcement makes everything wrong. You have to partake; the master is a kind of availability. You can take as much as you need, whatsoever you need, you can drink, you can eat, you can

digest the master -- but nothing can be done from the master's side in a very active way, no. He is a passive presence.

And whenever somebody is active he becomes violent. He starts crippling you; he starts watching everything, he becomes a kind of policeman. He starts interfering in everything: you should eat this, you should not eat that, you should go to bed at this time and you should get up at this time -- he starts interfering with your life. He becomes totalitarian, he becomes dictatorial, he destroys your freedom. In the name of great values he cripples you, he paralyzes you.

The real master is just a presence. You can be benefitted, but it is up to you. He is available: you can take it or leave it, but nothing can be done actively from the master's side.

Thirdly, all that you are thinking is your trouble, your problem, your anxiety, is illusory. You have become very very clever at creating illusions for yourself. The basic illusion is the ego. And once that illusion is created then so many other illusions arise out of it.

Now, you are not dying -- just the ego is dying. But you think "I am dying." If you can see it, how can you die? You were never born! Do you remember any moment when you were born? Have you any idea what birth is? If you were born then there must be some memory -- you were not, and then suddenly you popped out -- but do you remember? Those who have gone deepest into inner work have all said that you were never born. Birth has not happened, so how can you die? You are unborn, undying.

Ikkyu calls it 'the great medicine'. No help is needed. At the most you need an awakening -- not help in particular, in

detail, but just an awakening. For that, the master's presence is the alarm.

That's why I go on shouting at you continuously, whether you listen or not. I go on calling you. Some day, in spite of your sleep, in spite of you, you may listen. That very moment, you will open your eyes and all the nightmares that you were suffering from will disappear.

This drowning, this suffocation, is just a nightmare.

And remember that one becomes awake only when the nightmare reaches to its peak, never before. Have you observed or not? -- sometimes in your sleep when you are passing through a great nightmare, a moment comes when the intensity of the nightmare, the very intensity of it, becomes a breakthrough: you are suddenly awake. Your sleep can tolerate only so much nightmare, it can settle and remain adjusted with only so much agony. Once the agony point reaches beyond the capacity of the sleep, sleep has to be broken -- it will break on its own.

You are being followed by tigers and you are running and the terrain is rough, mountainous, and you are falling and bleeding and feeling more and more tired. It is an uphill task and the tigers are coming closer and closer and you can hear their roaring sounds and their approach is coming closer and closer and closer... and suddenly you are caught by those tigers. One has just jumped on your chest, is tearing you apart -- and in that very moment the sleep disappears and your eyes open. You are perspiring, your heart is beating fast, the whole body is trembling, but there is no tiger; you are just holding your own pillow.

I am sitting by your side, fully awake, seeing the whole misery. Do you think I should feel compassionate? You are

suffering very much, this tiger is going to kill you, so should I bring a revolver or do something? I will kill you if I bring a revolver -- to kill the tiger you will have to be killed, because it is your dream; the tiger is not real. So I am amused. Sitting by your side I enjoy the whole journey that you are going through. I can see through and through and I know that sooner or later the tiger is going to get you -- how long can you escape? You can escape from a real tiger, there is a possibility; but you cannot escape from an unreal tiger, there is no possibility. It is your creation -- wherever you go it will follow you. It is your mind! How can you escape? Sooner or later you will get tired, weary. You will fall, you will slip from a rock and you will be caught by the tiger. And then tigers do what they know: the tiger will tear you apart.

And at that moment when the tiger is tearing you apart, sleep cannot continue; it is too much. The sleep is broken. In fact that is the purpose of so many groups that I tell you to go through. Primal, Encounter, Samarpan -- these are just to enhance your nightmares. You are seeing those nightmares, but very mildly; they never come to a peak, so the sleep continues. They have to be brought to a peak, they have to be brought to a climax -- because only from the climax comes the change, the change of consciousness. Vedanta, good. I am happy, I am pleased. Be drowned, with all my blessings, and the dream will disappear. And the disappearance of the dream is the only way to know that which is. The disappearance of the dream is the appearance of God.

The fourth question

Question 4
WHAT IS THIS EGO?

An ancient story:

A young woodpecker, who felt exceedingly vigorous one morning, looked around the forest and decided to start the day by pecking a huge oak. He had just gotten off to a good start when a bolt of lightning split the tree from top to bottom. The bird hustled out from under the debris, looked up at what was left of the tree, and murmured with a shudder, "My! I did not even know my own strength."

This is what ego is. It is a misinterpretation -- what is already happening, you think you are doing it. Just a translation from happening to doing is the creation of the ego. Watch, and whenever you feel that you are doing something translate it to "It is happening." Read "It is happening" and the ego will disappear.
All is happening, nothing is being done. There is no doer and no 'do-ee', it is all happening.

The fifth question

Question 5
PLEASE CAN I BE SIMPLY NORMAL?

NORMAL IS OKAY, but what is SIMPLY normal? Again you are making a condition; you are making it complex.

Simply normal? Is being normal not enough? What more is added by putting 'simply' in front of 'normal'?

The mind is such that it cannot be happy with the natural, the normal. It always makes conditions and through those conditions it falsifies everything. Normal is possible, but simply normal is not possible. That 'simple' will be something brought in from the outside.

Man has become so accustomed to the artificial that even when sometimes the desire to be natural arises in him, what he thinks about as nature is not nature, it is again his IDEA of nature. What he says is natural is again his idea of the natural -- not the natural, because the natural needs no idea. You need not become natural, you ARE natural; just stop being artificial, that's all. No positive effort is needed to become natural -- just don't try to be unnatural.

Do you follow me? A positive effort will always lead you into artificiality. Now if you ask "How to be natural?" you have asked a wrong question, you have started on the wrong track. And then somebody is bound to supply the answer -- because wherever there is a demand, there is a supply. If you ask a wrong question you will find somebody to answer it -- because people are so anxious to advise, to answer, to prove themselves wise, wiser than you. They are just hankering for somebody to ask the question. Ask, "How to be natural? How to be normal?" and somebody will show you the way. But there is no way to be natural; all ways lead to unnaturalness.

Drop all the ways, don't try to be anything. Forget about becoming, and then what is left is natural. The way to the natural is negative.

That's why Buddha's emphasis is on VIA NEGATIVA. He never talks about positivity. He always says, "No, no. Neither this nor that: NETI NETI." Just go on dropping. But man has become really so unnatural that his idea of nature is also unnatural. Not only has man become unnatural, even animals who live with man become unnatural. Your dog starts learning from you and becomes unnatural, becomes diplomatic, political. He is feeling angry at you: you are not allowing him to sit in the drawing room where he wants to sit, because guests are coming. He is feeling angry. If he is natural he will jump at you. But he is just waving his tail, showing great love for you. Now you have created a split in the poor dog's mind. He is trying to be very polite to you, and really he wants to hurt you.
I have heard:

The story is told of an old lady who rented a furnished villa for the summer, and along with the villa went a large dog. In the sitting room of the villa there was a very comfortable armchair. The old lady liked this chair better than any others in the house. She always headed right for it. However, much to her regret, she nearly always found the chair occupied by the large dog. Being afraid of the dog, she never dared bid it harshly to get out of the chair. Instead, she would go to the window and call, "Cats!" Then the dog would rush to the window and bark, and the old lady would slip into the vacant chair.
One day, the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared very much excited and set up a tremendous barking. The old lady rose and hastened to the

window to see what was the matter, and the dog quietly climbed into the chair.

Even animals become cunning, clever, calculating. In zoos, where animals have to live with other animals and in a human space, they start going neurotic, become mad, even sometimes commit murder or suicide too. This never happens in the natural state; no animal species kills its own kind, never. But in a zoo it happens. No animal goes mad in the natural state, but in a zoo it happens.
Man has become very unnatural. Don't ask me how to be natural, just watch how you have become unnatural. Watch each act, each gesture, and see the unnaturalness of it. And whenever you see that it is unnatural, that this is not true, authentic -- that this is not coming from your being, that you are only pretending, that you are being a hypocrite -- drop it!
Go on dropping. Slowly slowly you will see, all that was artificial has been dropped. Then suddenly one day nature is blooming in all its grandeur. You need not do anything for it -- nature is that which cannot be brought. The unnatural is that which HAS to be brought. The unnatural needs a positive way, the natural needs no positive way. Just not being unnatural is enough for nature to take possession of you.

And the last question

Question 6
BELOVED OSHO, SINCE I HAVE BEEN HERE, ONE FEELING GETS STRONGER AND STRONGER -- THE

ONLY THING THAT I REALLY WANT TO DO IS SIT ON YOUR LAP.

USHA, JUST FAR OUT! But please don t start doing it. I have fifty thousand sannyasins: just think of me too, otherwise I will be killed in a stampede. But the idea is great, just as an idea -- don't practise it.
The idea is symbolic: a great love is arising in you. It is good, it has to be so. Unless you are in deep love with me nothing is going to happen. Only through love, the transformation happens. And it is good that you have not projected it on me -- otherwise, that too happens...
Just the other day, I read in the latest issue of YOUTH TIMES a statement of an Indian film actress, Pratima Bedi. She says,"Rajneesh is sexy." Now, I really enjoyed it! She came to see me once; she must have been there for four or five minutes in front of me. She says I was trying to hypnotize her and I was very sexy and the vibe was sexual. If the monkey looks into the mirror the monkey cannot see the angel looking out of the mirror. This Pratima Bedi is a wonder-woman! But let me explain to you what a wonder-woman is. I came to know about the wonder-woman through Mulla Nasruddin. One day he was saying, "My wife, Osho, is a wonder-woman." I know his wife, I said, "What do you mean?" because I have never seen such an ugly woman before. "Wonder-woman?"
He said, "Yes, wonder-woman -- because sometimes I wonder whether she is a woman or not."
And he also said, "There is only one word that can explain her: 'temperamental'." I said, "You puzzle me again -- what do you mean?"

He said, "She is fifty percent temper and fifty percent mental.

Now, this Pratima Bedi -- I cannot think of a more ugly duck. And she thinks I was being sexual with her. But something must have happened in her mind.

A mentally retarded man was accused of raping a young girl, so the police made him take part in an identity parade. The poor victim was to be led into the room where she was supposed to pick out one of the ten men as her attacker, but as soon as she entered the room, the man pointed to her and said, "That's the one!"

It is good, Anand Usha, that you don't project it on me! People go on projecting their minds. I am a mirror: you can see in me whatsoever you want to see. And when you see it, naturally you think it must belong to me. Nothing belongs to me. This man here, talking to you, sitting in front of you, is just empty. Nothing belongs to me -- or, only nothing belongs to me.
You can see your faces, you can see your innermost instincts, you can see your unconscious, reflected in me. Remember always not to project it, otherwise that will be a misunderstanding. Your love is good: let this love go higher and higher -- because always, almost always, it starts with the body. Nothing is wrong with the body, but that is the very very gross kind of love.
Be on your wings, move a little higher than the body, spread your wings in the sky. Leave the boundaries behind. Don't think that you would like to sit in my lap, think to

meet me on higher altitudes -- because I am there! If I am here in the body I am here just for your sake, a little while more. This body is just an excuse to be with you. I am almost cut off from it, just hanging around it a little bit, because I know many are in great need. And I am waiting for them, and they are coming.
But search for me on higher altitudes, move with me as high as possible. Then more and more clear vision will be available to you. At the highest peak, meet with me and that will be the meeting with God himself.
Take It Easy, Vol 2

Chapter #7

Chapter title: Breaking Through the Bottom
1 May 1978 am in Buddha Hall

ON THE SEA OF DEATH AND LIFE,
THE DIVER'S BOAT IS FREIGHTED
WITH "IS" AND "IS NOT".
BUT IF THE BOTTOM IS BROKEN THROUGH,
"IS AND "IS NOT" DISAPPEAR.

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA;
ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

AS LIGHTNING
WHICH DISAPPEARS LIKE DEW,
WHICH VANISHES LIKE A PHANTOM --

THUS THINK OF YOURSELF.

A MIND TO SEARCH ELSEWHERE
FOR THE BUDDHA
IS THE FOOLISHNESS
IN THE VERY CENTER OF FOOLISHNESS.

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR,
JUST AS IT IS,
IS THE REAL FORM OF BUDDHA.

An elderly woman came into a doctor's office, exclaiming, "Doctor, my stomach hurts!"
The doctor said, "But madam, I am a doctor of philosophy."
For a moment she forgot the pain, and then seemed puzzled. "Philosophy? What kind of disease is that?"

YES, PHILOSOPHY IS A DISEASE, and not an ordinary one either. It is not a common cold, it is cancer -- cancer of the soul. Once a person is lost in the jungle of philosophy he becomes more and more entangled in words, concepts, abstractions. And there is no end to it, one can go on and on for lives together.
Philosophy is all a mind game; mind perpetuates through it. And the truth can be known only when you are in a state of no-mind. So the philosopher never comes to know the truth. Unless philosophy is dropped utterly, in toto, one cannot know what truth is or what God is.

Philosophy thinks ABOUT God and hence goes on missing God. It goes on spinning and weaving theories around and around; it never hits the target. It moves in circles -- it creates one idea about God, and then that idea creates another idea... and ideas don't believe in birth control; they go on reproducing themselves.

Mind secretes philosophy, creates philosophy, lives through it. Without philosophy the mind cannot exist for even a single moment. The mind HAS to be a Hindu or a Mohammedan or a Christian or a communist. The mind cannot remain for even a single moment in existence if it is not Hindu, not Mohammedan, not Jain, not Christian. If the mind has no philosophy to depend on, it dies out of starvation. If there are no props to support it, if a continuous nourishment is not given to it so that it can think more and more, the process stops. Philosophy keeps it going.

Buddhism is not a philosophy -- not at least in Buddha's being or in Ikkyu's being. Those who have realized have realized one thing absolutely, that truth happens in a non-philosophic state. Truth happens in a state of not-knowing, truth happens in innocence. Truth happens when there are no clouds of thoughts moving in your consciousness, when the sky is absolutely clear, when there is no abstraction, when you have no idea what God is or what God is not -- when you don't believe in God and you don't believe in no-God, when you are simply in a state of not-knowing. You don't claim any knowledge: that non-claiming consciousness begins to open up. All knowledge burdens and closes you.

And Zen is one of the medicines for coming out of the disease called philosophy. No other school has been able to devise such powerful medicines for coming out of the world of philosophy as Zen has done.

Buddha did not teach anything to believe in. He was not a teacher in that sense, because he did not teach. He was, on the contrary, an anti-teacher -- he took away a]l the teachings that people were carrying. Slowly slowly, he helped his disciples to become utterly nude, naked.

Philosophy is a beautiful dress that the mind clings to. Once philosophy is dropped, mind is ugly. No one would like it, it is nauseous. Then to drop the mind becomes very easy -- in fact to cling to it becomes impossible. One HAS to drop it; that dropping comes inevitably and necessarily, of its own accord.

What exactly is philosophy? It is a pretension of knowing, without knowing anything at all. It is thinking. Thinking always means the man is ignorant but is trying to make up something. Whenever you think, that simply shows you don't know. Either you know or you don't. How can you think? What can you think?

If I say, "Does God exist or not?" and you say to me, "I will think over it" what are you going to think over? Either you know or you don't -- it is just simple like that. What are you going to think about? And whatsoever you think will be your fabrication, will be a lie. Thinking consists of lies.

But one can prove to oneself that those lies are truths; one can argue for them. In fact truth needs no argument. Truth is self-evident; only lies need arguments -- they are not self-evident, they need witnesses. A truth is simply truth; unarguably it is there.

That's why the greatest declarations of truth are absolutely without any argument. In the Old Testament there is no argument for God. It simply states: God is. No argument is given, no proofs are contrived. The Upanishads simply declare; they are declarations, announcements to the world at large, but with no argumentation behind them. They are not syllogisms, just poetic assertions. Somebody has known, and he declares. If you ask him, "What is the proof?" he says, "You can also know."

When Vivekananda reached Ramakrishna, he asked this question: "Can you prove to me that God exists?" And Ramakrishna said, "I cannot prove that God exists, but I can make you KNOW. Are you ready? This very moment!" Vivekananda was shaken to his very roots. The man was standing there and asking, "Are you ready? THIS very moment I can show God to you! but there is no proof." Vivekananda had not expected this. He had seen many other philosophers before; he was expecting something like that Ramakrishna would give a few proofs, would argue for God, would destroy the proofs that say God does not exist. He had never come across a man of real knowledge; this was the first time.
His throat went dry, he could not utter a single word, he was simply dumb. For a moment everything stopped. And Ramakrishna touched his chest with his feet and he fell into deep ecstasy. When he came back he was trembling. What he had seen was impossible to believe -- he had fallen out of the mind for a moment. That touch of Ramakrishna's feet: for a moment he had fallen out of the mind.

Just the same happened last night. Sarjano was there -- and Vivekananda must have been in exactly the same situation as Sarjano was last night -- and I told him to hold my feet in his hands for a moment, and it happened. For a moment he slipped out of the mind.
The impact of no-mind, if you are ready, can take you into a state of no-mind. And there is knowing. Knowing is not through the mind, it is always through the no-mind; it is not through the knower, it is only when the knower is not. And philosophy goes on accepting the knower and goes on trying to make some toys -- theories, doctrines to believe in -- so that one can deceive oneself. And one can go on and on, for ever and for ever.
I have heard:

An ignoramus managed to get himself invited to a party attended by world-renowned scientists. Among them was Albert Einstein. The illiterate guest immediately made a nuisance of himself by dogging the illustrious physicist's heels and offering what he thought were very profound observations.
"Tell me, Doctor Einstein," asked the pest, "what, in your opinion, is the difference between time and eternity?"
"Sir," answered Einstein, "if I took the time to explain the difference, it would take an eternity!"

In fact Einstein is being very mild, mellow, generous. Even in an eternity, the difference cannot be explained. Even through an eternity, if you go on discussing "What is time?" and "What is eternity?" you are not going to come to any conclusion whatsoever.

Five thousand years of philosophy, and not a single conclusion in the hands. Yes, not a single conclusion. No two philosophers agree; they only agree to disagree. They are constantly arguing against each other. There is no possibility of agreement, because two lies cannot agree. And two truths agree so deeply that they become one truth -- then they are not two, the agreement is so total. That's why it is said that there is only one truth. There cannot be many, because the agreement is so infinite and so total and so whole that whenever there are two truths they immediately jump into one and become one flame.
All Buddhas agree. But on what? -- that cannot be said. If you say it, it becomes part of philosophy. It remains unsaid, but it can be experienced.
Because philosophy is a pretension, it believes in great words. It believes in phrase-mongering -- it creates, fabricates, great words that people can be impressed by.

Art Critic I: "I think the neo-plasticism of the abstract design proves the mystical, metaphysical and non-humanistic approach to the objective concept of abstraction."
Art Critic 2: "Yes, you have a point there! In fact, it's obvious even from a casual glance that this painting was created by paranoiac-critical activity, brought about by spontaneous dynamic sensations, sometimes made by somnambulistically inclined campanologists, who create a picture of transcendental non-curvilinear and curvilinear objects expressing subjective feelings in a cubistic manner."

Art Critic 3: "I fully agree with you both -- it's a rubbishy painting!"

Philosophy goes on creating such bombastic words; it is never simple, it cannot be. It cannot afford to be simple because if it is simple you will see that it is a lie. It has to be very very roundabout, indirect, zig-zag -- never straight, never to the point. Its whole effort is not to come to the point: just go on in every direction, but never come home. And create such bombastic words that you can impress idiots -- only idiots are impressed by those bombastic words.
Truth is simple. Very simple -- so simple that a child can understand it. In fact, so simple that only a child can understand it. Unless you become a child again you will not be able to understand it. It is an experience, not speculation. But once you get addicted to great words it is very very difficult to bring you down to the earth. Those big words give great fulfillment to your ego. Once a person's mind starts enjoying great words and great ideas and complicated theories, it is very difficult for him to descend to the earth. He flies in the skies, he remains in the high towers of his mind; he never comes to the fact, to the truth. Because truth is simple -- and what will happen to his philosophy?

Samantha was a six-year-old who liked to exaggerate almost everything she saw or did. One day she was looking out of the window when she called to her mother, "Mummy, Mummy! Come quickly! There's a lion walking on the road outside our house!"

Samantha's mother looked out of the window but could only see a small ginger cat.
"Samantha! You're lying again!" she scolded. "Go upstairs to your room immediately and pray to God for forgiveness for being such a naughty little girl, and beg him to stop you from telling so many lies."
Samantha ran up to her room sobbing. A short time later she came down to her mother and said, "I've prayed to God like you said, Mummy. And he said that he, too, thought the ginger cat looked rather like a lion."

Once you have started enjoying exaggerations, big words, bombastic theories, it will be difficult for you. You will try to collect every kind of proof to convince yourself and others that you are on the right track. Once the illusion that you know happens to you -- and that is the illusion philosophy gives, that you know -- then it is very hard to drop that illusion, because then you become ignorant again. That is one of the most difficult things for you in being with me. When you come, you come with knowledge. And the whole effort here is to help you drop that knowledge. You come here to acquire a little MORE knowledge, not to drop that which you have. You come to accumulate a little more; you come to gather a few more arguments for that which you already believe. And I am telling you to drop all that you know -- because you don't really know; it is a false hallucination. You have created the idea that you know. Yes, it hurts to drop it, because then you again become ignorant. And it has taken your whole life to acquire little bits of knowledge from here and there -- from the school, the college, the university and the priest and the books --

you have been studying and you have been searching and with great effort you have accumulated a little bit of knowledge. And you feel that you may not know the absolute truth but you know enough to move towards truth. When you come to me you are shocked -- because I am telling you again and again that all that you know is just bullshit: simply drop it! Your God is just a fiction, your prayer is just your fear, your love is just your pretension. You are pseudo, root and all; you are just a falsity. Drop all this! And become ignorant again, because from that ignorance you can grow. the techniques of Buddhist meditation are nothing but techniques, to help you to get out of the knowledge trip. The whole trip is just garbage. And remember, knowledge and knowing are not synonymous. Knowing is existential, knowledge is just intellectual. Knowing is out of intelligence, knowledge is just memory -- it needs no intelligence. In fact, to avoid intelligence people become addicted to knowledge -- it is a cheap thing to become knowledgeable. And then they get excited about useless things.

Some time, years ago, Art Buchwald told the story in the New York HERALD TRIBUNE of a Hollywood producer whose hobby it was to collect rare books. He loved his avocation so much that he spoke about it constantly, boring his friends who were tired of hearing about it. One day, they decided to play a joke on him. They hired a bit actor and brought him to lunch. When, inevitably, the subject came up, the actor said he'd had an old German Bible around the house for years, but it smelled so bad he finally gave it away to an aunt in Santa Barbara.

"Who printed it?" the rare-book collector asked.
"I don't know...'Guten' something," the bit actor said.
The producer dropped his fork. "Not Gutenburg?" The actor said he believed that was the name. The producer jumped up from the table. "Let's go!" he screamed. "We'll hire a plane!"
"Go where?" asked the actor.
"To get the Bible, man! Don't you realize you have one of the first books ever printed? It's worth three hundred thousand dollars!"
The actor stood up excitedly. Then suddenly he sat down again. "It can't be worth anything," he said.
"Why not?" asked the hysterical producer.
"Because," the actor replied, "somebody named Martin Luther scribbled all over it."

Now the producer must have gone mad, must have fallen into a swoon! People get excited about trivia, and they think they are doing great work. All your hobbies, all your search, all your so-called spiritual work, can be reduced to a single thing: decoration for the ego. And the ego is the only barrier that is preventing you from knowing that which is.

These sutras of Ikkyu are very pragmatic. That is the climate of Buddha. Buddha is a very practical man -- that's why he is non-philosophic. He is a pragmatist, he wants the facts and the truth. And he wants to go directly -- he does not want to go here and there and round and round. He wants to beat the bush, not around it.
The first sutra:

ON THE SEA OF DEATH AND LIFE,
THE DIVER'S BOAT IS FREIGHTED
WITH "IS" AND "IS NOT".
BUT IF THE BOTTOM IS BROKEN THROUGH,
"IS AND "IS NOT" DISAPPEAR.

THAT'S THE WAY TO LET PHILOSOPHY DROP. What is philosophy? It is a constant fight between two camps -- the camp who believes in "Is" and the camp who believes in "Is not". One says "God is," another says "God is not." One says this, and the other says exactly the opposite. One proposes the thesis and another immediately proposes the antithesis. This game between thesis and antithesis is what is called philosophy.

The whole game can be reduced to a simple formula: "Is/Is not." The theist says "IS", the atheist says "Is not." One says the soul exists, the other says there is no soul. One says life has a goal, the other says there is no goal. One says "The soul is immortal," the other says "Nonsense." And this has been continuing down the ages, through the ages. And with no conclusion.

Buddha says: The whole game is futile. For certain basic reasons, the game is futile. Life in its very structure is dialectics, it depends on the polar opposites -- thesis, antithesis. Everything automatically turns into its opposite: birth turns into death, day turns into night, love turns into hate, hope turns into despair. And vice-versa: despair again turns into hope, and night again turns into day, and hate again turns into love, and death again turns into birth. The whole wheel consists of the polar opposites.

Buddha says: To choose between these poles is to be wrong. See the whole of it; don't say "Is" or "Is not". Don't become part of a camp, don't become part of a school or a doctrine -- because all doctrines are partial and each doctrine is trying to prove that this is the whole. This is the trap of philosophy.

Naturally, when you say "God is light," how can you believe somebody saying "God is darkness"? Obviously he is denying you; you are at daggers with each other.

But Buddha says: Just see -- light turns into darkness every day, darkness turns into light every day. So you are not really contradicting each other, you are complementing. Polar opposites are not opposites really but complementaries. So there is no way to choose -- and if you choose you will be in difficulties...

You choose love and then love changes into hate and anger. And then you are in a difficulty, because you were thinking love would remain love for ever. You cannot cling to love for ever; in your very choice you have chosen hate too. Love/hate is one relationship. In fact we should drop 'love' and 'hate' as two words, we should make one word: 'lovehate'. We should drop 'day' and 'night' as two words, we should make one word: 'daynight'. 'Birthdeath'. That will be truer, closer to reality -- our division is false.

When you are in love you think, "Now I will love for ever and for ever" -- and you have forgotten how life functions. By the evening the love is gone and the anger is arising -- is BOUND to arise; you cannot do otherwise. In choosing love you have chosen hate too; that is the other aspect of the same coin. But now you are in misery, you think you are betraying. You think, "How is it happening ? Why is it

happening? Why to me? Why can I not love for ever? Why can my lover not love me for ever? In the morning he was so much interested in me, and now he wants to be alone, left alone. What has happened? Where did I go wrong?" Nobody has been wrong, nothing has happened, all is happening as it should. And soon this anger will go and you will be hugging each other again and love will be there -- and you will again forget.

To understand life, this is one of the very fundamentals to see, that each thing implies its opposite and each thing automatically turns into its opposite. If you don't want any enemies then don't make friends -- make a friend, and you have started making an enemy. Only friends can become enemies. If you want never to be unhappy then don't seek happiness -- if you seek happiness you are seeking unhappiness too. Unhappiness comes in the bargain, it is part of the game of happiness, happiness cannot exist without it.

Life exists amidst death.

This is one of the greatest insights of Buddha. So he says: There is no point in choosing. Somebody says God is, and somebody says God is not -- they are simply choosing one aspect of reality. God is totality: "Is" plus "Is not". So if you ask Buddha, "What do you say about God?" he will say, "What can I say? If I say 'Is' I am wrong. If I say 'Is not' I am wrong. If I say he is both, I puzzle you -- then you say that I am confusing you. So it will be better if I keep quiet. I will not say a single thing; I will be silent and I will also teach you silence. When you want to know what God is, become silent. Don't choose this way or that."

Philosophy is a choice. When you say "I am a Hindu" you have chosen -- in that, you are saying "I am not a Mohammedan." And God is a Hindu, is a Mohammedan, is a Christian, is a Jain, is a communist, and all, and none.
Why does everything turn into its opposite? Nobody wants it to be so; still it turns. It is the way of existence, Tao, Dhamma; it is how things move. Just as fire bums, it is fire's nature, so is this the nature of existence, that it automatically turns into its opposite. Why does it turn into its opposite? Because the opposite is only opposite seen from the surface. Seen from the deep core of reality it is not opposite but complementary.
Just think of a world where no hate exists -- do you think there will be love? That's what philosophy will say. There are philosophers of love, philosophers of peace, who say if there is no war in the world there will be peace. And it looks so logical, so mathematical, so appealing -- that if there is no war there will certainly be peace; when war disappears there will be all peace and peace and peace. That is not true.
Listen to Buddha. Buddha says: War and peace are together. If war disappears, peace will disappear automatically -- there will be neither war nor peace. How will you know that this is peace? You will forget all about peace.
Just think, if death disappears from the world will you be able to know that you are alive? Impossible. How will you know that you are alive? Death is needed to define life. War is needed to define peace, enmity is needed to define friendship, and hate is needed to define love. So they are

not separate. They define each other, they depend on each other -- if one disappears, the other is bound to disappear. Philosophy chooses. There are pacifist philosophies who think there should be no war, only peace -- that then there will be only peace. That's what Bertrand Russell was saying. It is not possible. Krishna is far closer to truth when he says that sometimes there is peace and sometimes there is war. Both exist together.
Our minds choose logically; logic never allows the opposite. Existence DEPENDS on the opposite. Hence, logic and existence never meet. And philosophy is a logical endeavour. The more logical you are, the less is the possibility to know what the truth is.
Buddha says: This is the dilemma, the predicament of human mind -- to be or not to be. But both are together; you cannot decide. If you decide to be, you have also decided not to be, and vice-versa. No choice seems to be the right choice; choose, and you always choose something wrong. only choicelessness is right. Don't choose, let things be as they are. When it is war, let it be. When it is peace, let it be. When it is love, let it be; when it is not love, let it be. You remain aloof, watching, a witness.

Just see that understanding: you are just a witness, and things turn into their opposites on their own. Peaks are followed by valleys, highs are followed by lows, and so on and so forth. There is nothing you can do. If you don't choose, the doer disappears, starts evaporating. Then you can only be conscious of whatsoever is the case.
This is "breaking through the bottom".

ON THE SEA OF DEATH AND LIFE,
THE DIVER'S BOAT IS FREIGHTED
WITH "IS" AND "IS NOT".
BUT IF THE BOTTOM IS BROKEN THROUGH,
"IS AND "IS NOT" DISAPPEAR.

CHOICELESSNESS IS THE WAY to get out of all these clingings. Choicelessness is the way out of this world. Mind always chooses.
I have heard:

Mulla Nasruddin was walking with his son along a country road behind their donkey, who was contentedly nibbling the grass along the way. A man, seeing Mulla and his son walking and sweating profusely, remarked, "Look how foolish they are, walking instead of riding."
Hearing this remark, Mulla and his son climbed on the donkey and rode through the next village where they heard an old man exclaim, "They ought to be ashamed, making the poor donkey carry two riders."
Mulla dismounted and walked while his son rode the donkey to the next village. There, Mulla heard this comment: "Poor old man. That boy ought to be ashamed, making his father walk."
Then Mulla got on the donkey, while his son dismounted and walked for some distance.
Finally, another villager observed, "Look at that old man riding, while his son has to walk. How cruel!"
Mulla rubbed his beard, shook his head, and said to himself, "You cannot please all of the people any of the time."

What was happening in this story? It is one of the most famous Sufi stories -- what was happening? Mulla was doing one thing, people were suggesting the antithesis. And, seeing the point, he chose the antithesis. Then somebody suggested the antithesis of the antithesis, and so on and so forth -- he was always choosing and choosing. This is how people are moving; this is the way of the mind. You always choose. You choose one thing, and sooner or later from somewhere the suggestion will come: choose the other -- because you become tired of that which you have chosen, and the other is as significant as this. And when you are tired of one thing, naturally you start thinking of the opposite.

You have been fasting too much, then naturally you start thinking of food. When you are eating too much you start thinking of fasting. When you have been running after money too much, one day you decide to run from the world, the world of money and all, and go to the Himalayas. When you reach the Himalayas, by the time you reach there and sit in your cave, you have not even settled there and you start thinking of the world and money and all. You become afraid, sitting in the cave, of what will happen to you -- tomorrow how are you going to get your food now you have no money at all? And in the night you become afraid, alone in the forest with no protection.

Now you see the point, what was beautiful in the house: you were protected and there was a shelter and safety. Now, when you were in the house you never thought about the protection and the safety; it was accepted, it was taken for granted. You were thinking of other things -- you were

thinking that you were almost closed in a prison, you were thinking of the open skies and the sunlit peaks and the beautiful forests, and the silence, the primordial silence of the Himalayas, and the snowcapped peaks and that eternal beauty. You were thinking of these things.

And when you are sitting amidst that eternal beauty you will forget about it. You perceive only that which you don't have; that which you have disappears from your perception. Perception happens only when something new happens. You see only the new. The mind tends not to see the old -- what is the point? you have seen it already. Now for the first time you start thinking of the house and the beauty of it. There was no fear there. Now here there is more and more fear, you cannot sleep at night. Although the primordial silence is there, the silence is too much; it is heavy, you cannot tolerate it. It creates fear in you.

Whenever you come across primordial silence you start feeling very afraid, because you have lived in the world of language; you have become accustomed to it. Have you not seen this restlessness? When you meet a person in the train, in the bus, a stranger, you start feeling restless, he starts feeling restless -- unless you become introduced to each other, unless you bring language in. The silence hurts both. You fidget, he fidgets, and finally somebody has to break the ice. That ice is silence. Somebody has to ask, "Where are you going?" -- somebody has to bring language in. Once language comes in, communication happens. Then you are part of a human world.

Have you not heard the famous Zen story?

Four persons decided to go into silence for one week. A few hours passed, then one said, "I wonder whether I have put the fire out in my house or left it on."
The other says, "You fool, you have spoken! And we had decided not to speak."
The third said, "What do you think you are doing? You have spoken too!"
And the fourth said, "I am the only one who has not spoken yet."

It is difficult to be silent. Language is in our blood, our bones, our marrow. Man lives in a sea of language.
Don't you see it happening continuously? The people who are very very articulate become very important. The man who can use language cleverly becomes a leader, a great leader of men -- and all his skill may be just linguistic. A man who is not very efficient at language remains a third-rate man, because this society lives through language.

It is said of Josef Stalin that he always used to ask his cronies whenever some new name would bubble up in the talks -- somebody, some author, some poet, some philosopher, some thinker -- he would always ask the same question: "Is he a genius?" And if the answer was yes, then the genius would disappear within days. He would not be found any more; he would be killed. Why? Why was Sta]in so much afraid of a genius? Because these people are dangerous. 'Genius' means one who is very very clever with language -- who can write beautifully, who can speak beautifully, who is articulate. These are the dangerous

people. They create rebellions, revolutions; they become leaders of men.
If the answer was no, that he was not a genius, just a second-rate author or a poet, then there was no problem.

Man lives through language. And you will only know that your language is so essential to you when you have moved to the Himalayas -- never before it. Here, it is taken for granted. Here, sometimes sitting in your room, you feel very good when you are alone -- so silent. But that too is because there is so much noise all around; in contrast it is beautiful. If you go to the Himalayas, within a few days you will become frightened, because there is no contrast any more.
It is good to be silent for a few hours, because it gives you relaxation from language. But then again you are ready to talk, to communicate.
People living in the world think of the beauties of those who have renounced and gone to the monasteries. And people living in the monasteries simply feel that they have missed this chance to live -- life is there outside where people are enjoying, rejoicing, indulging, eating, loving; real life is there. Monks become sad and think constantly of the world. This is one of the basic things to see about the mind.
Buddha says: Once you choose one thing, sooner or later you will have to choose the opposite. You will become tired of it, you will start forgetting about it, you will not perceive it any more -- and you will start thinking of the beauties of the opposite. And each thing that you choose is only a part, it is never the whole. If it is the whole, there is

no need to choose. Choice is of the part, can only be of the part. You cannot choose the whole, because then there is no point in choosing.
If you say, "I choose life, I choose death" then what you are saying is, "I don't care a bit -- whether it is life or death, it is all the same to me. I don't choose."
Choicelessness brings you to the whole. Choice is always of the part, necessarily so. And then one person goes from one choice to another, becomes a driftwood -- from this bank to another bank, from that bank to this bank. This is how you have been moving, down the ages, for so many lives.

ON THE SEA OF DEATH AND LIFE,
THE DIVER'S BOAT IS FREIGHTED
WITH "IS" AND "IS NOT".
BUT IF THE BOTTOM IS BROKEN THROUGH,
"IS AND "IS NOT" DISAPPEAR.

JUMP! exactly into the middle, through the middle. Don't choose. Remain alert and don't choose. Let life happen with no choice on your part, as if you are just sitting in a movie: it does not depend on your choice. The movie is moving, the pictures are coming and going, the story is unfolding; it doesn't depend on your choice.
But even seeing a film you start choosing. You start thinking, "If this man had a little better character, if this man was a little more moral" -- you have started choosing. And you know that it doesn't depend on your choice. It is already there, it is going to happen as it is going to happen, you can just relax and enjoy whatsoever is happening.

Yes -- by not choosing, the film will not stop, it will continue. But it will have no more effect on you. You will remain undistracted, undisturbed; you will remain centered. That's the beauty of choicelessness. Krishnamurti is right when he again and again emphasizes choicelessness. That is also the taste of Zen.

Zen has created many methods to break through the bottom, so that you can jump out of choice, duality, opposites. The koan is one of the most important methods. The master gives a certain puzzle, it is no ordinary puzzle, to the disciple to meditate upon. Its extraordinariness is that it cannot be solved. It has been made with every care so that the mind cannot supply any answer to it; it is unanswerab]e.

For example "the sound of one hand clapping": the disciple is to meditate upon the sound of one hand clapping. Now, there can be no sound, it is logically impossible -- two hands will be needed. Sound cannot be there unless two things collide -- only then can sound be created. One hand cannot create sound; that is impossible. Now, that has to be meditated upon.

The disciple knows it is impossible, the master knows it is impossible. Day in, day out, the disciple will meditate on the sound of one hand. And he knows it is impossible but the master says, "Go on meditating. Because it is impossible, it is important." He goes on meditating, meditating; he drives himself almost crazy.

Naturally, if you think about it, you will slowly slowly become crazy. Your mind will say, "What are you doing? There can be NO sound!" But the master says, "Go on meditating, you have to find it out. There is a sound," the

master says, "which is not created by two hands. Go and find it out."
Sometimes months pass and sometimes years. But one day the mind comes to its ultimate peak. The mind starts really going crazy -- it spins and spins, round and round it goes and moves, and it cannot produce any answer. It comes to its ultimate capacity. From that capacity, the breakdown and the breakthrough.
Suddenly all is silence. The question has disappeared, the questioner has disappeared, the mind is no more there, no thought is there, all is utter silence.
That is the sound of one hand clapping.
This is satori. This is "breaking through the bottom." Then there is no "Is" and no "Is not". Then you cannot say "God is" and you cannot say "God is not". Then the whole is, then the one is -- undivided. This whole is God, or nirvana or Tao.

THE MIND CANNOT BECOME THE BUDDHA...

Now, this is a koan:

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA;
ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

NOW THE WHOLE NONSENSE OF IT! But Zen uses nonsense in a very sensible way. It has sense in its nonsense. Now, you cannot make anything out of this statement:

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA;
ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

That's why people like Arthur Koestler think that Zen is all nonsense. On the surface, yes. At the deepest core, the most sensible thing that has ever happened on this earth. It is the sense of nonsense! These are not philosophical statements -- that's where Arthur Koestler goes on missing. These are not philosophical statements, these are devices. These are devices to drive you so crazy that out of the sheer craziness of it the mind comes to a halt.
How long can you go on repeating this sutra?

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA;
ONLY WHAT CANNOT BECOME THE BUDDHA
CAN BECOME THE BUDDHA.

How long? This has to be meditated upon, it is a koan. The master will say, "Find out the meaning of it." Now, there is no meaning; nobody can find out the meaning! But you TRY to find out the meaning -- and you will not be able to find it out, but the very effort will lead you to a certain state.

I have heard, it happened: A woman was getting very fat. She went to the doctor, the doctor gave her a bottle of beautiful red pills and told her, "Within a month, at least

fifteen pounds' weight will disappear. And within a year, slowly slowly, you will become normal."
She was very happy, she went home. She had two daughters, one and seven years old -- they liked the bottle and the red pills so much that they swallowed all the pills between themselves. Now the woman was very much afraid. She phoned the doctor, the doctor said, "Don't be worried. For a few days the girls will go crazy; they will not be able to sleep at all, they will remain wide awake. And they will have great energy and they will remain restless for a few days; they will jump and scream and rush about and run all around the house. But nothing really harmful -- within seven days they will cool down. So don't be worried."
But those seven days were hell. The girls wouldn't sleep at all; the whole night they would shout and scream and jump. And they had so much energy, the woman could not control them. They drove the woman crazy. In seven days THEY cooled down, but the woman was just completely broken. But one thing happened: she lost fifteen pounds of weight.

Now, that is a totally different thing -- not a logical conclusion, it may not have happened through the pills themselves, but that's what really happened. And the doctor had said, "In one month you will lose fifteen pounds." She lost it in one week.
This is what a koan is. You will not get to the answer but something else will happen. That is the sense of the nonsense. You will be thinking of the meaning and no meaning will be coming -- because there is none, so how can it come?

Arthur Koestler is right that it is a nonsense statement. And yet he has missed the whole point. It is a nonsense statement, but trying to make sense out of it you will drive your mind crazy. You will become so restless, so disturbed, so stirred, that you will reach the climax. You will start boiling at a hundred degrees -- and at that point the evaporation happens. That is a by-product.
Suddenly the whole mind is gone, and all its problems and all its philosophy and all its answers and questions. All, root and all, has simply disappeared. You simply look around and there is no mind! You look out, and it is not there. You look in, and it is not there. You search everywhere, and it is not there: you cannot find yourself. And this is the moment of satori, when you cannot find yourself. When you cannot find yourself, you have found it. Now the ego is not there, there is great silence.

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA...

Obviously -- because the mind is one half and the body is the other half. And both have been believed in. There are many religions which believe in the mind -- the majority of religions believe in the mind and are against the body. They all teach anti-body practices. Christianity is anti-body, Jainism is anti-body. They teach you how to destroy your body deliberately, they teach you how to destroy all the energy that the body has, because that is your enemy: if you can destroy the body you will know God or you will know truth or whatsoever it is. They live in the mind, they have chosen the mind.

There are religions which have chosen the body -- very few, and they are not called religions either. The Charvakas in India: they were as religious as Christians and Jains, but their religion consists of the body. That's why the majority of religions will call them non-religious, anti-religious. They are not. Their religion is totally different, the polar opposite they believe in the body. They say there is no mind, no soul, that is all nonsense. Just live your body: eat, drink, and be merry. The religion of Epicurus is of the body.

But both are wrong according to Ikkyu, according to Buddha, according to me too. Both are wrong -- because man is a whole, an organic whole: mind and body are together. In fact man is not mind and body, but mindbody. The body is just the visible part of the mind, and the mind is the invisible part of the body. They are one energy.

THE MIND CANNOT BECOME THE BUDDHA...

True, it cannot. Against the body, the mind cannot become the Buddha.

THE BODY CANNOT BECOME THE BUDDHA...

Against the mind, the body cannot become the Buddha. If you believe in the first, you will become spiritualists. If you believe in the second, you will become materialists. But in either way you will miss real religion.

ONLY WHAT CANNOT BECOME THE BUDDHA CAN BECOME THE BUDDHA.

And now the strange statement.

THE MIND CANNOT BECOME THE BUDDHA;
THE BODY CANNOT BECOME THE BUDDHA...

Both cannot become Buddha separately, taken apart. But both together CAN become the Buddha. In fact both together are ALREADY the Buddha.

AS LIGHTNING
WHICH DISAPPEARS LIKE DEW,
WHICH VANISHES LIKE A PHANTOM --
THUS THINK OF YOURSELF.

This is again another meditation.

AS LIGHTNING
WHICH DISAPPEARS LIKE DEW,
WHICH VANISHES LIKE A PHANTOM --
THUS THINK OF YOURSELF.

ALL IS MOMENTARY. Only for the moment, like the dew in the morning, will the sun rise, and then it will disappear. Or the lightning in the clouds -- you have not even seen it, and it is gone. All is momentary; nothing abides, everything comes and disappears. Not only that -- everything disappears and turns into its opposite.
Seeing this, there is nothing to cling to; thinking this, one becomes unattached. One starts being in a kind of let-go, one allows whatsoever happens. One has no obsession that

it should be so, one has no claim on existence. One simply trusts and flows with existence -- wherever it takes one and whatsoever is happening or is going to happen. One has no predetermined goal.

AS LIGHTNING
WHICH DISAPPEARS LIKE DEW,
WHICH VANISHES LIKE A PHANTOM --
THUS THINK OF YOURSELF.

A MIND TO SEARCH ELSEWHERE
FOR THE BUDDHA,
IS THE FOOLISHNESS
IN THE VERY CENTER OF FOOLISHNESS.

And this is the greatest foolishness, to search for Buddha, because you are it already. Again and again this has to be repeated -- this is the greatest statement, the most potential. Some day you may hear it, some day it may strike you, some day it may just penetrate your heart like an arrow -- hot. And in that very moment you will be transformed. Hence it has to be repeated again and again.

A MIND TO SEARCH ELSEWHERE
FOR THE BUDDHA, IS THE FOOLISHNESS
IN THE VERY CENTER OF FOOLISHNESS.

The greatest foolishness is one. All other foolishnesses arise out of it, it is the mother of all other foo]ishnesses. What is that? To search for Buddha. You will never find Buddha anywhere, because he is already you. If you search

for him you will miss. The seeker is never going to find -- the finders are those who stop seeking.

Again, there are two parties, two philosophies. Some say "Seek outside." There are religions which say, "God is there above in heaven, outside you. Worship God: create a temple, make a statue, an image, an ikon. Learn the right prayer and the right form of ritual, and serve God, and you will find him somewhere outside." This is one kind of religion, which searches outside -- Hinduism, Christianity, Mohammedanism.

There is another kind of religion that searches within. Jainism: it says, "Look within. God is not outside. Your self is the supreme self, God resides in you. So go in, but still search."

A few search outside, a few search inside.

Zen says: Don't search at all! Searching out, searching in, there is no difference. To the extent that we know all is dream, to that extent we become unattached to whatsoever happens -- to things and to the self. The more you become detached towards things and towards the self, you start losing the idea of the inside and the outside. That division is again the same duality -- in, out. There is nothing in, nothing out, all is one. Our mistake is to look for truth outside OR inside. The great mistake is to LOOK at all.

Then what to do?

The Zen formula is simple: non-doing, WU-WEI. Sitting silently doing nothing -- neither looking out nor looking in, not looking for anything at all, just being yourself -- and in that moment, Buddha is known. Buddha is your very being. 'Buddha' in Buddhism means exactly what 'God' means in other religions.

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR,
JUST AS IT IS,
IS THE REAL FORM OF BUDDHA.

AND A GREAT REBELLIOUS STATEMENT, to be remembered always. Somehow, deep inside, the idea persists in you that Buddha is somebody special -- that when you become a Buddha you will be somebody extraordinary. That is again the old seeker's mind which cannot believe in that which is, but always hankers for that which is not.
Listen to this statement:

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR,
JUST AS IT IS,
IS THE REAL FORM OF BUDDHA.

Be awake! And listen! Just as you are -- JUST AS YOU ARE, I repeat -- you are the Buddha. Nothing has to be added to you, nothing has to be taken away from you. Just as you are, exactly as you are, in your utter ordinariness, you are Buddha.
The day you recognize this you will be surprised -- you will start laughing. How ridiculous has been the whole search, and how ridiculous have been your problems!
Listen to these two stories:

A monk once asked a Zen master, "Does a dog have the Buddha nature?"
He replied, "Yes, it does."
The monk then asked, "Do you have the Buddha nature?"
He replied, "No, I don't."
The monk then said, "But I thought everybody has the Buddha nature!"
The master replied, "Yes, but I am not everybody! In fact I am nobody -- so how can I have the Buddha nature?"

He HAS the Buddha nature! This is the way Zen people express themselves, in puzzles. But he has made the point very clear. In your nobodiness, or in your ordinariness... And the ordinariness has to be such that you don't even claim that you are a Buddha. If you claim, you are not. That's why he says, "Yes, but I am not everybody. In fact I am nobody -- how can I be a Buddha?"
When one knows, one does not claim.
Another story:

A Zen master was worshipping at a statue of the Buddha. A novice came by and asked, "Why do you worship the Buddha? I thought Zen teaches us not to. Do not some Zen masters spit at the Buddha?"
The master replied, "Some spit at the Buddha and some worship the Buddha. I prefer the other."

But it is all the same. Life continues as it is. Some worship the Buddha, some spit on the Buddha, life continues as it is. The man of Zen has no choice, only preferences -- and make clear to yourself the difference between a choice and

a preference. A choice says "I am very serious about it." A choice says "This way I would like to live, the other way I would not like to live at all. This is the way to live; that way is worthless."

A preference simply says "I like this, but if it doesn't happen then the other is also good." There is no seriousness involved in it. Naturally, a Zen master also has preferences. When he sleeps he does not sleep on thorns, he sleeps on his bed. This is a preference, not a choice -- if he HAS to sleep on the thorns he will sleep there too. If the bed is not avail able and sleep is coming on, he will sleep on the thorns too. But again this is not a choice; just in that circumstance it is the only possible thing to do.

He eats food, he does not eat stones -- that is a preference, not a choice. Remember, a Zen master also walks and goes through the door, not through the wall. That is just a preference. That's what this master is saying: "Yes, some spit at the Buddha and some worship the Buddha. I prefer worship."

But he is not serious about it. A Christian cannot be so easy about it -- if somebody spits on Christ he will be mad, he will kill the man! He will not be able to tolerate this, although Christianity goes on talking about tolerance and love and forgiving the enemy. But he will not forgive THIS enemy, he will kill this enemy.

If you spit on the Buddha and a Zen master is worshipping, he will just look at you and think, "He prefers spitting, I prefer worship." There is no choice involved, but a great detachment. See the point, it is of immense value.

Preference is okay, choice is not good.

And when it is said "Become choiceless" a few foolish people start thinking that they can't prefer now -- because they think preference is choice. They start thinking that now they cannot prefer.

In India it has happened: there are mahatmas in India, saints -- very well-known, worshipped by thousands -- whose whole prestige is because they don't prefer. If they are eating and you just sit in front of them and piss there, it's okay. Or they may be just sitting in dirt -- it's okay, because they think this is choicelessness. Because of this idea, India has become so dirty. If mahatmas are doing such great things, then followers, if not THAT great, also follow a little bit -- they also should not choose. India has become so poor.

You need not make this mistake. If there is a possibility to be rich, prefer being rich! don't prefer being poor. But remember that this is a preference, not a choice. If riches one day disappear -- because all is fleeting, THE DEW ON THE LOTUS LEAF, then it is perfectly okay, then be poor. Don't choose poverty, don't choose richness. But preference is perfectly good and sane.

If you can be healthy, prefer to be healthy. If you cannot be, then it is okay, then accept your illness. But I am not saying choose illness.

That calamity has happened in this country. For at least four or five thousand years, this country has lived in such a nonsensical philosophy: "Don't choose." That's why this country remained poor. "Don't even prefer." So whatsoever is, is okay. People have been dying and starving, people are ugly, people are ill, their life is a dog's life -- but they go

on. They have lost the energy to live, to change, to transform themselves.
Religion became very poisonous in India. This should not be repeated! I have lived in poverty, I have lived in richness. And to be frank with you, richness is better. So is health, so are all the good things of life -- but this is just a preference.
Preference simply means you are not very serious about it. If playfully it is possible, good. You are not dead set for it, that if it doesn't happen you will commit suicide, that if you are not the richest man in the world then you would like not to live at all -- that is foolishness.
Zen people don't choose -- they don't choose the world, they don't choose renunciation of the world. But they have lived in the world; they prefer. They say, "This seems to be more natural." They live like ordinary people, just as you live. But they live with an extraordinary intelligence, they live with great awareness.
As choice disappears more and more and preference takes its place, you become more and more intelligent, more alert, more conscious. A lucidity, a grace, arises in your being.

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR...

Ikkyu is saying: Be the dew on the lotus leaf. Although from the outside the dew will look coloured by the lotus leaf -- if the lotus leaf is green the dewdrop will look green, will look emerald -- yet it is not coloured, it remains

uncoloured. It is not affected by the lotus leaf; that is only an appearance.
The Zen man lives in the world, but uncoloured. He may have a wife, he may have children, but he remains uncoloured:

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR...

He moves through the world, uncontaminated, unpolluted by it. The world never enters in him. That's why he is not worried about getting out of it. He is not interested in going to the Himalayas. Why? For what? He knows the world is not in him, so what is the point of going anywhere else? The person who is escaping from the world is afraid of the world, because when he is in the world the world enters into him and he cannot resist. He is incapable, he is impotent, he is not yet aware enough to be so that the world cannot enter into him. To avoid this, he is escaping to the Himalayas. But how is he going to become more conscious in the Himalayas?
If the world cannot make you more conscious, the Himalayas cannot make you, certainly -- it is impossible for the Himalayas. The world is a challenge! And intelligence exists only when there is challenge. It is sharpened by challenges -- with greater challenges, greater intelligence happens.

THE DEW ON THE LOTUS LEAF
UNDYED BY ITS COLOUR,
JUST AS IT IS,

IS THE REAL FORM OF BUDDHA.

The shopkeeper in the shop and the worker in the factory and the farmer on the field -- the dew on the lotus leaf, if it is uncoloured by the leaf, then there is no problem. You can be a farmer or a shopkeeper or a clerk or a mastqer, you can be anybody -- that is only the form. Deep inside, remain unattached to whatsoever is happening around you. Preference is okay -- don't choose. And you are Buddha. This very body the Buddha, and this very earth the lotus paradise.
Take It Easy, Vol 2
Chapter #8
Chapter title: And the Twain Are Always Meeting
2 May 1978 am in Buddha Hall

The first question

Question 1
IS "SITTING SILENTLY DOING NOTHING" THE SAME AS "LOOKING INTO ONE'S OWN BEING"?

NO, IT IS NOT THE SAME. Looking, into one's own being is still doing something. Doing nothing is precisely that -- doing nothing, neither looking out nor looking in. Looking is a kind of doing -- even if you are trying to observe, you are TRYING; effort is involved. And through effort comes tension, expectation, frustration -- all that. Just a small effort can bring the whole world in. If you succeed

you will feel great; if YOU succeed, the ego will succeed. What the effort is, is irrelevant: success brings ego.

Yes, even if you succeed in meditation it brings ego. If you fail it brings frustration. Frustration is nothing but the ego feeling bad -- it could not make it; the ego is hurt, wounded.

With effort, the whole world enters in. Doing nothing simply means that: no effort, not going anywhere, not desiring anything -- not even nirvana, God, samadhi. Desire is desire -- what you desire, how can it make any difference to desiring? YOU desire money, somebody desires meditation. You desire pleasures of this world, somebody else desires pleasures in the other world -- what is the difference? There is none; it is all the same. The desiring mind is there, and the desiring mind is the world. So even if you desire the other world it remains the world. There is no other world. Desiring creates the world, the whole misery of it.

Not doing anything means not desiring. There is no movement in you, in ANY direction. There is no future in your consciousness, there is nothing beyond this moment -- just this. No going back, no going forward, no memory, no imagination, no out, no in. All is silent. There is no movement; no ripple is arising. That is non-doing. That is the greatest that can happen to human consciousness.

Looking into one's own being is nothing compared to doing nothing. It does have something in it compared to outward movements. It is better, relatively, to move inward -- a good step, but it is not the goal, it is part of the journey. Somebody is looking out, you are looking in: it is better than looking out, but remember, only relatively. It still has

to be dropped. But you are coming closer to home -- going out, you are farther away. Looking in, you are still away, but not so far away -- you are coming closer and closer and closer.

But remember, closeness is also distance. Even when you are very close, ninety-nine degrees -- only one degree more, and the happening and the transcendence -- still you are far away. You may not be able to make that one degree; you may wander again. The water is just coming to the point where it can evaporate, but it may not evaporate; it may start cooling before evaporation happens. It may remain water -- it may be HOT water but water is water, hot or cold. But it is relatively better, because the cold water will have to be made hot; this is hot already.

That's the only difference between the worldly man and the spiritual man. The spiritual man is like hot water -- is very close to the jump, to the quantum leap. One step more, and all in and out will disappear. There will be no division left -- no body/mind, no this world/that world. All divisions in all dimensions will simply disappear.

That is the state of samadhi or nirvana. You cannot desire it, you can only understand it. Understanding it is going into it. When you understand it totally, suddenly it is there. It needs no effort on your part; it is not something to be cultivated, practised. It is something to be ALLOWED. In deep understanding, you open up. This very moment, just THIS, and there is samadhi.

But if there is a slight ripple -- "I should catch it" -- you have missed it. "If it is so close by, I should grab it!" -- you have missed it. If you start looking around -- "Where is it?"

-- if you close your eyes and you start groping for it, you have missed it.
Seeking is not the way to find. Non-seeking. That moment of non-seeking is the moment when you are sitting silently doing nothing... and the spring comes and the grass grows by itself.

The second question

Question 2
WHY DO YOU ALWAYS TALK AGAINST LOGIC?

I'M NOT AGAINST LOGIC, LIFE is against it. I am talking about life, not against logic. Talking about life, it comes as a by-product, the talk against logic. Logic is a manmade world; it is not true to the facticity of existence. Logic is man's imposition on reality.
Reality is very illogical, mysterious; it does not follow any rules. And the deeper you go into it, the more and more you will become aware that maybe on the surface there are a few rules, but as you move deep, rules start disappearing. And there comes a point in the depth of reality where all rules are invalid.
Physicists are coming to it, because they have penetrated deep into matter. And they are talking almost like mystics. This is one of the greatest phenomena that has happened to this century -- this century's contribution to human consciousness. The mystics have always talked like that, and they have always been thought mad people. Now, it is very difficult to call Albert Einstein mad or a mystic in some derogatory sense; it is impossible. But he is talking in

the same way as a Buddha talks or a Meister Eckhardt or Ikkyu.

Modern physics says: The deeper we penetrate into matter, the more we come to know that all our imposed rules are inadequate. Reality is bigger than our rules. And reality is so vast that it contains contradictions. It is not linear, it does not move in one direction, it moves in all the directions simultaneously. There is no way to approach it logically. You have to drop all logic; modern physics has dropped all logic. It HAD to drop it -- to be true to reality, logic has to be dropped. Otherwise you will not be true to reality, you will be true to a fictitious reality that you have created.

This has been so for the mystics, down the ages -- what physics has just now discovered, mystics have known always. They have been the pioneers in the illogical. Their approach was different -- they approached through consciousness -- but they also came to the same depth. And suddenly they became aware that your logic is okay in the marketplace -- it helps, it is utilitarian; it will be difficult to manage in the world without logic. But when you go deeper, logic becomes a hindrance.

The deeper you start moving, the more you see that the polar opposites are not just opposites but complementaries. And once that is seen, that polar opposites are complementaries, you HAVE to understand that life is not logical.

Logic says A is A and cannot be B. A man is a man and cannot be a woman -- obviously. But go deeper into the reality, and A changes into B and B changes into A. In fact they are constantly changing into each other -- A is nothing

but on the way to be B, B is nothing but on the way to be A.

And watch inside your own being: you are not twenty-four hours a man or a woman -- you change. The man has moments when he is a woman, and the woman has moments when she is a man. These divisions are just utilitarian; deep inside, all is one. These are expressions of one reality.

Just see a woman in anger: do you think she is a woman? In rage she can be more aggressive than any man, more cruel than any man. And for a certain reason -- because her manhood is very very virgin, unspoiled, intact, unused. That power remains unused in her. When she uses it she is really ferocious.

And when a man is in love he is so soft. He is feminine -- when he is in love he is more feminine than any woman. It is not just accidental that Buddha looks so feminine. He is in immense love with existence; he has come to that ultimate orgasm that happens between the individual and the universal. It has happened. He is orgasmic twenty-four hours -- each moment is of great joy inside him, and of great love. He calls that love 'compassion' -- just to demark it, differentiate it, from your so-called love, he has to call it compassion.

It is passion transformed -- that is the meaning of the word 'compassion': passion transformed, passion which has become luminous, passion which is no more directed to any individual in particular, passion which is simply overflowing. He is feminine.

Just to indicate this femininess in Buddha, in Krishna, in Mahavira, the Indian painters, the Indian sculptors, have

not put any moustache or beard on them -- just to indicate this femininеness. Not that Buddha was without moustache and without beard. It is possible, once in a while a man may not have a moustache or a beard, but it cannot be always so. Of the twenty-four Jain TEERTHANKARAS, nobody has a moustache or a beard -- Buddha, Krishna, Rama, all the Hindu avataras, nobody. This is not possible.

Why have they not been depicted, painted, with moustache and beard? Just to show, just to give you a hint of their utter femininеness, softness, the water-like quality, the lotuslike fragrance, the roundness, the wholeness.

But logic says A is A and can never be B. And logic says, "This is this, and the opposite is the opposite, they never meet."

Rudyard Kipling's famous statement is logical. "West is West, East is East, and the twain shall never meet" -- this is a logical statement, but utterly false. West is not West, and East is not East, and the twain have been meeting all along. All polarities are joined together, bridged. That's why you feel I am always talking against logic. Logic makes you feel as if things are divided, absolutely divided, unbridgeably divided. They are not. Birth changes into death -- how can they be divided? And the logical mind celebrates when a child is born and weeps when an old man dies. Now, this is logical. But birth and death are two aspects of the same reality -- when one aspect arrives you celebrate, when another aspect arrives you cry and weep! How ridiculous! Either weep on both the occasions or celebrate on both the occasions. Or if you cannot do that then forget all about celebration and weeping, just keep quiet. But don't make a division -- because the day the child

is born he starts dying; when you are celebrating he has already started towards death. What are you doing? If he is one day old, he has died one day; there is one day less in his life now.

With the first breath of the child something has started dying. He has died one breath, he is one breath closer to death -- if you count life in breaths, there is one breath less. One is not going to die suddenly one day when one is seventy. One dies every day, goes on dying, then one day the whole process is complete and the pendulum swings to the polar opposite.

So it is with love and hate. Logic divides. Logic says love is love, hate is hate, and the twain shall never meet. And the twain are always meeting. Just listen to your life experience -- you hate the same person you love, it can't be otherwise. Everybody hates the same person they love; the hatred is always directed to the same person.

That's why the conflict between lovers, constant quarrelling. The quarrelling stops only when love disappears, remember. Yes, it stops one day; everybody gets tired. Sooner or later, the husband starts thinking "It is enough now" and the wife starts thinking "It is too much -- what is the point in doing the same thing again and again?" And they stop quarrelling. But the day they stop quarrelling, love disappears.

Love cannot exist without hate. This is the illogicalness of life: love cannot exist without hate, hate cannot exist without love. But if you go into books and if you look through logic, you divide. You say, "Always love, never hate." This is not true about life; you are creating a fiction of love. And you are creating difficulties for people.

Down the ages, you have been taught: Only love, don't hate. And this is an impossibility. This is a sure way to kill love -- you will not be able to manage it, and you will feel guilty because you cannot manage it. And there is really nothing wrong with you. Life cannot manage it, life has no obligation to fulfill the demands of logic. Life knows nothing about logic, it is blissfully unaware of it.

If you love, the more intense the love, in the same quantity will your hate be intense. If you feel happy, you will have to feel unhappy -- this is simple. And the logical mind says, "I will only be happy, I don't want to be unhappy." Now, this is being foolish. Logic is foolishness. The mind says, "I want to be just high, always high, never low." How can you be always high? If you don't come low, sooner or later you will forget that you are high. How will you know that this is high? You have to come down -- you have to fall into the valley of sadness, into misery. And then one day again you rise to the peaks and the beauty of the peaks and the flight in the sky. But for how long? The valley is there, you have to go back into it -- it will prepare you again to fly, to go high.

When you are high you are on the way towards being low, when you are low you are on the way towards being high. This is the illogicalness of life.

My respect is towards life, I am utterly with life. Hence, you think, you feel, that I am against logic. In fact I am not against logic, I am only for life. That naturally makes me against logic, but that is just a by-product.

And look at the absurdities the logical mind always falls into.

I have heard:

"What are my chances of recovering, Doctor?" asked the patient.
"One hundred percent," said the doctor. "Medical records prove that nine out of ten people die of the disease you have. Yours is the tenth case I've treated and all the others died. So you see, you're bound to get well."

Now, this is logical stupidity. Life does not follow such rules, life has no obligation to follow them. But on the surface, logic always seems to be true.

The diplomat was on his first official visit to the small country of Bubonga. At the official diplomatic party, the president of the nation handed him a glass of the national beverage. The diplomat took one sip and looked around in awe as the furniture started to move about and the walls trembled.
"This is certainly a powerful drink," he said to the president.
"Not really," replied his host. "This happens to be an earthquake."

On the surface, logic always gives you clues. Mm? It must be the drink -- mighty powerful drink! We are all hooked on logic. And the man who is hooked on logic remains unhooked from life.
That's why you see so many dead people walking on the streets -- doing shopping, working in the factories, dead, all dead. What has happened to these people? Logic has happened to these people; they suffer from the disease

called philosophy. They have become logical in their life -- by becoming logical they have lost track of life. Now they have a certain fixed approach, they move according to their logic. Their eyes can only see through a narrow hole, the hole of logic; they cannot see anything else. And once your logic is fixed, your perception is fixed. You lose freedom -- freedom to see. You go on only seeing things which are allowed by your logic; you go on interpreting in your logical ways, you go on reacting in your logical ways. And you go on always missing the reality -- because the reality is illogical.

And the logical person sooner or later starts feeling that life is absurd, meaningless. Life is not absurd and life is not meaningless. In fact your very effort to impose a certain logic on it makes it look absurd. Your mind wants to impose a certain meaning on life, and it CANNOT be imposed. Then life seems to be very meaningless.

There is nothing wrong with life. The birds don't feel life is meaningless, the treas don't feel that life is meaningless, the rivers don't feel that life is meaningless. Why? Because they have no logic. All is good as it is -- they are in a relaxed relationship with life. They are in tune with life; they have no ideas to prevent it, to become barriers between them and life.

A river comes from the mountains, starts moving towards the north, and then a turning comes and it starts moving to the south. The river does not think, "What is this? Life seems to be very absurd. First I was going north, now I am going south. What is all this? What consistency is there? How am I going to reach to the ocean if I go on this way?" And then again another turning comes, and it is moving

towards the east. If the river had a mind, a logical mind, it would go mad. It would simply go berserk. It would never reach to the ocean -- it would become so muddled, so puzzled, so confused, that it would be paralyzed. It is so illogical -- if you are going to the north, go to the north! But rivers don't think, they don't have any mind. A mind means having a certain idea how things should be. They don't mind -- they allow life whatsoever it wants to be, they always relax with it. If it goes south, okay; if it goes north, okay. They don't create any problem. They reach, certainly; all rivers reach to the ocean.

Only man is lost. Man has lost track of God, because God is hidden in life and man has become too much obsessed with logic. Logic allows you a few things but does not allow all. It is very choosy, it tries to be consistent.

That's the beauty of Zen -- it is paradoxical, it contains contradictions. And always remember, many times people ask me, "How to decide that this man is enlightened, or that this man is really a master? How to decide?" If you can find a man who is utterly inconsistent, contains contradictions, is paradoxical, looks illogical to you -- does not satisfy your logical mind but in a certain subtle way satisfies your heart -- then he is the enlightened person, then he is the master. He fulfills something deep in your heart; you start feeling love for him.

Your mind goes on saying, "What are you going to do? This man seems to be so absurd, not reliable at all; one day he will say one thing, another day he will say just the opposite. Then what are you going to do?" But your heart says, "So it is okay. I will go with this man, whether he

goes north or south or wherever, or he stops going at all. I have fallen in love.'

When love arises, only then can you slip out of logic. Otherwise you cannot slip out of logic. Love will give you the courage to move out of the patterns of logic. The person who lives in logic is a coward -- logic protects against inconsistencies, contradictions, paradoxes, dangers. Logic is a security, a safety measure; it is a China Wall around you. It protects you, not only from dangers -- finally it starts protecting you from life itself. Because life contains dangers. It starts protecting you from God, it starts protecting you from love. And then you are dead, then you are a corpse. YOU can go on breathing -- that is not impossible, corpses breathe...

I have seen millions of corpses breathing, walking, doing a thousand and one things -- and still utterly dead.

Logic protects you. Fear always wants to remain in logic. Whenever something like love starts stirring in your heart then there is a possibility to get out of logic. Then courage arises.

To be with a master is to be in love -- in a very absurd kind of love, for no reason at all. That's why no disciple can convince an outsider as to why he has fallen in love with this man or that man, why he has chosen this man as a master. No disciple can ever convince anybody who is not already convinced. It is impossible, because the person from the outside will be logical and you will be illogical. You will know you are right but you will not be able to say why, how. And he will be perfectly able to say that you are not right; he will be more articulate. Logic is articulate, love is silent.

Love can laugh, live. Logic argues.
I am not against logic. You can see from my statements that I USE logic to help you towards love -- how can I be against it? When I attack logic I attack very logically, because that is the only way you will understand. But the whole effort is to bring you out of it, out of its grip. I am for life, but not against logic.

The third question

Question 3
I HAVE NOT EXPERIENCED ANY OF THE SADNESS OR DEPRESSION THAT YOU HAVE SAID MANY ARE FEELING IN RESPONSE TO THIS LECTURE SERIES. ON THE CONTRARY, MORE THAN ANY OTHER SERIES, I FEEL A SENSE OF FREEDOM AND JOY ARISING IN ME, AS IF MY HEART HAS WINGS. AM I MISSING SOMETHING?

ANEESHA, No, you are not missing something. You are getting something. And you are not alone, there are a few other people also -- Vidya has written, Savita has written, and a few others, that they are feeling immense joy with these sutras. But there are a few others who are feeling depressed.
It does not say anything about the sutras, it simply says something about you. There are people who are natural Buddhists -- Aneesha, Vidya, Savita, must be natural Buddhists. The approach of Buddha simply fits with their being, they immediately fall in tune with it. It is their climate, it is their soil: their seed immediately bursts, they

start growing in freedom, in joy. Great insight will happen to these people who are natural Buddhists.

And remember, I am saying 'natural Buddhists' -- not Buddhists who are born in a Buddhist family. A natural Buddhist is a totally different phenomenon, it has nothing to do with a born Buddhist. So are there natural Sufis -- for them this series will be depressing. That is not their climate. Vivek, Arup, Pradeepa and others -- that is not their climate, it does not fit with them. The Sufi climate simply goes to their very heart.

And I am using all climates, I am bringing all the possibilities to you. It has never happened before. Buddha created only one climate, one energy-field, Buddha-field. Mevlana Jalaluddin Rumi created another, the Sufi-field. With Jalaluddin only those gathered who were natural Sufis, with Buddha only those who were natural Buddhists. With me it is going to be totally different. This place is going to be the first place in the world, in the whole human history, where all climates will be available, all kinds of soils, all possibilities. So it is going to happen again and again, and you have to remember that you have to learn tolerance, sympathy. When something is not suiting you, just don't start condemning it -- because if I am talking about it, it must be suiting somebody else. And I have to look to the needs of all.

And those old kinds of special fields -- the Buddha-field, the Sufi-field -- cannot exist in this world now, because the earth has become so small. Countries are no more secluded; the world has become just a global village. We are so close to each other, and all the old barriers and boundaries are breaking on their own. Man has become more grown-up.

So around me all kinds of people will be here. Jews are here, Mohammedans, Christians, Hindus, Parsis, Sikhs, Jains, Buddhists, Taoists -- all kinds of people are here. People who believe in Yoga, people who believe in Tantra, people who believe in Zen, people who believe in Hassidism -- they are here. And I have to nourish them all. So when I am speaking on Sufism the Buddhists, natural Buddhists, won't feel very good. They have to learn to respect others' needs. And if they are sympathetic, understanding, even THEY will be helped -- because this will bring clarity to them. When you understand something which is polar opposite to you, it brings a clarity to you. It makes your self very defined. You are no more in a kind of vagueness, cloudy -- you start taking a shape. That's the function of the polar opposite.

If a Buddhist has never heard about Sufis he will remain vague. He will never know what his boundaries are, what his actual form is. He will remain formless.

So when I am talking about Sufis, and you are a natural Buddhist and you don't feel very good with it, listen attentively -- it will give you a form, a shape, an identity, a clear vision. And when I am speaking on Buddhists, if you are a natural Sufi don't be depressed. Don't stop coming: "These sutras are not for us, they create depression." Know perfectly well that they are not for you, but they are for somebody -- and you can use at least this much, that you can see where you are different, what your natural qualities are which are different. And you can attain to a better identity.

To know "Who am I?" it will be helpful if you exactly know your boundaries, your limitations, your tendencies, your nature, your instincts.

I am going to go on speaking on all kinds of schools. And here, if you are a born Mohammedan, you have to disappear as a born Mohammedan. If you are a born Hindu, you have to disappear as a born Hindu. You have to find your natural qualities -- because only nature grows. Birth is accidental, birth determines nothing. It was coincidence that you were born in a home where people were Hindus -- it is as much a coincidence as if they belonged to a particular political party. If your parents were communists, you need not be a communist. If your parents were Catholics, you need not be a Catholic either.

You have to search for your own path; each one has to search for his own path. I will make all the paths available to you, so you can see and feel. And when the right path happens you will immediately see great joy arising in you. That is indicative that shows that your climate has arrived, that this was the time you were waiting for, that this is your spring.

So Aneesha, don't be worried that you are missing something. You are not missing something -- for the first time you are coming closer to your natural climate. Now don't forget it, it will be of immense help. Once you know who you are naturally, then things change. Then you don't go on groping in the dark, then you start following a certain direction. Then your life has a sense of direction. Then you don't waste your energies all over the place. Then you know what is for you and what is not for you.

And always remember, what is not for you is not WRONG. It may be for somebody else. Just because it is not for you, it need not be untrue. Truth has multi-facets, multi-dimensional is truth. YOU have found your door -- don't say other doors are wrong.

Jesus says, "The house of my God, of my Father, has many doors, many rooms in it, many chambers." In fact, there are millions of doors to God's temple. And each one has to find his door, because nobody can enter from anybody else's door.

The identity that you have attained through birth is a false identity -- it has to be dropped, it has to be lost. Become loose. Don't be a Hindu, don't be a Christian, don't be a Mohammedan. And then suddenly you will start feeling what is really for you. You may be a Hindu, and you may become interested in Sufis. You may be a Mohammedan, and you may become interested in Buddha. You may be a Buddhist, and you may become interested in Krishna. There is no way of knowing beforehand; one has just to put oneself in all kinds of climates.

And when the right climate comes, you suddenly sprout, leaves start coming. IMMEDIATE transformations happen. This must be happening to you Aneesha, to you Savita, to you Vidya.

You say: I HAVE NOT EXPERIENCED ANY OF THE SADNESS OR DEPRESSION THAT YOU HAVE SAID MANY ARE FEELING IN RESPONSE TO THIS LECTURE SERIES.

Those were born Sufis -- they reacted according to their experience. I was waiting for you people to write -- you reacted out of your own experience. And this I call understanding, that you allow space for others also. Others will grow through other sutras. To somebody Patanjali simply is a great splendour, to somebody else Patanjali may look dry. To somebody Mahavira is the greatest pinnacle, to somebody else he seems to have no aesthetic sense, no juice, he is just like a dry desert.
To some, Krishna may be the one who strikes deepest in the heart -- touches the very core of your being, starts playing on your flute. To some others, Krishna may look shallow, indulgent, worldly.
Always remember that whatsoever fits with you, go with it wholeheartedly, the whole way. And don't condemn that which doesn't fit with you, because it may fit somebody else. And other people also have to reach God.

The fourth question

Question 4
I WANT TO DIVORCE MY HUSBAND. WE HAVE LIVED IN MISERY FOR SEVEN YEARS NOW, BUT I AM A CATHOLIC AND I AM AFRAID THAT GOD IS NOT GOING TO BE HAPPY ABOUT IT. WHAT SHOULD I DO?

THAT IS GOD'S PROBLEM. Why should you be worried about it? If he does not feel good he can live in misery -- but why should YOU live in misery? Seven years is really too long to have lived in it.

Never live in any state of misery for too long, because then it becomes habitual. Then you start, deep down, liking it; then deep down you start clinging to it. Then you become afraid -- if it is lost what will you do? You will not have anything to do. Your misery was giving you such great occupation, you were continuously busy with it. If suddenly misery disappears what are you going to do? You will feel very empty.

Always remember, the moment you become aware that something simply creates misery, get out of it -- the sooner the better. If your love relationship, your marriage, gives you both joy and misery then it is okay, you can be in it. I am not saying that any marriage can give you just joy and joy and joy -- no marriage can. Otherwise Buddhas will not find any followers. No marriage can give you just pure joy. From where do Buddhas find their customers? Who are their clients? People who have lived in the world and seen its misery.

A marriage is not only a marriage between man and woman, it is also a marriage between joy and misery. It is a mixed phenomenon -- it is a marriage. There will be moments of joy and there will be moments of misery. If it is fifty-fifty it is perfectly okay, you can continue. But if it is a hundred percent misery then to be in it is neurotic. And that's what happens. People expect and desire that a marriage should be a hundred percent joy -- which it cannot be, which is not naturally possible. No marriage has ever been, no marriage will ever be. A hundred percent joy is not possible through marriage, it is not in the nature of things.

People expect a hundred percent joy. That is foolish, that is not practical, that is living in dreams. And if you expect that much joy you will create more misery than was natural -- because there will be more frustration. The higher your desire, the deeper you will feel frustrated. The greater the goal, the farther away you will feel from it. The more perfect an ideal, the more you will feel that you cannot make it, that you fall short.
Then there is another kind of foolishness: people go on living in a hundred percent misery too. Don't ask for a hundred percent joy, that is not possible -- but there is no need to live in a hundred percent misery either. This is your life! Why be pathological?
You must be a kind of masochist. NOW you are trying to hide your masochism behind the beautiful name 'Catholic'. And why will God be unhappy? Do you think God is a sadist, he wants you to suffer, to remain miserable? Your mahatmas, maybe they are sadists, and your priests and popes. But I can be absolutely certain about God that he is not a sadist. He will be utterly happy when you are out of your misery.
I have heard:

An unhappy henpecked husband come to his preacher asking for a divorce.
"What! How can you, a religious man, think of such a thing! Don't you realize that our good book tells us that when a man divorces his wife, not only do the angels cry but the very stones weep?"
"Listen," replied the husband, "if the angels and stones want to cry, let them. I want to rejoice!"

Why should you be worried about God? That is not your problem. God's name is simply used to prolong misery -- priests have been using that name to torture you, you have been using that name to torture yourself and others.
God is not a torturer; this world is not God's concentration camp. Get out of your misery! And it is not marriage -- if it is just misery how can it be marriage? What marriage are you talking about? It has not happened! In fact the divorce will only be legal, because the marriage has not happened in the first place.
Seven years are too much. If a man lives to seventy then seven years are too much -- a tenth of your life wasted. If you cannot create joy in seven years, I don't think you will be able to create it now. Get out of it. Try somewhere else. And let the other party also be free -- because you cannot be the only miserable one, the other will also be in the same boat.

I WANT TO DIVORCE MY HUSBAND. WE HAVE LIVED IN MARRIED MISERY FOR SEVEN YEARS NOW, BUT I AM A CATHOLIC AND I AM AFRAID THAT GOD IS NOT GOING TO BE HAPPY ABOUT IT.

I can promise you -- leave it to me. I will see to it that God is happy about it. God is always happy with your happiness. God is not a neurotic person. He is unhappy -- you have kept him unhappy for seven years.
But that's what happens in the name of marriage. People don't get married for healthy reasons, people get married for unhealthy reasons. Hence so much misery happens in

marriage. Have you ever looked into your motives, why you wanted to get married in the first place?

Somebody wants to get married because he is alone and loneliness hurts and he wants somebody to be with, to be together with. Now, this is not going to be a real marriage. It is a need -- he just wants to be with somebody. He is not moving towards somebody with any love, he just wants to exploit the other's presence so that he is not lonely. He wants to use the other as a means. And whenever anybody uses the other person as a means there is bound to be misery -- because nobody wants to be used like a means. It is insulting, it is unholy, it is against the dignity of man. And that's what happens. The woman wants to be together with the man because alone she feels frustrated, the man wants to be together with the woman because alone he feels frustrated. Not that they feel happy together -- that is not there. The only thing that is motivating them to be together is that alone they feel frustrated. Now, see the point of it: if two persons are miserable separately, how can they create happiness together? 'they will create only double misery, or even a multiplication of it.

If two persons are ill separately, together how are they going to become healthy and whole? They will create infections for each other; they will make life even MORE miserable. Alone, at least they were simply responsible for their own misery. Now the other's misery also falls on them and their misery falls on the other. And it goes on being multiplied, as if two mirrors are reflecting each other and throwing garbage on each other.

People get married for a thousand and one reasons -- but one basic thing that should be the ONLY reason is missing:

they are not in love. Sometimes the reason is finance -- it is cheaper to have a wife than to have a maidservant, it is cheaper to have a husband than to struggle on your own in this competitive world, it is cheaper to have a husband than to have a servant. But love is missing. And when the most basic ingredient is missing, you will be miserable, you will not be happy.
I have heard:

Darling, Just imagine -- we've now been married for twenty-four hours."
"Yes, dear, it's incredible. And it seems only as if it was yesterday."

Just twenty-four hours being together is enough to give you a taste of hell.
I have heard about another Catholic...

A well-known humourist tells of a young man who attended a golden wedding celebration and could not help but wonder how two people could stay happily married for fifty years. He finally mustered enough courage to ask the elderly 'bridegroom' if he had ever thought of divorce during the fifty marital years. The old man thought for a moment and answered, "Divorce -- never! You know I am a practising Catholic. But murder, many times."

Do you think God will be more happy when you think of murder? That's what people go on thinking. What can you do if you are just hooked to each other and in great misery,

and you cannot divorce? Naturally, one thinks of murder or one thinks of suicide.

Men think of murder, women think of suicide. Men are more aggressive, so they start imagining -- even in fantasy it relieves them. Just to think for one hour that they can kill their wife and be free for ever, gives them such great relief. There is no need to really murder, but that night they sleep better. And the wife thinks of committing suicide; sometimes she swallows sleeping-pills. Never too many -- because who really wants to die? But even the idea that one is trying to commit suicide helps; for a few days, life flows more rhythmically. At least one has the feeling that one can die and that will give freedom.

What kind of a world have we created in which people think of murder and suicide continuously? What kind of nonsense have we done? Divorce seems to be simple. If you are happy with somebody, be with them. If you are not happy with somebody, TRY to create happiness, but if it seems impossible then drop out. At least that will be a friendly act; it will be compassionate.

And don't bring God into it. Marriage is man's creation -- God has not created marriage, remember. They say that marriages are made in heaven: this is just false, absolutely untrue. Maybe they are made in hell, but not in heaven. God is not a party to your marriage. When you go to the church and the temple to get married, you are simply creating a pseudo-atmosphere to impress yourself that something great is happening. Nothing is happening, you are simply creating a great impression upon yourself -- it is a kind of auto-hypnosis. Going to the church, so many people and candles and celebration and the priest and all

that, gives you an impression that something immensely valuable is happening and God is watching.
When you get married, God weeps. He beats his head and says, "Again?"
Real love is a totally different kind of phenomenon. It need not have the support of the church or the society. A real love is enough unto itself. If a marriage arises out of love it is just a social formality, you are not getting any sanction from it. The sanction is needed because you are not getting sanction from your heart -- you are substituting for it. You want to have sanction from the state, from the church, from God himself -- or at least from the representative of God, the pope, the priest -- so that you can feel that something great has been done.
You are afraid. You cannot trust your own heart, so you need all these props and crutches. Marriage is a manmade institution -- in nature there exists no marriage. And when once again man is courageous enough to be natural, marriage will disappear.
And I am not saying couples will disappear, but marriage WILL disappear. Marriage is an ugly institution. People will live together out of love, out of sheer joy. They will live together because they WANT to live together -- for no other reason. Then only can there be happiness.
Don't be afraid of divorce. You have never been married really -- hence seven years of misery. If you were really married there would have been great joy too -- great misery, great joy, go together.

The fifth question

Question 5
I AM NOT INTERESTED IN TRUTH, IN MEDITATION, GOD, NIRVANA, SANNYAS, ETCETERA. WHY?

THEN WHAT ARE YOU DOING HERE? Are you mad? If you are not interested, you are not interested. Wait -- when the interest arises, come.

But my feeling is, you must be interested in some way. Maybe the interest is unconscious. Maybe your conscious mind says "I am not interested" and your unconscious mind is interested. Perhaps there is no bridge between your unconscious and conscious; perhaps you can't listen to your unconscious or the messages that it gives to you.

You have forgotten the language of the unconscious, you are closed in your conscious.

And this question arises out of fear -- fear that you may really be interested in God, in truth, in nirvana, in meditation, in sannyas. Who knows? And the conscious is afraid. The conscious mind lives in fear, always in fear. It is afraid of all great things -- of love, of God, of sannyas -- it is always afraid of great things. It is a very tiny energy: it is ego. It is always afraid of anything that can drown it. It wants only small things -- a house, a car, a good bank balance -- it is happy only with things that it can control. It wants to remain the master.

That's why the conscious mind creates barriers between itself and its own depth, the unconscious -- so that no messages reach. The unconscious is NATURALLY interested in God. God is not a creation of thinkers; it is a deep urge, a great longing, in the very core of human

beings. No man is really a man unless he starts searching for God. No man has really taken account of his humanity unless he becomes interested in meditation. No man is yet courageous enough until he starts risking his life for the unknown.

The desire is arising from your unconscious. Like a tidal wave it comes -- but you are closing yourself against it. So you cannot leave this place, and you cannot get into meditation or into sannyas, either. Watch. Relax a little more. Why are you here in the first place? Nobody has forced you to come here and nobody is preventing you from going. In fact there are many hindrances when you come in, there is no hindrance when you go out. The guards prevent you from coming in -- they are there to screen those who are not yet ready. What excuses they use to prevent you are just excuses. The real thing is, those people who are not yet ready should not be allowed in -- because they simply waste their time, my time. They occupy space, and they are not ready to change, to mutate. They are accidentally here.

There are many hindrances to prevent you from coming in, from coming closer to me. But there is nobody hindering you from going out; everybody is totally free to go away. Why are you hanging around here? There must be a deep urge somewhere, of which you are not aware, and you are trying to falsify it.

I have heard:

Pretty young girl: "What are we going to do today?"
Young man: "How about a drive in the country?"

Pretty young girl: "Will there be any kissing and cuddling and parking in lonely lanes and all that sort of thing?"
Young man: "Certainly not!"
Pretty young girl: "Then what are we going for?"

The questioner must have a very feminine mind -- wants to say no, and means yes.
Meditate over this story:

David and Debbie both worked in the same office in Hong Kong, and both of them were Chinese.
For more than six months David had admired Debbie from a distance, never managing to pluck up sufficient courage to ask her for a date, but all the time, his passion for her grew stronger and stronger. And he was afraid too, because Debbie was well-known around the office as "not that kind of woman" -- she was known to be a virgin.
At last the great day came when he somehow managed to scrawl a note to her asking if she'd like to have dinner at a restaurant with him.
"I'd love dinner with you," she replied, coming over to his desk in their open-plan office to tell him so in person, and making him blush with pleasure.
That evening in the restaurant he asked her what she would like to eat, and she studied the menu carefully, then said: "I'll have shark's fin soup, please. And Peking duck with dumplings, some suckling pig, steamed fish, and then some fresh lychees."
David was horrified, as he'd been mentally calculating the enormous cost of all this food -- the most expensive items

on the menu and more suitable for a wedding feast than for a dinner for two.
"D... d... do you eat like this at home?" he stammered, his face blushing red again.
"No," replied Debbie. "But then, no one at home desperately wants to go to bed with me."

Deep down in the unconscious, things are different than they are on the surface. And it almost always happens that whatsoever is on the surface, just the opposite, the polar opposite, is in the depth.

You say: I AM NOT INTERESTED IN TRUTH, NOT INTERESTED IN GOD, NOT INTERESTED IN MEDITATION, IN SANNYAS, AT ALL. WHY?

Then why does this question arise? Why this 'why'? This is the search for truth! You want to know why: this is the desire for truth. But you want to avoid it, you want to pretend that you are not interested. It gives you safety, it keeps you aloof, it keeps you from going into any commitment. And here, it is a commitment, an involvement.
Sannyas is a commitment, an involvement, staking one's life for the search. Going into the unknown, leaving the known and the familiar. It is insecure, it is utterly unsafe, there can be no guarantee. One has to go in trust, and knowing perfectly well that one may not be able to return back to the old space again. And who knows? The new space may be better, may not be better -- then what? If you cannot come back to your old secure space, and the new

space is not the one that you had thought it to be, then what? That fear cripples. Then one starts managing to get the idea into the conscious mind that "I am not interested in truth."

But you ARE interested. Then one starts managing the idea that "I am not interested in meditations." But you ARE interested. Because you are interested, you create these ideas that you are not interested. You are becoming afraid of your interest. The interest is arising in a subtle way, like a small ripple it is growing. You are afraid, you are shaken. You may have come here accidentally -- a friend simply mentioned me, or you came across an orange sannyasin at the airport or in some place, and just by the way you became curious.

But remember, at the airport there were thousands of other people -- they didn't become curious, you became curious. There must be something in your unconscious that was waiting to be triggered by this orange person. You heard my name and you became curious. Millions of people have heard it, and they have not become curious. You heard it and you became curious -- something went deep into you, the name awoke some deep-hidden desire and longing in you.

You have come here without being perfectly aware why. But I know why you have come here: you are interested in truth, in God, in meditation, in samadhi, in sannyas! Beware!

The sixth question

Question 6

AN EMPTY WHITE CHAIR
FLOATING,
DIVINE WORDS
MELTING WITH
DIVINE SILENCES.
OSHO, WHERE DO YOU GO EVERY DAY BETWEEN 8 AM AND 9.45 AM?

YOU CAN ALSO COME WITH ME. And that is the only way to know where I go. I cannot say anything about it -- anything said about it will not be true. But I can invite you: I am an open invitation, a beckoning door. Come through me.

These moments that I am with you, I am at the very source of things. If you can fall in tune with me, if you can become harmonious with me, you will also be at the very source of things. You will have a taste of Tao or Dhamma or God, or whatsoever you want to call it.

I am available to you. In that gesture, a great door is available to you. You can move from the false to the true, you can move from the sound to the silence, you can move from the momentary to the eternal. You can move from life/death into that which knows neither life nor death -- which is immortal.

These moments that I am with you are not to impart any teaching to you -- I have none. I am not a teacher, I am a master. A teacher teaches, a master makes it available. A teacher talks about truth, a master IS truth. A teacher gives you ideas about that, a master IS that.

This is satsang, this is communion.

Yes, if you come with me, if you don't argue with me -- that's where you miss -- if you don't decide whether what this man is saying is right or wrong... Because what I am saying is neither right nor wrong. What I am saying is just a device, a hypothetical device, just to bring you closer and closer towards me. What I am saying is just a toy so that you can remain engaged playing with me.

And in that playing, sometimes, when you are lost in the play, when you are absorbed in the play, you come through me. Those moments cannot be created directly, they can be created only indirectly. I am creating a Buddhafield, a situation, an occasion -- an occasion where sometimes without even becoming aware, you will be transported. And many of you have been transported, many of you KNOW it, it is happening every day. Don't ask me where I go. First I have to come to you, because I have to take you there. So I come to you through words -- there is no other way to come to you. And if I have to take you into another kind of world, then I have to come to you. I will have to hold your hand in my hand. And language is the only way that you know how to commune -- hence I speak.

But once I have spoken -- I have given my hand into your hand, I have used YOUR language to be with you -- now you have to use MY language to be with me. Now give your hand to me. My language is silence -- as your language is sound, my language is silence. If I talk to you and you are silent, then your hand is in my hand. If I am talking here and you are also talking there inside yourself, then my hand remains close to you but your hand never comes into my hand.

When I am talking you need not talk. I am doing it already, for you and for me, both. You can be silent. Silence is my language -- I speak your language sometimes, you have to speak my language too.
I am talking and you are listening, with no thoughts in your mind -- and you will be transported! Poona will disappear, all these people around you will disappear. Yes, that's what must have been happening...

You ask: AN EMPTY WHITE CHAIR
FLOATING
DIVINE WORDS
MELTING WITH
DIVINE SILENCES.
OSHO, WHERE DO YOU GO EVERY DAY BETWEEN 8 AM AND 9.45 AM?

I go to the eternal home. First I come to you, through my words. And those who can hold my hand and can become silent start moving with me to the eternal home. That is my home and that is your home, that is everybody's home. That home is God.
Take It Easy, Vol 2
Chapter #9
Chapter title: Simply Stoned on Freedom
7 May 1978 am in Buddha Hall

The first question:

Question 1
THE STRONGEST EMOTION THAT I HAVE IS HATING DEATH. I WANT TO KILL IT! ONCE AND FOR ALL! THE SECOND THING IS: I FEEL EXTREME PAIN WHEN I REALIZE THAT I WILL NOT BE ABLE TO THANK YOU. IS THERE A CONNECTION?

DEVA BHAKTA, TO HATE DEATH IS TO HATE LIFE. They are not separate and they cannot be separated. Death and life exist together, there is no way to separate them. The separation is just an abstraction in the mind; it is utterly false. Life implies death, death implies life. They are polar opposites, but complementary to each other.
Death is the pinnacle of life. If you hate death how can you love life. And that is a great misunderstanding. People who think that they love life always hate death -- and by hating death they become incapable of living. The capacity to live, the capacity to live at the maximum, comes only when you are ready to die, and ready to die at the maximum. It is always proportionate. If you live in a lukewarm way you will die in a lukewarm way. If you live intensely, totally, dangerously, you will also die in a deep orgasm.
Death is the crescendo. Life comes to its peak in death. The orgasm that you know through love is nothing compared to the orgasm that death makes available. All the joys of life simply are pale compared to the joy that death brings.
What exactly is death? Death is the disappearance of a false entity in you -- the ego. Death also happens in love, on a smaller scale, in a partial way. Hence the beauty of love. For a moment you die, for a moment you disappear, for a moment you are no more, and the whole possesses you.

You disappear as a part, you become rhythmic with the whole. You don't exist as a ripple in the ocean, you exist as the ocean itself.
That's why all orgasmic experiences are oceanic experiences. The same happens in deep sleep; the ego disappears, the mind functions no more, you relapse into the original the joy. But these are nothing compared to death. these are partial things. Sleep is a very tiny death, each morning you will be awake again. Still, if you have slept deeply, the joy lingers on the whole day -- a certain quality of tranquillity continues deep in your heart. You live differently that day when you have slept well. If you have not been able to sleep well, the day is disturbed. You feel annoyed, irritated, for no reason at all. Small things become great disturbances. You are angry -- not at somebody in particular, you are simply angry. Your energy is not at home, it is distracted. You feel uprooted.
Death is a great sleep. The whole turmoil of life -- seventy. eighty or ninety years' turmoil -- and all the miseries of life and all the excitements and the distractions and the anxieties, simply disappear, are no more relevant. You fall back into the original unity of existence. You become part of the earth. Your body disappears into the earth, your breath disappears into the air, your fire goes back to the sun, your water to the oceans, and your inner sky has a meeting with the outer sky. This is death.

How can one hate death? You must be carrying a misunderstanding. You must have been carrying the idea that death is the enemy. Death is not the enemy, death is the greatest friend. Death has to be welcomed, death has to be

waited for with a loving heart. If you think of death as the enemy, you will die -- everybody has to die, your thinking will not make any difference. But you will die in agony -- because you will be resisting, you will be fighting. In resistance, in fight, you will destroy all the joys that death, and only death, can deliver to you. The death that could have been a great ecstasy will be just an agony.

And when something is too much of an agony one falls unconscious. There is a limit to tolerance, one can bear only so much. Hence ninety-nine out of a hundred die in a state of unconsciousness. They struggle, they fight, to the very end. And when it becomes impossible to fight any more -- they have put all their energies at stake -- they fall into a kind of swoon. They die an unconscious death.

And to die an unconscious death is a great calamity, because you will not remember what has happened. You will not remember that death was a door into the divine. You will be carried through the door, but on a stretcher, unconscious. You have missed a great opportunity again. That's why we go on forgetting about our past lives. If you die consciously you will not forget, because there will be no gap, there will be a continuity. You will remember your past life -- and to remember the past life is of great import. If you can remember your past life you will not commit the same mistakes again. Otherwise you will go on moving in a vicious circle -- the same cycle, the same wheel will move again and again. You will cherish the same ambitions again and you will commit the same foolishnesses again, because you will think this is the first time you are doing them... You have done them millions of times -- but each time you died a gap appeared, because you were unconscious. You

became discontinuous with your past. Then life starts from ABC again.
That's why you cannot evolve into Buddhas. Evolution needs a continuous awareness of the past, so that the same mistakes are no more committed. Slowly slowly, mistakes disappear. Slowly slowly, you become aware of the vicious circle; slowly slowly, you become capable of getting out of it too.
If you die unconsciously you will be born unconsciously -- because death is one side of the door, birth is the other side of the same door. From one side the door says 'Death', from another side it says 'Birth'. It is the entrance, it is the exit -- it is the same door.
That's why you were born but don't remember it. You don't remember those nine months in the womb, you don't remember your passing through the birth canal, you don't remember the agony that you went through, you don't remember your birth trauma. And that birth trauma goes on affecting you: your whole life will remain affected by your birth trauma.
That trauma has to be understood. But the only way to understand it is to remember it. And how to remember it? You are so afraid of death, you are so afraid of birth, that the very fear prevents you from going into it.

Devabhakta, you say: THE STRONGEST EMOTION THAT I HAVE IS HATING DEATH.

It is your hating life. Love life, and then a natural love for death arises too. Because it is life that brings death. Death is not against life, death is the flowering of all that life

contains in it as a seed. Death does not come from the blue -- it grows in you, it is your flowering, you bloom.

Have you ever seen a real man dying? It is very rare to see a real man dying, but if you have, you will be surprised that death makes the person so beautiful. He has never been so beautiful before -- neither in his childhood, because then he was ignorant, nor in his youth, because then passion was too much of a fever. But when death comes, all is relaxed. The foolishness of childhood is no more there, and the madness of youth is also gone, and the miseries of old age, the illnesses and the limitations of old age, are also gone. One is being freed from the body. A great joy arises from the innermost core, spreads all over.

In the eyes of the real man dying you can see a flame which is not of this world. And in his face you can see a grandeur which is of God. And you can feel the silence, the non-struggling silence, the non-resistant silence of the man who is slipping, slowly slowly, into death with a deep gratitude and acceptance, for all that life has given to him and for all that God has been so generous with. A gratitude surrounds him.

You will find a totally different space around him. He will die as one SHOULD die. And he will release such freedom that those who are close by will be simply stoned on that freedom, will be transported.

In the East, it has always been a great point: whenever a master dies, thousands, sometimes millions of people gather to watch that great phenomenon -- just to be there in the vicinity, to be close by, to see the ultimate fragrance being released, to see the last song that the man is going to

sing, and to see the light that comes when the body and soul separate. It is dazzling; it is a great illumination. Now scientists know perfectly well that if you divide the atom, great energy is released by the division, by the split. Much greater energy is released when the body and soul are divided. They have been together for millions of lives -- now suddenly the moment has come when they will be divided. In that division, great energy is released. That energy release can become a tidal wave for those who want to ride on it. They will have great ecstatic experiences.

DON'T HATE DEATH. And I know, it is not only Devabhakta who hates death, it is almost everybody. Because we have been taught a very wrong philosophy -- we have been told that death is against life. It is not. We have been told that death comes and destroys life. That is utter nonsense. Death comes and fulfills life.

If your life has been beautiful, death beautifies it to its ultimate. If your life has been a life of love then death gives you the MAXIMUM experience of love. If your life has been a life of meditation then death will bring you to samadhi. Death only enhances. Of course if your life has been a wrong life then death enhances that too. Death is a great magnifier.

If you have lived only in anger then in death you will see just hell inside you, just fire. If you have lived in hatred then death will magnify hatred. What can death do? Death magnifies, it mirrors -- but you are the culprit. Death is just a mirroring phenomenon.

Don't hate death. Otherwise you will miss death and you will miss life too.

You say: THE STRONGEST EMOTION THAT I HAVE IS HATING DEATH.

You are wasting your strongest emotion unnecessarily. Love life. Never be negative, negatives lead nowhere. Don't hate darkness, love light. Put your total energy into loving. And you will be surprised, you will be taken aback: if you love light, one day you will suddenly recognize that darkness is nothing but a phase of light, a resting phase of light.

Don't hate the world, as you have been told to again and again in the past by your so-called saints. Love life, love this world, because when your love comes to its total intensity you will discover God herenow. He is hidden. He is hidden in the trees, in the mountains, in the rivers, in people -- in your wife, in your husband, in your children. If you hate life, if you hate the world and you escape from it, you are going away from God.

I teach you affirmation. Affirm. Let your energies be focussed on the positive. The negative is not the way to live; nobody can live in the negative. In the negative, people only commit suicide. All negatives are suicidal. Only affirmation, total affirmation, brings you to reality.

You say: THE STRONGEST EMOTION THAT I HAVE IS HATING DEATH. I WANT TO KILL IT! ONCE AND FOR ALL!

You cannot do it. Nobody can do it -- it is impossible, it is not in the nature of things. The day you were born, death

became absolutely certain. Now there is no shirking. Death can be dissolved only when you dissolve birth. You have already died. The day you were born, you died -- because in the birth, death is determined.
If you really want not to die again then you will have to do something so that you are not born again.
That is the whole Eastern approach: how not to be born again. There are ways not to be born again. If desire disappears you will not be coming again. It is desire that brings you into the body; desire is the glue that keeps you glued to the body. One body disappears, and desire creates another body, and so on and so forth.
Dissolve desire, so you will not need any birth. If birth disappears, death disappears of its own accord. Then there is life eternal -- no birth, no death.

Ikkyu says this is the greatest medicine -- the medicine of no birth, no death. This is the taste of the whole Eastern approach, Eastern realization, Eastern insight. But remember, you cannot fight death. YOU can dissolve birth, and then death is dissolved.
But what happens is that ordinarily we love birth, we love life and that's why we hate death. Now you are going into an impossibility -- you will drive yourself crazy.

I WANT TO KILL IT!

If you really want to kill death, accept it. Accept it totally -- and in that very acceptance death disappears. Because you never really die, only the ego dies. And if you accept death totally, you have renounced the ego on your own. Then

there is nothing left for death to do; you have done its work on your own.
What can death take from you? It will take your money, it will take your wife, it will take your husband, it will take your relationships, it will take your world. Don't be attached to these things -- then what is left for death to take from you? It will take your ego, your self-identity. The idea that "I exist as a separate being" -- death will take it away. You can dissolve it. That's what meditation is all about. That's what sannyas is: a conscious, voluntary decision that "I will dissolve this ego, I will not cling to it." If you don't cling to the ego, what is left? You have died already. And only those who have died already, conquer death and attain to life abundant.

THE SECOND THING IS, you say, I FEEL EXTREME PAIN WHEN I REALIZE THAT I WILL NOT BE ABLE TO THANK YOU.

THAT TOO IS PART OF THE EGO. Why should you be worried about thanking me? Your realization will be enough gratitude, you need not use words. Words are very tiny, trivial, mundane. They can't express anything that is really great, authentic, true, inner. How can you express your gratitude towards me?
And whatsoever words you use will look inadequate, will not suffice, will not make you feel contented. They will look like lies. Words are always inadequate in expressing that which is great, that which is infinite. And gratitude is great, and gratitude is infinite -- because gratitude is the ultimate in love.

Even love cannot be expressed through words. That's why lovers have to invent ways to avoid words and express love. They hold hands: that's a way of avoiding words. The warmth that passes through one hand to another hand, the energy that is communicated from one hand to another hand -- the meeting-point of that energy, how can you express it in words?

Lovers have to hug each other -- words won't do it. Lovers have to sit silently for hours, looking at the moon or at the stars or at the sunset. Listening to the birds, just being silent together, silence is more expressive than any expression can be.

If this is so with love, what to say about gratitude? It is impossible to express it.

Devabhakta, you are right. You will not be able to express your gratitude. Only those can express their gratitude who have not really felt anything -- they can easily say thank you. 'Thank you' is good for mundane things: your handkerchief has fallen and somebody takes it up and gives it back to you and you say thank you -- it is relevant.

But if you come close to somebody and he gives you all that you have been hankering for, for lives -- how can you say thank you? It doesn't feel right; it looks almost profane, obscene. You can just be silent. You can bow down, your eyes may have tears, your face may become aflame -- but there will be utter silence. One thing.

The second thing: there is a tragedy of gratitude that has to be understood.

A man once came to me; he is a political leader. He was suffering from insomnia, and he said, "I am not interested

in God, I have not come to you for that. And I am not interested in meditation either. MY whole interest is in one thing: if I can sleep well I will be perfectly satisfied. If you can help me to sleep well, you will have done me a great favour."
He was really in a mess. No tranquillizer was helping him; he had been taking great doses and sleep was as far away as ever. I said to him, "Really, you only want this?" He said, "Absolutely this, and nothing else. I will be grateful to you for my whole life if I can have just four or five hours of sleep every night. The whole night I am turning and tossing -- it is agony, it is hell. And the whole day I am tired. I am going mad -- the day is not far away, the nervous breakdown is coming closer every day."

I gave him a small meditation, just an auto-hypnotic meditation: he just had to affirm ten times at night that sleep is coming, and ten times in the morning that sleep is coming. The great law of affirmation.
He looked unbelieving, he was skeptical. He said, "Just this repetition will help?" I said, "Just try, and then after three weeks come to me."
After three weeks he came! His face was different, he looked relaxed. I said, "What has happened?" he said, "Sleep has started happening, but nothing else."
I said to him. "You did not ask for anything else. Do you remember?" He had completely forgotten about it.

Remember, this is the great tragedy of gratitude. When you have a problem, it looks so big. When it disappears, it

simply does not matter. He said, "My insomnia has disappeared but nothing else has happened."
And I have come across this again and again. I have been helping people in different ways, but whenever the help has reached a person, whenever a person has been really helped, he forgets to feel grateful. And I understand -- I don't say that he is ungrateful, I understand. The tragedy of gratitude is this: when you have a problem, that is your whole world. When a person cannot sleep the whole night, that is his whole problem -- God is irrelevant, meditation makes no sense, all that he needs is good sleep.

But when you sleep well, do you think you are doing something great? Everybody else is sleeping well -- nobody feels grateful to God. Do you feel grateful to God in the morning when you have slept a good night? You don't feel grateful. When you have good food to eat and a fridge to always depend upon, you don't feel grateful. Just remain hungry for three or four days and you will say, "I am ready to lose everything if I can have a good meal."
If you are lost in a desert and you cannot find water, and somebody gives you just a small cup of water, you will look at him as the saviour. But water was always available to you, and you never even once thanked God: "You have given me so much water." And once you have attained the water you forget all about it; then it doesn't matter.
That's what has been happening in social evolution too. Man has attained many great things but nobody feels grateful. Three thousand years ago there was great slavery in the world; people were being sold like commodities. Even in those days which people think were of golden

beauty, of grandeur -- even in Ramarajya in India -- slaves were sold in the markets.

Mahatma Gandhi used to praise Ramarajya very much; he wanted Ramarajya to come into the world again. And he was blissfully unaware that in Ramarajya there was slavery, people were sold in the marketplaces just like cattle. Now nobody is being sold, but do you feel grateful for that? Do you ever think, "How beautiful the world is, there are no more slaves"? No, you don't feel grateful.

That is the tragedy of gratitude. When it is not, when something is not, you feel too much for it. When it is there you forget all about it.

People have lived in poverty for millions of ages, and they were always asking and always praying. The Vedas are full of prayers of poor people: "Give more food. Give more milk to my cow. Yield more crops to my field." But do you think America is happy? For the first time, an affluent society has arisen on the earth. But America seems to be the most miserable country in the world. What has happened? No gratitude? People have forgotten all about it. India was under slavery for almost one thousand years. And people were boiling -- they were ready to give all that they had to become free. Now they are free, but nobody seems to be grateful that freedom has come. People say, "So what? Yes, we are free -- so what? What has freedom brought to us?"

Man's mind functions in that way. There are many people here who have been transformed from their very roots. But they have forgotten in what agonies they had come to me, and in what ecstasies they are living now. They have completely forgotten; there is no comparison any more.

Now they are worried about when they are going to become enlightened.
And I would like to tell you, even if you become enlightened -- and you ARE going to become enlightened one day or other -- then you will say, "Now what? Now what's next?"
This is the tragedy of gratitude.

You ask me, Devabhakta: THE SECOND THING IS, I FEEL EXTREME PAIN WHEN I REALIZE THAT I WILL NOT BE ABLE TO THANK YOU.

No need to be worried about it. I will KNOW. When you are happy, I am tremendously happy with you. Whether you say it or not doesn't matter, your saying it is not going to be of any help. When I see you happy and blooming, radiant, I am happy. With each disciple coming closer to enlightenment, I become enlightened again and again. With each disciple coming closer to reality, I come closer to reality again and again. You need not say it at all -- and don't be worried about it. This worry is also part of the ego game: "I would like to thank you, I would like to do something in return." There is nothing that can be done. And be relaxed -- because I am not doing anything to you. Whatsoever is going to happen to you will be your own gratefulness to yourself, your own gift to yourself.
The ego plays many games. First it starts thinking how to give thanks, and becomes worried about it. And if the moment comes to give thanks, then the ego thinks, "But what has the master done? It is my own experience that has bloomed in me -- it was going to bloom anyway, the master

was just a trigger point. Even if the master was not there, it was going to happen somehow or other, somewhere else with somebody else -- or maybe it would have happened if I had been on my own too."

And then the ego is very cunning, it jumps upon everything. The ways of the ego are very subtle...

Just a few days before, I talked about Sarjano. One evening he came, and he was in such a beautiful state that I gave my feet into his hands and he had a beautiful satori. A door opened -- for a moment he was transported. For one day he remained in great ecstasy. But the next day the ego started coming in, playing games with him.

In fact to be grateful to the master is very difficult. If you can simply be in a state of forgiving the master, that is more than can be expected. If you can forgive the master, that is enough! That's all that I expect from you. It is very difficult to forgive the master...

After just twenty-four hours, Sarjano started going mad. He started writing ugly letters to me as a revenge, because "How do you dare? Who are you to give me this experience?" -- not exactly in those words. He started pretending to be my friend, no more a disciple, because he is enlightened. That small window that opened created great ego in him. He started using abusive words towards me. So what to say about gratefulness? He started thinking that he is now no more a disciple, just a friend -- he has attained to the same state, so why should he be a disciple any more?

And in a subtle way the ego started being violent. His letters became more and more ugly and nasty. And all the

time meanwhile he must have been thinking that he was just being Zen-ish. It is not so easy to be Zen-ish.
Many times it happens that I have to resist the temptation of giving you a glimpse. Many times I see that you are just on the verge -- just a small push, and you will have a great experience. But if I see that the ego is lingering behind, if I give you the push and you attain to some experience the ego will immediately jump on it, will take possession if it, will drive you berserk.
I have to wait, I have to wait long. Slowly slowly, that door has to be opened -- you may not be able to absorb the light, so much light, suddenly. That's what happened to Sarjano. Forget all about gratitude. If you can forgive me, that is enough, more than I expect from you. When you become enlightened, please forgive me.

And you also ask: IS THERE A CONNECTION BETWEEN THESE TWO THINGS? -- MY HATE FOR DEATH AND MY EXTREME PAIN WHEN I REALIZE THAT I WILL NOT BE ABLE TO THANK YOU.

Yes, there is a connection, because both are deaths. And the first is not such a great death as the second. The disciple has to die in the master -- and then there remains nobody to be grateful. That is enlightenment, when there is nobody found inside you. Who is going to be grateful? and to whom?
The disciple, when he disappears, also comes to know that the master has never been there -- he has disappeared long before. These are two emptinesses meeting, embracing each other. Who is to be grateful? and to whom?

The second question:

Question 2
WHY DO I CONTINUOUSLY THINK OF COMMITTING SUICIDE?

YOU MUST BE INTELLIGENT. Only stupid people never think of suicide. Life is so ugly, life is such a hell. It is very difficult to find an intelligent person who never thinks of committing suicide. The more intelligent you are, the more the idea will be coming again and again: Why go on living? for what? for this same rut? -- going to the office every day, doing the same files every day, coming back every day, talking about the same things, reading the same newspaper, listening to the same stupid radio station... going to sleep, just to get up early in the morning and catch the train to the office....

And so on and so forth, every day, year in and year out. Only a very very mediocre person can go on living. Otherwise, one day or other, the idea arises: "What am I doing here? If this is the way life goes, I have lived for forty years repeating the same thing, I may live forty years more, repeating the same things again -- then what? Then why not stop this game? Why not return the ticket to God and say, "I am finished. Enough is enough!"

The idea of suicide comes to everybody. That's why it is only man who thinks of suicide -- no other animal. It is only man who ponders over the idea of suicide, and sometimes commits suicide. It simply shows intelligence and nothing else.

And particularly in the modern society, man thinks more of suicide -- because modern society has become more mature, more intelligent, more educated, more sophisticated. In the old days, people were not thinking of suicide so much, for many reasons. In the old days, people were not individuals. They belonged to groups, castes, religions, countries. They had no individual existence as such -- and only individuals can commit suicide, remember. When you have the idea that you are an individual, then the possibility opens up: you can destroy yourself. In the past, man has lived as part of a collective mind. And a collective mind is not a very intelligent mind. The collective mind lives according to the lowest denominator -- it cannot reach to the highest peaks of understanding, of vision, of seeing. The collective mind lives in a meaningless rut, thinking that this is meaningful -- because everybody else is doing the same, so it must be meaningful.

The modern mind is at a loss, the meaning is lost. You have to decide your own meaning. In the old days, when a son was born to a carpenter then he was going to be a carpenter. It was decided, already decided. His parents, his parents' parents... as far back as one could remember, they have always been carpenters. So he is a carpenter -- he knows his identity, who he is. He knows what he has to do. The society prescribes every rule, every regulation, he has simply to follow it. It is living below individuality -- and nobody can think of suicide when you live below individuality.

When you start becoming an individual, when you start standing on your own, then suddenly you see the point: "What is the purpose of it all? What am I doing here?"

Secondly, in the modern world, everybody has to choose his own identity. That is a great effort. And when you choose your own identity it is always with a suspicion -- it may be right, it may not be right. In the old days, when a man was born to a brahmin family he knew that he was a brahmin. There was no need to think about it, it was predetermined. All was given to him as a blueprint -- he had just to live it. The whole script was supplied by the society, he was just an actor in a drama.

Now the problem is more complicated. You have to write the drama, you have to create the stage, you have to find the actors. You are the director and the actor and the story-writer and the song-writer. You are the stage -- and not only that, you are the audience too. How can you be absolutely certain who you are? Modern man is living continuously in what psychoanalysts call "the identity crisis".

In the old days, the authority was there to tell you what was right and what was wrong. You were not left on your own to decide. Things were clear-cut: "This is right and that is wrong." People followed the authorities.

Now authorities have disappeared, the world is living in a kind of freedom. The more a society is free, the more people will think of suicide. the more a society is free, the more people will COMMIT suicide.

In the East, particularly in India, the so-called religious saints feel very very enhanced by the idea that the suicide rate in India is very low compared to America. And they think America is committing suicide because it is materialist. They are utter fools -- America is committing suicide more because America has more freedom. America

is more tense, in anxiety, because America is creating individuality. India is not yet that free; India still lives in the past. America is trying to live in the present AND in the future -- hence the problem: anguish.
America is paralyzed. Because when you have to decide on your own what is right and what is wrong, and there are no more absolute criterions left -- no Vedas, no Manu, no Moses, no Mahavir, nobody saying to you "This is right" -- you have to decide on your own. Hesitation arises, confusion arises.
Freedom is always confusing. A slave lives in a relaxed way; he need not worry -- whatsoever the master says, he follows. He has no anxiety. If it is wrong, the master is responsible. If it is right, the master knows. He is just to follow. His is not to ask why -- he has to do and die. He is a mechanical robot.
I have heard:

In the novel MOTHER NIGHT Kurt Vonnegut portrays the desperate woman Resi beseeching her lover thus:
"Then tell me what to live for -- anything at all. It does not have to be love. Anything at all!" She gestured at objects around the shabby room, dramatizing exquisitely the sense of the world's being a junk shop. "I will live for that chair, that picture, that furnace pipe, that couch, that crack in the wall! Tell me to live for it, and I will!" she cried. "Just tell me what it should be!"

There is nobody to tell you. In the old days, everything was told to you, nothing was left to you. Parents were telling you, "Marry this woman." Astrologers were deciding that

this was the right woman for you, and you were marrying a certain woman because your parents decided, the astrologer decided, your birth chart decided. You were not deciding yourself. When you were not deciding, there was no anxiety.
Now you have to decide yourself. There are millions of women in the world -- whom to choose? How to decide whether this woman is going to be a heaven or a hell? There is no way to predict. One is in a turmoil. The profession has to be decided -- to which to belong? Religions have no more grip; a Christian does not really feel like belonging to the church. Now all the ground underneath your feet has disappeared.
Unless you are an absolutely mediocre person, it will be very difficult for you not to think of suicide. Suicide seems to be a great release -- a release from anxiety, a release from choosing, a release from alternatives.

In the novel CAT'S CRADLE one character holds that "We doodely do, what we muddily must, until we bodily bust."

If you are a person like that, then there is no question of suicide. Intelligence thinks about whether life is worth living; intelligence never takes anything for granted.
So the first thing I would like to tell you... you ask: WHY DO I CONTINUOUSLY THINK OF COMMITTING SUICIDE?... is that you are an intelligent person. Don't feel guilty, every intelligent person thinks that way. This is the beginning of intelligence, although not the end. And by committing suicide, nothing is changed. You will be born again, and the whole nonsense will start, from ABC. That is

pointless. When you are thinking of suicide, that simply says you are thinking that this life that you have lived up to now is not worth living.

But there are possibilities in it which you have not tried yet. I say to you: This life can become a great joy. It became a great joy to Krishna, it became a great ecstasy to Christ, it became a jubilation to Buddha, it is a benediction to me -- why can it not be so to you?

And all these people had been thinking of suicide, remember. To think of suicide is to grope for sannyas. To think of suicide simply means THIS life is finished -- but there are other alternative lives possible. One need not destroy this beautiful gift of God. The life that you have lived is not the only alternative. It can be lived in a thousand and one ways -- there are other ways to live it. You may have lived a life without love. Why not try love? You may have lived a life obsessed with money. Why not live a life unobsessed with money? You may have lived a life which hankers to possess. Now live a life which is not worried about possessing anything. You may have lived a life of respectability -- you may have always been considering what people think about you, what their opinion is. There is a life to live without bothering what others are thinking about you; there is a life to live individually and rebelliously.

There is a life to live which is of adventure and not of social conformity. There is a life of meditation, of God, of search, of going within. You may have lived an outside life, chasing this and chasing that. I make available to you another life of not chasing anything, but sitting silently, disappearing within your being. A life of interiority.

And you will be surprised -- the whole idea of suicide will disappear like dewdrops in the morning sun, and you will stumble upon a life which is eternal.

Albert Camus has said:
"What counts is not the best living, but the MOST living. To two men living the same number of years, the world always provides the same sum of experiences. It is up to us to be conscious of them. Being aware of one's life, one's revolt, one's freedom, and to the maximum, is living, and to the maximum.

Become free of your so-called life that you have lived up to now. Don't commit suicide! Let your past commit suicide. Start living afresh, moment to moment. Don't live in desires, but live in a kind of desirelessness.
You have lived a life of strain, effort, struggle. Now start living a life of relaxation, calm and quiet. And you will be surprised -- you have been missing life, not because life is worthless. You have been missing life because you have been taught to live a worthless kind of life.

The third question

Question 3
I AM NOW A SANNYASIN, BUT WHY DO I GO ON THINKING IN THE SAME OLD WAYS?

THE OLD HABITS DIE HARD. Just becoming a sannyasin on the outside is not going to change your inner patterns of living, thinking, being. The outer sannyas is

only a gesture -- a beginning, not the end. You will have to do much.
The outer sannyas is only a gesture that you are ready to change. Now much work is ahead of you. Old habits are not just on the surface. It is not only a question of changing your clothes -- they help, certainly they help, but that is not enough. You will have to change your very gestalt of consciousness.
Otherwise, people go on living in the old ways. Behind new labels, behind new names, they continue to be the old persons.
So don't feel satisfied with just becoming a sannyasin. You have entered -- now much has to be done. Inch by inch, your past has to be taken away from you. And inch by inch, you have to destroy old wrong patterns of being.
I have heard:

There were three partners altogether in the firm. They were in the business of garment manufacture, and it seemed that nothing they did could come out right. It was a disaster. If they would cut plaid, it would be solids that season. They would cut wools, and it would be cottons. They would make midi dresses, it would be separates. They could steal a Paris original, and if they cut it, it would be the disaster of the year.
You can imagine then how much more discouraging it was that just one floor above them was "The Company That Couldn't Go Wrong". Right upstairs was a company that, if they cut something, no matter how crazy the thing was, it would be automatically a hit! They couldn't do anything wrong! No matter what they cut, it was a success.

No wonder then, that one of the partners of the failing firm, Harry -- may God rest his soul -- went out of his mind and decided to commit suicide from the roof. Of course, it was ironic that he had to fall past his competitors one floor above, and as he went by their window he happened to look inside.
That was how come, as he plunged down to the ground, the other two partners could hear his haunting voice, crying: "Nathan! Sam! Cut velvets!"

Now, he is dying... But the old mind, even at the moment of death, persists. The mind does not leave you so easily. How can it leave you so easily? -- you have been cultivating it for so long; your whole life has been a cultivation of it.
Slowly slowly, you have to become aware of your old patterns and you have to stop cooperating with them. It lives on your cooperation, this much is certain. And this is the only hope: if you don't cooperate with the mind it dies of its own accord. You nourish it. Don't nourish it any more -- that is one thing.
And the second thing: if you don't nourish it any more and you don't create a NEW gestalt of being, you will be in difficulty. You will be left with so much energy that it will become restless in you, it will drive you crazy. So two things have to be remembered: don't cooperate with the old pattern, and start creating a new gestalt in your being so that your energy goes on being absorbed in that new gestalt.
Many people try to change the old, without understanding the mechanism of energy. Somebody wants to change a

certain habit, and he fights with it -- but he does not know that that habit contains a lot of energy in it. If that energy is released he will feel restless.

Have you not tried it? You have been smoking for long, and you want to stop it, because the Surgeon General says that cigarettes are harmful for your health. And I know the Surgeon General himself smokes, but that is another matter. They are harmful to your health, so you stop smoking. But there was a great energy involved in smoking, a great restlessness was being released through smoking. Have you not observed it? Whenever you feel restless you start smoking -- your restlessness has an outlet through smoking. Whenever you are tense, nervous, you start smoking -- your nervousness, your tension, is released through smoking. If you stop smoking, where will you put your nervousness? Where will your restlessness go? It will boil within you. That's what is felt as an urge. You start feeling a great urge to smoke. You will have to put this energy to some more creative work: start painting, sculpt, play guitar, sing a song, or dance, or meditate -- do something! Whenever you want to change a habit, create a more beautiful gestalt -- more creative, more enhancing to life, more divine. And you will never be in trouble.

If you simply want to stop smoking you are bound for trouble. You will have to do something else -- you may start chewing gum, which is as foolish as smoking. Or you may start chewing PAN, which is even more foolish. But you will have to do something or other, you will have to substitute it with something, unless you find a creative outlet for the energy.

So watch what you want to change. I don't know exactly what you want to change...

You say: I AM NOW A SANNYASIN, BUT WHY DO I GO ON THINKING IN THE SAME OLD WAYS?

Because you have not yet created new and better ways to think. Create new and better ways to think. Life gives immense opportunities.
It is said that Adolf Hitler in the beginning wanted to become an artist, he wanted to become a painter. But he was refused admission into the art academy and so the great calamity happened in the world. If he had been accepted by the art academy he would have become a painter. But he could not create -- and he had the energy, and the energy was boiling; it was like a volcano in him. It burst forth into destructiveness.
If you are following some wrong, unhealthy, neurotic, destructive habits, the only reason is, you have not been able to find some creative outlets for your energy. And then the familiar persists -- then the familiar becomes automatic, autonomous. When a person starts smoking, it becomes autonomous. He simply takes the cigarette out, starts smoking it, not at all aware what he is doing. It simply happens robot-like; it is robopathology. If he becomes aware of what he is doing, he may not smoke. If he becomes aware of why he is smoking, what is the root cause behind it, he may be able to change it.
Psychoanalysts say that people smoke, more or less, because they could not drink from their mother's breast long enough. Smoking is a substitute -- the mothers did not

allow the children to be fed at the breast, and the child wanted to be fed on the breast. It was taken away from the child; now a substitute has to be found. A cigarette is really a very very similar phenomenon -- it looks like the nipple when you take it, and the hot smoke going in looks almost like hot milk. It relaxes you.

Have you not watched? A child is crying, is restless: the mother gives the breast to the child and he falls asleep. It is soothing. Cigarettes are soothing.

Watch, go deep into your patterns. Something can be done then -- something can be of immense help and the pattern can be changed. My own experience here is that whenever somebody asks me "How to drop smoking?" I tell him, every night before going to sleep, to suck at a false tit, a pacifier. And in the daytime also, when the urge arises, drink milk out of a bottle -- just as if you are sucking at your mother's breast. And it works miraculously. Within a few days, the desire to smoke disappears.

You will have to look into your patterns. Why do you think in a certain way? Why has a certain habit taken possession of you? You cannot simply drop it, because it has roots in you -- and roots go deep and they persist.

I have heard:

A man was starting out in the business of prostitution. He found three women to work for him. The first was a beautician, the second was a telephone operator, and these two were very pretty. The third was a public school teacher who was rather plain. He had his doubts about her.

After some time, he noticed that most of the business came from the teacher, and it really puzzled him. So he eavesdropped.
First he heard the beautician tell her customer to please be careful because he was messing up her hair and make-up. Certainly that could put a man off.
Then he heard the telephone operator tell her customer, "Sorry sir, your three minutes are up." Her attitude was even worse.
Then he listened in on the school teacher, and heard, "No, no, no! You'll have to do it over and over until you get it right!"

Habits die hard. You may have become a sannyasin -- don't think this is the end. This is the beginning of the work; much has to be done now. Don't rest contented with it. Sannyas is just the beginning -- it gets you into the trouble of transformation. Now you will have to go deep into your mind grooves. You will have to look deep, you will have to see why something is there -- why? You will have to find out the cause of it.
And sometimes it happens, just knowing the cause, ninety percent of problems disappear. And with the ten percent that remain, your energy will need alternative outlets.

And the last question

Question 4
OSHO, DO YOU BELIEVE IN MIRACLES?

I AM A MIRACLE, you are a miracle, everything is a miracle. Only miracles exist, nothing else exists. Look again, afresh, and you will see the whole life consists only of miracles.
Have you seen anything in life which is not a miracle? A seed sprouting -- what more of a miracle do you want? A bird on the wing and the stars in the night and the smile on a child's face, and the possibility of love and the possibility of ecstasy and the possibility of knowing God -- miracles and miracles. Miracles abound.
But you must be thinking of some other foolish kind of things that you call miracles.
I have heard:

Once Jesus was going to give a sermon from a boat on Lake Galilee. The boat was stopped a little farther into the lake.
Jesus entered the lake, walking on the water, and asked some of his disciples to follow him towards the boat. As they moved into the lake, one disciple started to get in trouble -- all the others were following Jesus walking on the water, but he was getting drowned.
He was very faithful, and kept moving... and the water was getting deeper and deeper. When the water came close to his mouth and he was almost lost, he shouted: "Master, Master, please save me!"
Jesus looked back and said, "Peter! Show this stupid the way on the rocks, otherwise he will get drowned!"

This is a true story, not related in the Bible. But I say to you on reliable sources, this is true.

Miracles are all around. You need not walk on water, you need not walk in fire.

There is a story by Mark Twain about a man going to heaven. When he arrived, he was given a pair of wings and a harp, and for a few days he used the wings as a way of moving about, and plucked on the strings of the harp trying to get some celestial music out of it. Both were pretty much of a bother, and finally he realized that in heaven you don't actually need wings to go any place; and simply by desiring heavenly music, the celestial musicians appear and commence to play. So he put down the wings and the harp, and began to enjoy himself.

And this is the true story of life. You need not have wings to fly, and you need not play on any harp, any foolish harp, to create celestial music. All is available! Just open your eyes. You ARE on the wings, and the music is already there. Just open your eyes, open your ears, be available. And you will be surprised -- miracles are happening every single moment. Nothing else ever happens.
Take It Easy, Vol 2
Chapter #10
Chapter title: The Bodhisattvas' Merciful Vow
8 May 1978 am in Buddha Hall

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,

IS FLUID AND FLEXIBLE.

ALL BUDDHAS AND BODHISATTVAS
ACHIEVE BUDDHAHOOD AND NIRVANA
AS A RESULT
OF THE MERCIFUL VOW.

THE BUDDHA-NATURE
MEANS NON-BIRTH, NON-EXTINCTION;
THEN KNOW THAT ILLUSION
IS BIRTH, DEATH, REINCARNATION.

THOUGH YOU PRACTISE VIRTUE,
DO NOT GRIEVE THAT MISFORTUNE ARISES;
THE GUILTY KARMA
OF THE PREVIOUS WORLD
IS VANISHING AWAY.

WHEN THEY ARE NOT TWO THINGS,
THEY ARE NOT ONE THING,
AND THE WIND
IN THE INDIAN-INK PICTURE
IS COOL INDEED.

WHY ARE PEOPLE CALLED BUDDHAS
AFTER THEY DIE?
BECAUSE THEY DON'T GRUMBLE ANY MORE,
BECAUSE THEY DON'T MAKE A NUISANCE
OF THEMSELVES ANY MORE.

THE MESSAGE OF THE BUDDHA CAN BE CONDENSED INTO ONE WORD. That word is freedom. Freedom, absolute and unconditional. Freedom not only from outer bondage but from inner too. Freedom not only from others but from oneself too.

Other religions also talk about freedom, but not in that penetrating sense in which Buddha talks about it. Other religions talk about freedom in the sense that the self has to be free. Buddha talks in a diametrically opposite sense, with a new dimension to it. He says: One has to be free from the self itself.

The self is bondage. You are not in bondage because of others, you are in bondage because of yourself. Unless YOU disappear, bondage will continue. It may change forms, it may become modified here and there, it may become more convenient, comfortable, but it will remain. The moment you disappear, the moment you see yourself as an absolute emptiness, who can make a slave of you? How can emptiness be reduced to slavery? When you are not, how can you be imprisoned? When you are not, freedom is total. Freedom from the self is real freedom.

These sutras are of immense value. Remember, when Buddha talks about freedom he does not mean the ordinary freedom talked about by the politicians, by the priests, and others. The social and the political freedom is: you are completely free as long as you think, act, dress, earn, speak and buy like everybody else. You are free, AS LONG AS... And the conditions are so many that the freedom remains bogus.

You can't be free unless absolutely whatsoever happens spontaneously in you is allowed and accepted. Man has

been programmed, you have been given blueprints -- what to be, how to be, what is acceptable and what is not acceptable. And those programmes have been put so deep down in your being that you have become unconscious of them. It appears as if you are acting out of freedom; you have been tremendously deceived.

Even when you think you are acting out of freedom, even when you think you are acting out of your own conscience, you are not. The society is controlling you in a very subtle way. The moment the child is born, the society starts programming the child. The society treats you like a computer; it goes on feeding and programming you. By the time you become a little alert, you are already programmed -- you are already a Christian or a Hindu or a Jain. You are already fixed; you are no more liquid, you are no more flowing. And you will function out of this fixity, out of this obsession, that the society has put inside you.

It is like an electrode put inside your brain. You will not know anything about it, but it will control you. That's what conscience is.

Buddha is absolutely against conscience. He is all for consciousness, but never for conscience. That's his revolution. His religion is the most revolutionary religion that has happened in the world up to now. He frees you from conscience. To be free from conscience is to be free from politics, society, religions, ethical codes...

But man becomes very afraid: so much freedom? A great panic arises in you -- because you have been taught that basically you are bad; unless you are taught to be right, forced to be right, you will be bad. Down the ages, this nonsense has been put into everybody's head, that man is

naturally evil, that goodness has to be practised, cultivated, that saintliness is not a natural phenomenon, that it comes out of arduous effort. The evil is natural and the good is unnatural. For the good you have to work hard. For the evil you need not work at all, it will take possession of you. God has to be achieved through great cultivation of prayer, yoga, meditation. And evil -- the Devil? He is always available to you.

This is an utterly wrong picture of human nature. Just the opposite is true: God is natural, evil is unnatural.

This is the dignity Buddha brings to humanity, this is the grandeur that he introduces you to again. This is your inheritance, natural inheritance. Buddha says: Man is naturally good. Nobody wants to be bad -- if people are bad, they have been FORCED to be bad. Love is natural, compassion is natural, mercy is natural. Hatred, murderous instincts, are not natural; they are perverted, enforced, compelled. When a person is compelled he becomes bad -- he HAS to become bad just to survive. Otherwise natural spontaneous flowering happens of its own accord. Conscience is the effort of the society to make something good out of you. Consciousness is not an effort to make something good out of you, consciousness is just allowing your suchness to bloom.

The first sutra:

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,
IS FLUID AND FLEXIBLE.

THIS IS FREEDOM: a mind which is fluid and flexible. How can a Christian mind be fluid and flexible? How can a Hindu be fluid and flexible? He already has fixed ideas about reality, about himself, about how life should be. He cannot be fluid, he cannot be free. He has accepted a certain bondage of ideology; he has started living in a prison. He may call that prison his church or his temple, he may call that prison the sacred Vedas, the holy Bible -- whatsoever you want to call your prison, you can call it. These are good names. Behind good names you hide the ugly reality.

A really alive person can't be a Hindu, can't be a Mohammedan, can't be a Buddhist. A really alive person is simply alive, flowing, available, responsive, spontaneous. He lives in suchness. He is like a mirror -- he has no fixed idea; whatsoever is encountered is reflected in its totality, in its trueness, in its authenticity.

How to attain such a mind? Every child brings such a mind into the world. No child is born in any ideology, with any ideology. All children are born innocent, pure, unpolluted, mirror-like. But the society immediately jumps on them, grabs them, starts writing on their clean consciousnesses, creates CONSCIENCE -- helps them to become attached to certain things, helps them to be against certain other things, starts giving them a shape.

Freedom is a kind of formlessness. Bondage is a form. Bondage has a clarity, remember, because bondage can have a definition. Freedom is vague, nebulous, cannot have a certain shape. It changes, it changes with the situation. It

remains mobile -- it is a process, it is not a thing. And it is a dynamism, not a dead defined phenomenon.
Freedom is indefinable, unpredictable. You can predict the life of a prisoner, you cannot predict the life of a free man. One never knows what tomorrow is going to bring, one never knows how he will act tomorrow, how he will respond -- because he never responds from the past. And only the past is available for us. We can judge only from the past, and his future is never a continuity of the past. The prisoner lives according to the past; he has a character. His future is going to be nothing but an extension of the past -- he is predictable.
It is said in Eastern ancient scriptures that astrology can be of help to a person who is still unconscious, but it is absolutely meaningless about a Buddha. A mechanical person can be predicted: his past is available, and his future is not going to be very very different from it -- maybe a little bit different here and there, in details, but the general trend is fixed.
But a man of awareness is absolutely unpredictable. How he will react, respond, nobody knows. He HIMSELF does not know it -- remember it. How can he know? How can the mirror know what is going to be reflected in it next moment? Whether a cloud will pass, or a man or a woman or a child -- who knows? And nobody may pass, it may remain empty -- then it will reflect emptiness.
The unconscious man is like a painted picture, fixed. The conscious man is only a mirror.
There is a very beautiful Sufi parable:

It happened that in a great king's court a Taoist painter arrived. And he said he could do something which nobody else could do. The painter of the king's court was offended; he said, "I am ready to accept the challenge. We both will do paintings and then the king can judge."

The king was also intrigued. He knew his painter -- he was one of the rarest, the best of his country -- he believed that his painter would defeat this Chinese. Six months' time was given.

They started painting. The Chinese covered his wall with a curtain and would not allow anybody to look inside at what he was doing. And just in front of the wall on another wall, the other painter was doing a great painting, and everybody was allowed to see what was happening.

Six months passed and the whole capital knew that their painter was going to win. He had never done something like this -- it was unique, it was so alive.

And the final day came and the king arrived and he looked at his painter's painting. It was unique. He said, "Nobody can defeat you. I cannot comprehend that that Chinese will be able to do something better than this -- it is impossible, it is HUMANLY impossible. You have done the last thing.' It was so alive.

And then the curtains were opened, and the king was puzzled. The Chinese had not done any painting. He had simply rubbed and rubbed the wall and made a mirror out of it. For those six months he had been trying to convert the wall into a mirror, and now it was a mirror. And it was mirroring the painting of the other painter. There was no painting on it, but there was depth -- because the other painting was flat. This painting was three-dimensional,

because the painting was reflected deep into the wall. It had depth, it had a beauty.
And the king said, "You have defeated my man. But you cheated us -- you have not painted anything."
And the Chinese said, "But this is what we call REAL painting -- to create a mirror. His painting is dead! My painting will remain dynamic, it will change as the seasons change. It will be an alive phenomenon, it will have many moods. Come evening, and it will have a different colour to it. Come the morning, the sun rising, and it will have a different colour to it. And come the night... My painting is not a dead thing, I have made something alive."

The Chinese painter was a Taoist; he knew that only a mirror can be alive. You can make a beautiful painting -- howsoever beautiful it may be, it is still dead, it is stagnant. Only a mirror can remain flowing.
Each child is born with this mirror. But immediately we start imposing paintings on the child's mirror. We don't accept his freedom. Not yet in the history of humanity has that fortunate moment come when we can accept the freedom that a child brings again and again into the world. He brings the freedom of God, he brings Buddhahood again and again. But we crush that Buddhahood. We immediately start defining him, we immediately start making him a fixed phenomenon, because we want a predictable man. We are afraid of unpredictable people, we start creating character. We are afraid of consciousness, we create conscience. We destroy beauty, grandeur, splendour. Then you see these ordinary people all over the world; then you see this mediocre stupid world.

And behind each mediocre mind is a Buddha. And behind each stupid mind is a mirror-like phenomenon. It can be rediscovered. How to rediscover it?

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,
IS FLUID AND FLEXIBLE.

This is the sutra to discover it again. If you are attached to anything, you are fixed. A mirror cannot afford attachment. You are standing before the mirror: while you are standing there you are being reflected, reflected totally. The mirror is joyous in reflecting you; the mirror celebrates you, your presence. But the moment you are gone, you are gone. The mirror does not cling to your picture. The mirror does not create a memory of you; the mirror will never think of you again. The mirror will never have any nostalgia, the mirror will never think, "How beautiful a person he was! And when is he going to come again?" And the mirror will not follow you -- not even in thought, not even in dreams. The moment you disappear, you have disappeared.
This is non-attachment. When you are there, you are there. The mirror lives you, loves you, welcomes you, takes you to its very heart. But the moment you are gone, you are gone -- the mirror is empty again. This is the whole secret of non-attachment: live in the world, but don't be of the world. Love people, but don't create attachments. Reflect people, reflect the beauties of the world -- and there are so many. But don't cling. The clinging mind loses its mirrorhood.

And mirrorhood is Buddhahood.
To keep that quality of mirroring continuously fresh is to remain young, is to remain pure, is to remain innocent. Know, but don't create knowledge. Love, but don't create desire. Live, live beautifully, live utterly, abandon yourself in the moment. But don't look back. This is the art of non-attachment.
And that's where we go on missing. You love a woman, and then one day she is gone, gone with somebody else. Or, if not with somebody else, she is still with you but no more with you. Her heart no more throbs for you; that bridge is broken. Or she is dead -- a thousand and one things are possible. Or maybe she still loves you, is not dead, has not left you, but your heart no longer beats with her heart. Suddenly that joy in her being has disappeared from you. It came from the blue, it came from nowhere -- suddenly one day it was there, and another day it is gone. It came like the wind, and you were thrilled with the new breeze. And now the wind blows no more. The woman is there, she still loves you, but your heart no longer responds.
What to do? Go on clinging? Go on thinking of the past? Go on imagining about the future? Go on hoping against all hope that something will happen again? that some day that wind will come again, that some day clouds will disappear and the sun will be shining?
Then you are getting entangled, and you are losing that purity of being a mirror. Hence all misery.
Misery is nothing but the shadow of attachment. And hence all stagnancy. The attached person becomes a stagnant pool -- sooner or later he will stink. He flows no more.

The flow keeps you pure. Yes, these banks are beautiful, but the river goes on flowing. Yes, these trees are beautiful and these birds are beautiful. But the river goes on flowing. The river is utterly thankful, grateful, but it doesn't stop, it doesn't become a stagnant pool.
So should be the river of consciousness.

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD...

And remember, you cannot choose: "I will not be attached to these things, I will be attached only to THESE things." Even if you are attached to one single thing, that is enough to destroy your mirror-like quality. That is enough to keep you from moving, that is enough to destroy the flow.
And remember also, not only the things of THIS world, but the things of the so-called other world will also hinder you, will destroy your spontaneity.
Remember: Never be attached.
Now, even the so-called religious people are very much attached. If a Hindu passes by a church, he does not bow down to the church -- his God does not live there. If he passes by a Hindu temple, he immediately bows down with such reverence. But his reverence is false, pseudo; his reverence is impotent. If the reverence was real then why didn't it happen when he was passing by a mosque or a church or a gurudwara?
God is everywhere. Why this confinement? Does God only exist in a Hindu temple? Then God is a prisoner. Because people are prisoners, their gods have also become prisoners. The reverence is not true, it has not happened

yet: it is just an empty gesture. If he has come to see the beauty, the existence of God, then he will bow down everywhere, anywhere -- wherever he has an occasion to bow down, he will not miss the opportunity. He will bow down beside a rosebush, because God has happened as a rose. And he will bow down to a child who is giggling, because it is God and nobody else who is giggling.
Real reverence has nothing to do with the OBJECT of reverence. Real reverence is something inside you, flowing.
Don't be attached to the things of the world, and don't be attached to the things of the other world, because things are things. It makes no difference whether they are of this world or the other world -- attachment is the problem.
I have heard a strange story. I hope that it is not true, but I suspect that it IS true.

A very famous Hindu saint, Tulsidas, was taken into a Krishna temple. Now, he was a follower of Rama: when he was taken inside the Krishna temple he would not bow down. And the friend who had taken him there said, "You are not bowing down to Krishna?" He said, "How can I? I bow down only to Rama. My God is Rama, not Krishna. I can bow down only if the statue of Krishna changes its form and becomes the statue of Rama."
The story goes on: it says the statue of Krishna changed its form and became the statue of Rama. Then Tulsidas bowed down.

The first part seems to be historical, the second part seems to be fictitious -- and not only fictitious but stupid too. Because God cannot concede, agree, to such bartering, to

such bargaining. But it shows the mind of the so-called mahatmas. Even a man like Tulsidas, who has written some of the greatest poetry in the world... He was certainly a great poet, but not a mystic -- a great man of knowledge, but not enlightened. Otherwise how could he have said such a foolish thing? -- "God should take the form of MY deity."
What is he asking? He is saying, "I can bow down only to MY concept of God. God is irrelevant, my concept is more important." This is an ego trip. He is not bowing to God, he is bowing to his own ego.
These are all attachments.
Buddha says:

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,
IS FLUID AND FLEXIBLE.

Ikkyu has put the Buddhist message beautifully in this sutra.

THERE ARE THREE LAYERS in your existence. One is thinking. Deeper than that is feeling. Deeper than that is being. Thinking is the most superficial; being, the most profound. And between the two is feeling.
There are religions which are thinking-oriented -- they create theologies. They create great philosophies, they invent proofs for God -- as if God needs proofs, as if God can be proved or disproved.

Then there are religions of the heart, religions of feeling, which don't create theologies, they create devotion. They are far better than the first -- their prayers are more true, because they are more full of tears. Their expressions are more authentic, because they are less verbal. They dance, they sing, they cry, they weep -- they live through feeling, through the heart.

But Buddha goes even deeper. He says: The head is superficial, the heart is a little deeper but not deep enough. Thinking is in words, thoughts, syllogisms. Feeling is emotions, sentiments. But both are disturbances.

Try to understand this. When your mind is full of thoughts you are distracted, disturbed, pulled apart. And when your mind is not full of thoughts but your heart is throbbing with great feeling, then too you are excited. Then too, you are feverish. Love is a fever -- even love for God creates great passion, stirs you, does not calm you down.

Buddha says: Thoughts distract, feelings distract. Come to the deepest core of your being, where thoughts disappear and feelings too. Then what is left? Simple being. One just is. That is TATHATA, suchness. One simply is -- nothing is stirred; no thought, no feeling, just pure existence. That pure existence has no fever in it, no passion, no movement -- it is not going anywhere, it is not doing anything.

In that moment, time disappears. One transcends time; it is a transcendental moment. In that moment, one comes to know reality as it is.

When you think, you can't see reality as it is, because your thinking becomes a barrier. Your thinking colours reality. When you feel, then too you cannot see reality as it is,

because your eyes are full of tears and your heart is full of emotions.
When thinking and feeling both disappear, only then the contact -- the contact with truth.

THE MIND WHICH IS UNATTACHED
TO ALL THINGS IN THE WORLD,
DOES NOT THINK, DOES NOT FEEL,
IS FLUID AND FLEXIBLE.

And then you attain to that freedom, fluidity, flexibility, spontaneity. Then you don't live out of your past and you don't live out of your future. Then you don't have any programme; then you are not a robot. Then you live moment to moment -- as life reveals itself, you live it. And you are always true to life, because you have nothing to come between you and life. Your response is always total, it is never a reaction. You don't have any ready-made answers -- if a question arises, the very arising of the question creates an answer in you. Not that you had the answer already there, and the question only provoked a dead answer that was lying there in your memory.
There is no answer in you, you are simply there. A question comes, and an answer arises -- fresh, young, here-now. That answer is true. No answer as such is true. But the quality of the answer, if it is spontaneous, that quality has truth. See the difference.

A Christian missionary had come to see me, and he was saying, "You go on teaching so many things -- you confuse us. Why don't you create a small book, something like a

Christian catechism, in which all the essential questions have been answered? -- so we can know and be certain what you mean."
I said, "That is impossible. By the time the book would be ready, my answers would have changed -- because I don't have fixed answers."

Answers arise as responses -- they depend on the questions. Or, even more, they depend on the questioner. Sometimes it happens, one sannyasin asks a question and I answer him. And another sannyasin asks exactly the same question and I answer him in a totally different way. Because, more than the question, the questioner is important. The question has a context -- the context is in the questioner. You can ask the same question, but no two persons can REALLY ask the same question. How can they ask the same question? They are so different, their roots are so different, their experiences are so different. For millions of lives, they have lived differently. Behind their question is their whole past -- all their experiences, all their misfortunes, curses, blessings, failures, successes. The words may look exactly the same, but they can't be. Behind the words, the beings are different.
When you don't have a certain answer ready-made, then you simply respond -- to the question, to the questioner, to the moment. And then you are true to the moment. Next moment, things will not be the same. It is one thing in the morning, it is another thing in the evening. Today it is one thing -- how can it be the same tomorrow? No catechism is possible.

And all catechisms are false -- because then the question is irrelevant, the answer becomes important and a fixed entity. Then the answer is dead, then it doesn't breathe. Then it has no heart, it has no soul, it is a corpse.
Mind has to be fluid. And when the mind is fluid it has splendour, it has immense beauty. Mind has to be freedom. And when mind is freedom then it is never a small mind. Then it is cosmic. When mind is absolutely free, it is not YOUR mind or MY mind. How can it be yours? and how can it be mine? When mind is freedom it is simply the mind, the mind of all the mind of the trees and the rocks and the stars, you and me. It is cosmic.
When mind is fluid, it is God. When mind is flexible, then mind is no more a bondage.

ALL BUDDHAS AND BODHISATTVAS ACHIEVE BUDDHAHOOD AND NIRVANA AS A RESULT OF THE MERCIFUL VOW.

BUDDHA HAS INSISTED again and again that the greatest pitfall for a meditator is his self-centeredness. It has to be understood. Particularly for those who have come to me as sannyasins, it is of immense import.
A meditator, unconsciously, unknowingly, becomes very self-centered. He thinks only of himself -- his meditation, his joy, his silence, his peace, his experience, his ecstasy, his truth and God. And the problem is, the more you become selfconscious, the less is the possibility of meditation. This is a dilemma -- every meditator has to face it.

Meditation happens only when there is no self. Consciousness is okay, but SELF-consciousness is not okay at all. But whenever you try to be conscious you become self-conscious. You don't know how to make yourself conscious without allowing yourself to become self-conscious. For you, self-consciousness has existed always as consciousness. It is not. Consciousness has no self in it, and self-consciousness has no consciousness in it. Self-consciousness is just ego. Consciousness is egolessness.

Buddha had a specific device to destroy this dilemma. The device was compassion, mercifulness. Each of his sannyasins had to take a vow: "I will not enter into nirvana unless I have helped all the beings of the world to enter into nirvana." It seems to be almost impossible.

The story is told about Buddha that when he reached the gate of nirvana, the gates were thrown open. Rarely it happens -- millions of years pass before a person comes to the gate. For millions of years the gatekeeper was just waiting and waiting for somebody to come. Rust must have gathered on the gate, it had not been opened for so long, for so many million years. The gatekeeper was happy, he opened the door. But Buddha didn't enter the gate. The gatekeeper asked, "Why are you standing outside? Come in, you are welcome. You have earned it."

Buddha said, "I cannot enter. I have taken a vow: unless all living beings enter into nirvana before me, I cannot enter. I will be the last. So I will have to wait -- you can close the door. And I will have to wait infinitely, because millions and millions of beings are suffering and groping in the

dark, trying to come. When they all have passed, when I see that now nobody is left behind, then only will I enter." This is just a parable, but of immense significance. The meaning is: when you start meditating, don't become too self-conscious. Help, be compassionate. Help others to meditate. And whatsoever you gain out of meditation, shower it on others. Share it -- in sharing, it will grow. Whenever you meditate and you come upon beautiful spaces, IMMEDIATELY pray to existence: "Let my joy be showered over every being -- conscious, unconscious. I don't want any personal claim over it." When you attain to satoris, share. Don't hold then, don't become possessive. If you become possessive you will kill them.

There are things which are immediately killed, the moment you possess them. In your experience there is only one thing that is immediately killed if you possess it -- that is love. Satori is even more so. When you attain to a silent space, a meditative experience inside, don't possess it! This is the vow. Don't say, "This is mine." Don't become egoistic about it, don't start bragging. Don't start walking in a special way, don't start looking at people, thinking, "These poor people, they have not attained yet." Don't start pretending that you are a Buddha.

If you have attained to satori, become more humble, feel more grateful. And share it and shower it on others. Don't hold it -- it is not a treasure to guard, it is a treasure to be shared. And the more you share, the more will be coming to you. The more you hoard it, you will be surprised one day, to find your fists are empty.

It is like love. You fall in love, love is there dancing -- it is almost tangible, you can touch it. Immediately you start

grabbing, you start possessing. And you have killed it! You may not become aware right now, but sooner or later you will see you have killed it.
Love is a bird on the wing -- don't encage it. Samadhi is more so -- you cannot catch hold of it. Enjoy it.
That's why when my sannyasins go back to their countries I always insist, "Go, and let your home become a small center, so that you can share your meditations with people." Become more concerned with others, so your self-concern is lessened. And it happens, if you can forget yourself completely in solving the problems of others, your meditation will come so abruptly, so suddenly one day, you will be surprised, you will be taken aback -- you were not waiting for it, and it is there with all its benediction.

And the contrary is also true: the more you wait for it, the less is the possibility for its coming. It happens again and again: the first time, meditation comes easily. One day, just meditating, and there were no expectations... how could you have expected anything? -- you don't have any experience of it. To expect something, you must first have experienced it. So when people come here for the first time and they are meditating, their meditation is experimental, hypothetical; they are simply playing with it, seeing whether maybe something happens, maybe nothing happens. And it happens. In their playfulness, one day they are possessed by some unknown energy.
But then the problem arises. Now they wait for it every day. And it is not coming, and they become very much agitated, annoyed, irritated, angry: why is it not happening now? It happened to them before, so why is it now not

happening? And the more they become annoyed, the less is the possibility for it to happen. They have missed one point: it happened in the first place because they were not expecting it. Now they are expecting it -- and this new element of expectation is the hindrance.
Expect, and you miss. Don't expect, and it comes. It always comes on its own. God is generous, and if you want his generosity you also have to be generous. That is the meaning of the vow.

ALL BUDDHAS AND BODHISATTVAS
ACHIEVE BUDDHAHOOD AND NIRVANA
AS A RESULT
OF THE MERCIFUL VOW.

THE BUDDHA-NATURE
MEANS NON-BIRTH, NON-EXTINCTION;
THEN KNOW THAT ILLUSION
IS BIRTH, DEATH, REINCARNATION.

THE BUDDHA-NATURE is no birth, no extinction. To know inside yourself that you were never born, so how can you die? -- to know this state of eternity is to know Buddha. Buddha has not to be sought in the books of history; you are not to go back twenty-five centuries to find out who this man, Gautam the Buddha, was. Whether he was there or not, doesn't matter. Whether he ever existed as a historical person or not, doesn't matter.
The East has never been concerned with history as such; its concern is far deeper, far more valuable. Christians are very much worried -- if somebody says that Christ is not a

historical person they start fighting, they start proving that he is a historical person. For two thousand years they have been accumulating more and more proofs that he is a historical person. But why this obsession? What difference does it make if Christ is a historical person or not? That is not the real point.
We in the East have never been worried about it. Whether Buddha is historical or not, is not the point. Whether Buddha is EXISTENTIAL or not -- that is the point. Can you penetrate into your being and come to know what Buddha-nature is? Then it is okay. If YOU can know, then why not Gautam Siddhartha? If I can know inside myself that something like Buddhahood happens, then it must have happened to this man known as Gautam Siddhartha.
And this must have happened to many more. It has nothing to do with Gautam Siddhartha as such, it has nothing to do with a person. It is your innermost essence.

THE BUDDHA-NATURE
MEANS NON-BIRTH, NON-EXTINCTION...

If you can come to see something in you which was never born and which is not going to die, you have come across Buddha. This is Buddhahood. YOU are the temple and Buddha resides in you.
Go in. It is not a question of going twenty-five centuries back in time. It is a question of GOING IN, RIGHT NOW. This very moment, Buddhahood can be found. It is immediate. It is not a kind of historical research, it is not archaeology. It is just an inner penetration into your own being.

THEN KNOW THAT ILLUSION
IS BIRTH, DEATH, REINCARNATION.

And once you have known -- and it is so simple to know it because it is so natural -- that one was never born, and if one was never born one cannot ever die, then birth is illusion, a dream you have fallen into. And death is illusion, a dream again, produced by the first dream -- a dream inside a dream. And then reincarnation is also a dream: dreams within dreams.

Just a few days ago, somebody asked a question: "What is the point and significance of past lives? Will it help to remember them?"

Even THIS life has no significance. And those past lives were nothing but almost the same thing repeated again and again. What significance can they have?
See the dream that THIS life of yours is, and you will have seen all the dreams that you have lived before. Dreams have no significance.
And see the difference: in the West, psychoanalysis is very emphatic that dreams have significance. In the East, we say dreams have no significance -- only the dreamer. Dreams are objects; the dreamer is your subjectivity. Dreams go on changing, the dreamer remains the same -- the scenes go on changing but the seer remains the same. The seer has significance.
That's where Western psychology and Eastern psychology part. Their ways become absolutely different, diametrically

opposite. To the Eastern mystic, all the games that psychoanalysis and its schools and its founders go on playing are just jigsaw puzzles -- good for children, to keep them engaged, but of no more value. If you like playing games, psychoanalysis is a beautiful game. Play with Freud or fraud, play with Jung or old -- you can go on playing; it doesn't matter with whom you are playing. But you remain absolutely the same.

The real thing is a shift, a change of consciousness, from the dream to the dreamer. A change of gestalt, looking not at the object but looking into the subject. Then all is a dream. Reincarnations, death, birth, good and bad, your being a king or your being a beggar, your being a murderer or your being a mahatma -- all are dreams.

But one thing is certain, that for dreams to exist, there needs to be a witness. That witness is the truth. To know that witness is to know the Buddha-nature inside you.

THOUGH YOU PRACTISE VIRTUE,
DO NOT GRIEVE THAT MISFORTUNE ARISES;
THE GUILTY KARMA
OF THE PREVIOUS WORLD
IS VANISHING AWAY.

THIS QUESTION ARISES again and again to those who start searching into the religious truth of life. You see it everywhere: you see a virtuous person suffering, and you see a very evil person succeeding. And the problem arises where is the justice in the world? Is it a just world? Somebody who has never done anything wrong is suffering so much, all kinds of calamities. And somebody who is

known never to have done anything good, who has always been evil, is succeeding -- has all the prestige, respectability, pleasures, comforts of life. Is it a just world? Or is it just a chaos? What attitude to take about it?
There are only two possibilities. One is the communist approach, the socialist approach -- it says it is an unjust society, we have to change the society. If classes disappear, the economic structure is changed, equality is brought in, then there will be no injustice.
This kind of thinking has always remained in the world, it is not new. But nothing has happened out of it. Even in a communist society, injustice continues to happen just the same. Forms change but the content remains the same. Yes, in Soviet Russia the old classes have disappeared, but new classes have appeared. Now there are no longer capitalists and the proletariat, but now there are the rulers and the ruled -- and the same game and the same nonsense and the same misery.
The other approach is that of the religious consciousness. Buddha says:

THOUGH YOU PRACTISE VIRTUE,
DO NOT GRIEVE THAT MISFORTUNE ARISES;
THE GUILTY KARMA
OF THE PREVIOUS WORLD
IS VANISHING AWAY.

He says: Your mind lives through conditioning.
Whatsoever you have done remains rooted in your mind; all your doings remain rooted in your mind. Today you may not have done anything wrong, but what about

yesterday? Today you may have been very very nice and good, but what about the yesterdays? They are there. And you have sown many seeds yesterday and the crop will be coming today or tomorrow. And if the seeds were poisonous you are going to suffer.
Then accept it as your past karma. If you are doing good and still the result is bad, simply accept with equanimity, SAMATA -- with equilibrium: "It must be something to do with my past. I have to accept it, I have to reap the crop." And there is no point in complaining and there is no point in shouting and feeling very bad about it. There is no need to lose your cool.

THOUGH YOU PRACTISE VIRTUE,
DO NOT GRIEVE THAT MISFORTUNE ARISES;
THE GUILTY KARMA
OF THE PREVIOUS WORLD
IS VANISHING AWAY.

Feel good! Something bad that was hanging around you is vanishing away.

A man came and spat on Buddha. He wiped his face with a shawl. His disciple, Ananda, was very much disturbed and said, "Just a hint from you, and I will show this man what he has done."
Buddha said, "Don't get disturbed. I must have done something wrong to him in some past life. Now the account is closed -- he has returned it. I am finished with this man." And he said, "Thank you, sir. I must have done something wrong, to you, because nothing happens without a cause. I

may remember, may not remember, but I must have done something wrong to you. You have returned it: now we are equal, now we can close the account. And I am not going to react any more, otherwise again the business will continue. Thank you. Do you have something more to say?"
The man was very much puzzled. It was so unexpected! He was expecting to be beaten, he was expecting that the disciples would jump on him -- he was expecting something, and nothing had happened. He would not have thought this would be the statement of the Buddha. He went home but he couldn't sleep the whole night.
Morning, and he was back. And he fell at Buddha's feet and said, "Sorry, sir, excuse me." Buddha said, "Forget all about it. Never think of yesterday -- It is gone!" They were sitting on the bank of the Ganges, and Buddha said, "Look how much water has mowed down the Ganges since then. It is no more the same Ganges! I am no more the same, you are no more the same. Just think -- yesterday you were so full of anger; today you are so humble, you have fallen at my feet. You are no more the same and I am no more the same -- twenty-four hours have passed. Forget all about it, don't think about it any more. It is finished, and finished for ever! I am free of you, you are free of me. Otherwise, we were hooked into each other."

This is the Buddhist attitude towards things. If somebody insults you, thank him. This is a way to be unhooked. Say to him, "Good -- so you have come. I was waiting for you." Because before you can disappear from this world of misery you have to close all the accounts that you have opened, down the ages, through the ages.

WHEN THEY ARE NOT TWO THINGS,
THEY ARE NOT ONE THING,
AND THE WIND
IN THE INDIAN-INK PICTURE
IS COOL INDEED.

When you have come to this tranquillity, to this silence, to this SAMATA, equanimity -- this balance, that nothing can disturb you... Somebody spits on you and you remain undisturbed, unwavering. Somebody insults you and nothing happens to you; you remain as if nothing has happened. When you have become a mirror, things are reflected and disappear and you remain unscratched by their reflections. When you have become unattached to all the things of the world, and you don't cling, and your innocence remains absolute and you remain virgin -- then you cannot say that the world, God, reality, is two, many, or one.
Then nothing can be said about it, because all words fall short.

WHEN THEY ARE NOT TWO THINGS...

One thing is certain, you cannot say 'two' -- because all duality is a mind creation, all duality is created by the clinging and attached mind. When there is no attachment there is no duality.
When you want something to happen according to you, and it doesn't happen, duality arises. When you are ready to relax with everything as it happens, where is the duality?

Somebody insults you and you say thank you. Your woman leaves you and you go and give her a good send-off. Where is the duality? Richness comes and you enjoy it. And one day you are poor and you enjoy poverty. Where is the duality?
If you can enjoy all that happens, if you can enjoy the roses that are always there and you don't count the thorns, then where is the duality? Then the mind becomes non-dual. Then all fragments disappear, then a great oneness arises in you. But it cannot be called 'oneness'.

WHEN THEY ARE NOT TWO THINGS,
THEY ARE NOT ONE THING, EITHER.

Why? Because to call it 'one' is to bring numbers in again. It simply IS -- neither two not one. There is no way to demark it as this or that.

AND THE WIND
IN THE INDIAN-INK PICTURE
IS COOL INDEED.

This is a beautiful statement. When all is one -- the enemy and the friend, the man who loves you and the man who hates you, richness and poverty, failure and success, respectability or disrespectability; when all is one -- youth and old age, birth and death -- there will arise a great coolness. That coolness is the quality of a Buddha. That coolness cannot be disturbed; no heat can enter into it. And if you come in close contact with a Buddha you will feel that coolness. It is always there. It is not only inside a

Buddha, it creates a space around him. If you enter into that space -- you can enter only through sympathy, only through trust, only through love -- if you enter into that sphere of coolness you will be surprised. Remember, it is not coldness -- it is coolness.

It is difficult to understand, for the people who come from the West. Languages are born out of climates -- that's why sometimes it is very difficult to translate. For example, in the West, 'warmth' is a beautiful word. You say 'warm love' -- you cannot say 'cool love'. In India, you can say 'cool love'.

In the West, you say 'a warm welcome'. In India, it will not look like a welcome at all if it is too warm. It has to be cool. But cool is not cold; cold is dead. Cool is ALIVE -- but silent, non-feverish, non-passionate, like a cool breeze in a hot summer afternoon. Like a cool spring in the Himalayas -- and you are a thirsty traveller, tired, wearied, thirsty, and you come across a crystal-clear cool pool of water.

Yes, that's what a Buddha is -- for all those who are weary, tired, thirsty.

WHY ARE PEOPLE CALLED BUDDHAS
AFTER THEY DIE?
BECAUSE THEY DON'T GRUMBLE ANY MORE,
BECAUSE THEY DON'T MAKE A NUISANCE
OF THEMSELVES ANY MORE.

A beautiful statement from Ikkyu.

THERE ARE A FEW PROBLEMS. A Buddha is accepted by the wider masses only when he is gone. He is accepted only by the chosen few when he is alive. To be in contact with a Buddha who is alive needs courage. Only those who are really daredevils can come close to a living Buddha -- because a living Buddha is going to transform you. And people talk about transformation, but nobody wants to be transformed.

People talk about transformation but they don't mean it. They really mean a few more decorations, a few more feathers, a few more gold medals. They talk about transformation but they don't understand the meaning of the word.

Transformation means crucifixion and resurrection. Transformation means dying as you are, and being born as you know not what -- what is going to happen, who is going to be born or how you will be. One thing is certain, you will not be the same as you ARE. Who is ready for that?

Aud to be in close affinity with a Buddha creates a thousand and one problems. First, a Buddha is paradoxical -- that is his nuisance. He continuously creates a nuisance. He never allows you to cling to anything. Before you start clinging to any of his statements, it is contradicted. He never gives you time enough to settle anywhere; he goes on pushing you and pushing you and pushing you. Unless he destroys you, he never stops.

It is said: "The truth is an endless list of paired proverbs that contradict each other."

Truth is contradictory. And the Buddha is a living contradiction. He says this -- and he is always in a hurry to

contradict it before it is too late. You want to cling to something. You are not really in search of truth, you are in search of comforts. And a Buddha is not worried about your comfort, he is worried about the truth.
So he has to say many things and he has to contradict them. Slowly slowly, if you are courageous enough to go on hanging around him, slowly slowly you will come to the point where you will see there is no point in clinging to any statement. Then you simply listen, with no idea of clinging. In that very moment, truth starts happening.
No statement is true, all statements are false. That is the nuisance of a Buddha, because he goes on making statements and he goes on contradicting them.
Buddhahood is the highest resolution of the truth. But the highest resolution is bound to be paradoxical, because it has to contain both the polarities. Just like a magnet -- a magnet has to have both the polar opposites in it, the negative and the positive. If a Buddha is the highest resolution, he has to contain all the opposites in him.
So the day Buddha dies, schools are born. They choose consistent statements. When Gautam Buddha died, thirty-six schools were born immediately. That means Buddha was contradicting himself in thirty-six ways. While he was alive, these scholars and logicians and professors kept quiet, because it was impossible to argue with him. But they were waiting for their time. When he died, then they arose with great clamour and with great argument. And they insisted on one thing, that truth should be consistent. Truth is NEVER consistent -- cannot be.
Then there was only one possibility: they should choose consistent statements and make a philosophy out of them.

Thirty-six philosophies were born out of Buddha's statements, and all have missed him. Because if he was anything, he was all those thirty-six philosophies TOGETHER.

But that is a nuisance. It is incomprehensible to the human mind. That is a device -- Buddha makes it almost impossible for you to comprehend him, so one day you lose heart and you stop trying to comprehend him.

In that very moment, the revolution happens.

A Buddha is also a nuisance because your so-called religions are not true religions. The so-called religions can be seen mainly as a device to keep people sane. The enforced vacation of one day, confession to help with guilt, promises of paradise to come -- and so forth. No wonder women are its best customers! The ordinary religions are nothing but consolations. They keep you normal, they help you remain sane.

The world is insane. And the irony is that the world is insane because of your priests. And then they come from the back door and they help you to remain sane -- they create insanity in the world, then they create medicines for it.

When a Buddha comes he does not give you medicines to be sane. He simply makes you aware that there is no need to be insane in the first place. But then the priest is angry, then the establishment is angry. Then their whole profession is at stake.

WHY ARE PEOPLE CALLED BUDDHAS AFTER THEY DIE?

When a Buddha is alive you cannot call him a Buddha because he looks so like you. The body, the blood, the bones -- just like you. He is young, then he becomes old, then he dies -- just like you. How can you believe that a man like you can be a Buddha? It offends you.
You hate yourself so much, that's why. You condemn yourself so much, that's why. You cannot accept a living Buddha as a Buddha, as a God, because you cannot accept yourself as divine. That's the problem.
So when Buddha is gone, then things become simple. Now he is no more like you. Now you can create mythologies, beautiful parables. You can make him as much unlike you as you like. You can give him as much height as you want...
If you go into history, Jain TEERTHANKARAS are as tall as the mountains; they walk, and people cannot see their faces. Now, this looks like something.
A Buddha -- and only five-five? Doesn't look like a Buddha!
Something exceptional -- your desire, your abnormal desire, is for the exceptional. When Buddha is dead you are free to paint him.
All the statues of Buddha that you have seen are false; he never looked like ANY of those statues. In fact those statues are not even Indian -- they were created when Alexander the Great came to India. They are not Indian at all, the facts are Greek. Buddha never looked like any of the statues that you see. He could not have looked like that. But you create -- then Buddha is in your hands, he cannot say anything. People have made golden statues of Buddha.

But he was not made of gold, he was just as much flesh and bone as you are.
He died of food poisoning -- just as you would die of food poisoning, just like you. And that is difficult. Why is it difficult? Because you have been taught to condemn yourself, you have been taught that you are not right. If you are not right, then how can a man be a Buddha if he is just like you -- feels hunger, feels thirsty, needs water, becomes dirty, has to wash his body, has to take a bath, just like you? Then what is the difference?
The difference is in the interiority, not in his exterior. When he is dead, you can also make the enterior according to your imagination, to your heart's content.

WHY ARE THE BUDDHAS CALLED BUDDHAS AFTER THEY DIE?

Ikkyu jokes. He says:

BECAUSE THEY DON'T GRUMBLE ANY MORE.

Buddhas are continuously grumbling -- in the sense that they are saying "This is wrong, that is wrong, this has to be changed, that has to be changed." They are continuously telling you how to transform your life. They don't allow you to sleep well and have good dreams. They are grumbling -- they go on poking their nose into your life, they go on saying, "Do this, be like this. Wake up!" And when you are having such a beautiful dream...

Just a few days ago, Ninad wrote me a letter. He has fallen in love with a woman. The woman is not in love with him, the woman has gone with her own man. Now Ninad is very much disturbed -- he is so much in love with the woman that he says in his letter, "If this woman says 'Leave Osho immediately for me!' I will leave you in a single moment. He is simply showing how infatuated he is. Now, if I say to Ninad, "Wake up, Ninad!" he will be angry. He will say, "What! What are you saying?"

He writes in the letter, "Whatsoever you say and whatsoever Ikkyu says, I don't care. Even a single moment's love with this woman is more than enough for me -- I have no desire for nirvana."

And I cannot leave Ninad. He can leave me, if this woman says, but I will haunt him -- I will not allow him to fall asleep. Even when he is with the woman I will be just between the two... and I will go on shaking him: "Ninad! What are you doing? This is all a dream! Don't befool yourself. Wake up!"

So when a Buddha is dead it is easy to accept him. He will not haunt you. You can make a beautiful shrine for him, you can worship him. You can say, "Be here in this temple and don't come out of it! Let us live outside and you live here. And once in a while we will come and pay our homage to you."

BECAUSE THEY DON'T GRUMBLE ANY MORE,
BECAUSE THEY DON'T MAKE A NUISANCE
OF THEMSELVES ANY MORE.

And a Buddha is continuously making a nuisance of himself -- because he is against the establishment, against the scriptures, against all that has become settled. He is continuously unsettling you. He is throwing you from security into insecurity, he is always forcing you from the known into the unknown. He cannot leave you alone, he cannot allow you to rest. Unless you disappear, he is going to follow you.

Ikkyu is joking. Humourously he is saying: That's why, when Buddhas are dead, people create great temples for them. Great religions are born, great establishments, much worship, thousands and thousands of books are written. And when they are alive, people either crucify them, poison them, insult them or throw stones at them.

Man has never treated a living Buddha with respect. He treats with respect only those who are dead. Man respects death, he does not respect life.

Take It Easy, Vol 2

Chapter #11

Chapter title: Waiting For a Sweet One

9 May 1978 am in Buddha Hall

The first question

Question 1

WHAT IS A NATURAL BUDDHIST LIKE ME DOING LEADING SUFI DANCING? AND A NATURAL SUFI LIKE PRADEEPA DOING LEADING VIPASSANA AND ZAZEN?

ANEETA, THIS IS A CRAZY PLACE TO BE. I know it. The day I talked about the natural Sufi and the natural Buddhist, I looked in Aneeta's eyes and the question was there. And I looked in Pradeepa's eyes too, and she was also bewildered.

Meditation has to go beyond all form, Sufi or Buddhist. In the beginning, a form is needed. And it is good to move naturally, into whatsoever fits with your inborn qualities. But finally one has to go beyond form, otherwise the form itself becomes a bondage. At the ultimate point, one is not to be a Buddhist or a Sufi. At that point, one simply IS -- with no form, with no identity, a pure nothing.

Knowingly, I have given Aneeta the work that she is doing here. She IS a natural Buddhist, that's true. I am taking her out of her natural form. Doing Sufi work, slowly slowly she will slip out of her past. Her past has been Buddhist, it is easier for her to be a Buddhist. And so is the case with Pradeepa -- it would be easier for her to be in Sufi work, her past interest has been there. Her deepest involvement is with Sufi ideas, particularly Gurdjieff. And I have given her the Buddhist work -- to lead Vipassana and Zazen.

This is just a device to bring you out of your routine forms -- a device to help you to go into pure meditation. Pure meditation is simply meditation. How can it be Sufi? How can it be Buddhist? On the way, you may be Sufis, Buddhists, yogis, tantrikas -- but when you have arrived, all paths disappear. Then you are at the same place, in the same space.

That space is nirvana.

Being with me, many things will look puzzling to you -- because there are so many people at different stages of their

growth. For one, I will suggest one thing; for another, I will suggest another. Whatsoever is needed at YOUR stage of growth will be given to you -- and when the need is no more there it will be taken away.

The last thing to be taken away is the form of the meditation. Then one is simply meditative -- then it is no more an activity, but just a quality, a fragrance. The form of the meditation is still part of the mind. "A natural Buddhist" means the mind is still there, because only the mind can be a natural Buddhist. Only a mind can be a Sufi or a Buddhist; mind needs forms, mind needs occupations. The mind is always hankering for some occupation -- without occupation the mind starts dying. It needs perpetual work.

For just three or four days I was not here -- and people had started disappearing. Just to sit here for one hour was difficult. Hearing that I was not coming, Big Prem immediately left, Rakesh left. Even Divya -- the day I came, Divya was not in her place; she was sitting far away. She was sitting there with the idea that if I didn't come she could slip out easily.

Just to sit for one hour silently doing nothing becomes so difficult. Mind is constantly hankering for some occupation. Sufism is one kind of occupation, Buddhism another, and there are millions.

When I say "a born Sufi" I mean your mind is in tune with Sufism. But one has to go beyond the mind, Aneeta. And that's the work I have given to you. It is against your mind, it is just the polar opposite -- and the polar opposite will help to destroy the pattern. Once the pattern is destroyed

then one is easily available, flexible, fluid. That fluidity is meditation.
So whatsoever I say to you, do it. Many times it may look contradictory to my other statements, but don't be worried about that. If I have said it, then there must be something in it. I may not have made it clear to you -- because sometimes it is absolutely necessary that the thing should not be made clear to you. If it is made clear, your mind starts taking grip of it. Many things have to be left unclear, vague. Many things have to be simply done -- out of your trust and surrender, not out of your intellectual comprehension of them.
Naturally, Aneeta must have become puzzled -- why has Sufi work been given to her? And she is doing her work beautifully and I am happy with her work. It is difficult for her, and sometimes the Buddhist mind creates trouble for her. But that Buddhist mind has to be dropped -- because all minds have to be dropped. A ladder has to be used in the beginning and finally renounced.
Now the moment has come for Aneeta to renounce that ladder of Buddhism.

The second question

Question 2
WHY IS MODERN MAN SO NEUROTIC?

BECAUSE THE MODERN MAN is for the first time becoming man. The past of humanity is not of human beings. Man has existed up to now as a crowd, not as individuals; man has existed as collectivities. The

individual is being born, hence the modern man is very neurotic. It is a good indication. It is a great revolution human consciousness is going through.

What is neurosis really? Neurosis is an indefinite state of mind, undecided, indecisive. To be this, or to be that? All outer definitions have disappeared, all props have been taken away. Your identity is very fragile -- everybody knows it.

In the past it was very easy to answer "Who am I?" A Hindu, a Christian, a Mohammedan, Indian, Chinese, Tibetan, brahmin/sudra, white/black, man/woman -- things were clear. People knew who they were.

Now it is not so clear; all those labels have disappeared. Man is standing nude, with no labels -- a great anxiety. And everybody has to define himself. The work of defining oneself was done by others before -- parents, teachers, priests, politicians. They were authorities, infallible authorities. You could be dependent easily; you did not need to think about, meditate, over things. Everything was chewed for you by others and given to you -- you were spoon-fed.

Now man is becoming adult, mature. You have to work out your own identity. It is not so easy -- only very intelligent people will be able to avoid neurosis. Utter intelligence will be needed to avoid neurosis. Great silence, a great capacity to go out of the mind and its traps, will be needed in the future. And it will be so, more and more.

In the past, intelligence was not a great value -- in fact, to be mediocre was very valuable. The mediocre was always a fit and the talented was always a misfit. No society in the

past has ever liked people who are geniuses, because they create trouble.
Remember what Ikkyu was saying just the other day? When a Buddha is alive he is a nuisance. What is his nuisance? His genuine intelligence disturbs the mediocre mind; his utter intelligence disturbs the stupid people. His individuality, his freedom, his rebellion, hits hard in the mind of the crowd -- because the crowd does not want individuality, the crowd does not want uniqueness, the crowd simply wants to belong. It simply wants to be not responsible for anything. It wants to be part of a big crowd, so the responsibility is never on oneself, it is always somewhere else. The Pope decides, the Shankaracharya decides, the president decides, and you need not bother about it. It is not for you to ask why -- you are only to do and die.
In the modern mind is the first glimpse of individuality. Hence, neurosis. In the past, all answers were fixed; one was not required to search for answers. God was there, heaven was there, the theory of karma was there, everything was so clear-cut, you could live with all those formulations very easily.
Now you don't know; nothing is certain any more. A great paralysis is happening. This paralysis either can kill humanity or can become a great transforming quantum leap.
I have heard:

In a well-known experiment in learning theory, rats jump from a stand toward a pair of cards. There is a white card that is fixed in place -- if the rats jump toward it they fall to

the ground. But if the rats jump toward the other, a black card, the card falls and the rats can eat food that the experimenter has placed behind the card. The rats easily learn which card is which. If the cards are shifted around, they learn always to jump to the black card, wherever it happens to be.
But in the next stage of the experiment, the unambiguously white and unambiguously black cards are replaced by cards that successively approach a neutral grey. At some point the greys become so similar that the rats cannot distinguish between them. They can no longer tell which card is which. In this ambiguous situation, they refuse to jump; they become sort of paralyzed, tense and neurotic.

They have been puzzled, confused.
This is the situation of man -- a very potent situation, a very pregnant situation. If men are just rats they will go really neurotic and they will commit suicide.
But man is not just a rat -- notwithstanding what B.F. Skinner and other so-called psychologists say. Man is not a rat. If there is a possibility that man may take this challenge and become more integrated. Neurosis is only in the interval sooner or later, man will know how to deal with it. Without authorities, without God, without Bibles and Vedas, man will fall upon his own consciousness. Man will start functioning spontaneously, moment to moment, without any ready-made answers. Then the neurosis will disappear -- and not only the neurosis, but the mob mind also.
For the first time, there will be beauty, grandeur, dignity. In the past, man was not dignified. Yes, once in a while a

Buddha happened, once in a while a Christ walked on the earth -- but that was only once in a while. What about the millions of people who lived and died without knowing any taste of freedom, without ever knowing who they were? They believed they were Jews, and died. They believed they were Hindus, and died. They believed they were bodies, and died. They never knew who they really were -- they never came across the inner space.

And unless you come across that inner space you live an undignified life. You live like rats and you will die like dogs.

To be a man is risky. And what is the risk? The risk is, you will have to pass through a kind of neurosis. Before you can become centered in your own being, you will have to go through a kind of uncentering.

ZEN PEOPLE SAY: Before you start meditating, mountains are mountains and rivers are rivers. When you meditate, when you go deep in meditation, mountains are no more mountains and rivers are no more rivers. But if you go on, if you persist and reach to the highest peak of meditation, then again mountains are mountains and rivers are rivers.

This is one of the most significant statements ever made. In the middle, everything becomes confused.

This century is a century of great transformation. Man will either fall back... and that is happening. That's why Adolf Hitler, Joseph Stalin, Benito Mussolini, Mao Zedong, and people like these, become so important. Why? Because they are authoritative. They say, "You don't know who you are? We will supply you the answers." They are infallible

people; they know everything. Adolf Hitler is absolutely certain. People start falling in line with him, they start following him.

The old gods have disappeared. It is very easy for Joseph Stalin or Mao Zedong to lead people -- because people cannot live without gods, people cannot live without priests. People cannot live on their own, this is the problem. So, these past fifty or sixty years, man has seen two things happening. A very few people have risen towards individuality, and they have become peaks like Everest. But many more have fallen back, have regressed and become fascists or communists -- there are so many brands available.

And whenever a country is very very confused, an Adolf Hitler is bound to arrive. It was not just an accident that Germany became the victim -- one of the most intellectual countries in the world, the country of professors and scholars, thinkers and scientists. Why did the country of so many intelligent people become a victim of this madman? The reason was that these intelligent people -- professors, philosophers -- could not supply the ready-made answers. They were too polite, they were too hesitant, they were too humble, they were too intelligent. They could not shout, they only whispered -- and people needed slogans, not whisperings.

Adolf Hitler shouted from the housetops. He was not whispering. He gave slogans -- clear-cut, well-defined. All that he gave is nonsense, but that is not the point. People are not worried about sense or nonsense, their whole thing is they want somebody who can shout so confidently that

they can follow easily without any turmoil in their being. They followed Adolf Hider.

It happens again and again in the history of man, intelligent people follow very unintelligent leaders. And this has been a problem for psychoanalysts: why does it happen?

Now, just look at India -- a country which has cultivated intelligence for at least ten thousand years, and now following a man like Morarji Desai. This seems just unbelievable. Why should it happen? There is a reason for it. People who think, the MORE they think, the more they become hesitant. They start talking in ifs and buts; they become humble. And people don't need humble statements. To the ordinary mind, a humble statement looks as if you are not certain, you don't know.

That's why, in India, Mahavir could not get many followers -- and he was one of the most intelligent people that has ever walked on the earth. Why did it happen that he could not get followers? Compared to him, very ordinary people have accumulated great masses as their followers. What happened to Mahavir? The reason was, he was so humble. His statements always started with 'perhaps'. If you asked him "Is there God?" he would say "Perhaps."

But who would follow such a man? You would think he himself does not know. "Perhaps." "Maybe." Who is going to follow this man? You ask him "Is there a soul?" and he says "Maybe." The natural inference is that he himself does not know.

The reality is just the opposite. He knows. And he knows it so deeply that it can only be expressed by a 'perhaps', a 'maybe'. It is so vast. It will be stupid to say yes or no -- it will be reducing it to a very ordinary statement; it will

become political. It will not have that height and plenitude of a philosophic experience.

"Yes, God is, and God is not. And God is both, and God is not both." In this way Mahavir used to talk. If you asked one question he would answer in seven ways. He would use all the categories of logic to answer your single question, but you would be left more puzzled than ever. You had come with one question and you would go with seven thousand questions. Who would follow this man?

Adolf Hitler says in his autobiography MEIN KAMPF that there is only one difference between truth and untruth, and the difference is of repetition. If you go on repeating an untruth loudly, forcibly, it becomes true. And he experimented with the idea, and he proved the idea to millions of people. Just utter nonsense! but he would go on repeating it. And, slowly slowly, people started believing in him. People needed a leader.

Nietzsche has said God is no more. But people cannot live without God -- people feel very shaky.

So these are the two possibilities: either man will fall and become a victim of some kind of fascism, nazism, communism. Or -- the second possibility, for which I am working here with you -- man may take this vagueness, which looks like neurosis, as a jumping-board, and get free of the whole past and take a quantum leap into the future, and start living without leaders, and start living without clinging, without any kind of belonging.

The whole earth is yours, it need not be divided. And Christ and Buddha and Krishna are all yours, you need not be a Christian or a Hindu or a Mohammedan. The whole past is yours: use it, but don't be used by it. Use it, and go ahead.

Use Buddha and Christ and Krishna and Zarathustra and Lao Tzu, but don't be confined by them. You have to go ahead. There is more to life -- there are still unexplored realities. The mystery is infinite.

Man is in a kind of neurosis. This is a very pregnant situation: either you fall back, or you jump ahead. Don't fall back. And falling back is not going to satisfy you, either. Only growth satisfies -- regression, never. Even if your childhood looks very very beautiful, it is not going to satisfy you if you become a child again. You will be miserable, because you have known youth and the freedom of youth and the adventure of youth. To be a child again, in the old sense that you were once a child, will not make you happy. You will feel reduced, not enhanced.

Man is in a kind of neurosis, because denied access to reality always produces insanity. By placing normal people in an abnormal situation we get abnormal behaviour.

Modern man is a reviving engine without clutches, wheels or destination. Old destinations are no more relevant.

And man now has to learn something absolutely new, which has never been known before. Man now has to learn to live in the herenow. Yes, a sense of direction is needed, but not a fixed goal. A significance is needed, but not a definite meaning. A destiny is not needed -- a dignity is needed, freedom is needed. And man has to explore his freedom and decide on his own.

Remember it: there is no given meaning. That's the problem. In the past there was a given meaning, you were told the meaning of life. Now nobody is telling you what your meaning of life is -- you have to create it.

For the first time, man is on the verge of becoming a creator. Up to now you have been creatures. Now you will be creators. Let this be declared: History is taking a turning! You are on the threshold of a new consciousness. Up to now man has lived like a creature -- God was the creator and man was the creature, and God was the one who decided and man was the one who followed. Now this is going to be no more the case. Now man is the creator, no more the creature. Now man has to decide the meaning of his own life -- he has to give significance to his own life with his own creativity.

You cannot borrow it, you cannot beg it, you cannot bargain for it. You will have to create it. And this is really a problem. To create meaning needs great intelligence, to create meaning needs great awareness, to create meaning needs great endeavour. And people have learnt a simple trick of begging. Somebody will give you meaning -- your father, your mother. Or the Great Father in the skies, he will give you meaning -- you just have to pray.

That's why I say again and again that Buddha is going to become more and more relevant every day. As time passes, Buddha will become more and more relevant to humanity. Buddha came twenty-five centuries before his time. Now is the time for him -- because he believes in freedom, he believes in individuality. He does not believe that you are creatures, he believes that you are creators.

Create yourself: give shape and form to your being. Paint your life, sculpt yourself. Whatsoever you will be, will be your work. It is not fate -- you are responsible.

And people don't want to be responsible; they are afraid of responsibility. They want somebody else to take care of

them, they always need guardians. These are the people who are getting neurotic -- because guardians are no more there. In fact they were never there; you were only believing in them -- because you believed in them, they were there. Now the belief has disappeared, they have disappeared. They were created by your belief.
Man has to learn to live alone on his own. This is a great opportunity -- don't take it negatively, otherwise you will be in madhouses. Take it positively, accept the challenge, and you will be the first real human beings on the face of the earth.
The third question

Question 3
DURING THE LECTURES YOU SEEM TO BRING US UP TO YOUR LEVEL. YOU SIT AND TALK, SURROUNDED BY BUDDHAS. BUT AS SOON AS YOU LEAVE, OUR EGOS ARE BACK AGAIN; WE'RE THE SAME OLD SCHMUCKS WE WERE BEFORE. IS THE EXPERIENCE OF WHAT HAPPENS WHEN WE'RE WITH YOU JUST AN ILLUSION? OR THE ONLY REALITY?

SATYA, IT DEPENDS HOW YOU INTERPRET IT. The criterion is this: if it gives you great contentment, if it takes your anxieties away from you, if it helps your mind to disappear -- even for a few moments -- then it is real. You will get back into your old mind again -- because when you are with me you are not alone, you start flying with me. When you are with me you are riding on a tidal wave.

When the wave is gone, of course you have only that which YOU have: the old mind starts functioning again.
And naturally, one hour you are with me and twenty-three hours you are with yourself. So those twenty-three hours may look like the reality, just because they are long. And this one hour may look like illusion. It is not so.
Truth does not depend on durability, truth has nothing to do with time. If something is true, it is true -- whether you know it for a single moment or for your whole life. And if something is untrue, it is untrue -- you can go on dreaming for eternity, it remains untrue. It is not a question of how long it stays with you.
Then what is the criterion? The only criterion is whether it gives you bliss. If it takes you to a point where time disappears, mind disappears, where the world stops suddenly, can stop the mind. Only the impact of the truth can create the interval in you, and for a moment thoughts cease.
I know, once you are away from me, again the old mind will come in. Then be watchful! Then know that this old mind is just a habit: watch it! Don't become identified with it. Let it be there -- you remain aloof, unattached, far away. And then you will be surprised -- even without me, those moments will be coming. Once in a while, then more, then still more. The more you get unattached from your mind, the more these moments will penetrate you.
But, in the beginning, it is natural to feel as if what happens with me is illusory, because it lasts only for a few moments.

Two hippies, feeling high, are ambling slowly down the street. Another hippy, walking toward them, gently lifts his hand in greeting and says, "Hi!" as he passes. Two blocks later, one hippy turns to the other and says, "Man, I thought he'd never stop talking."

It depends on how you interpret...

In the course of his medical examination, a man was asked to stretch his arms in front of him with the fingers of each hand extended. What the doctor saw was a terrific quivering and shaking in all directions. "Good lord!" he said. "How much do you drink?"
"Hardly any at all, doctor," was the reply. "I spill most of it."

Your old mind has lived with you long, for a millennium. Its grip is great. And it will supply you with all kinds of explanations: beware. Those few moments that happen here while you are with me, those moments of SATSANG, those moments of communion -- listen to them, nourish them, remember them again and again. Chew them, digest them. They will bring you closer and closer to reality. This is the whole function of a master -- to give you first tastes of the beyond. So, slowly slowly, a great appetite arises in you.

The fourth question

Question 4

SOMETIMES IT SEEMS TO USE UP MORE ENERGY TO SAY YES THAN TO SAY NO.
THIS SEEMS SO STRANGE TO ME. IT IS LIKE SAYING RIDING THE HORSE IN THE DIRECTION IT IS GOING IS MORE DIFFICULT THAN HOLDING BACK A RIVER. WOULD YOU COMMENT?

AMITABH, IT DEPENDS. It depends upon your desires. If you are riding on a horse in the same direction the horse is going on its own, but deep down you have a desire to go somewhere else, then it will be hard. Because each moment you will see the horse is taking you away from your direction, from your goal. There will be great turmoil. You are on the horse, but not with the horse. You are AGAINST it -- you want to go somewhere else. Deep down you are saying no; only on the surface have you said yes.
Yes is never difficult. It is difficult only when it is just on the surface and deep down is the no. Then it is difficult, very difficult -- more difficult than the no. If you say no, it will not be so difficult, because it will be your natural inclination. Difficulties arise only when you go against your natural inclination. Otherwise, yes is so simple. How can it be difficult? How can it be a fight?
But dig a little deeper, and hidden behind the facade of yes you will find a great no. In fact, to hide that no, you have created a facade of yes. Then there is a struggle because you are divided. And the no is coming from the deeper core, and the yes is only imposed from the outside. You will find a split.
Then it is better to say yes to no, rather than creating a conflict. It is better to relax with the no. Don't create

conflicts, because conflicts are always harmful -- they dissipate your energy. Yes is good if it can come out of your totality, root and all. Otherwise, no is good -- at least it is total.

Remember always, the goodness that happens through yes is because of its totality, not only because it is yes. If you can be total with your no, then it is a kind of yes, only the formulation is in the form of the negative. But always remember that your circumference should not go against the center. If it goes against the center, sooner or later you will be tired -- and the center is going to win finally, so the whole struggle is futile.

Be with the center. And the center may be wrong; there is no necessity that the center is always right -- I am not saying that. The circumference may be right, the center may be wrong -- but if you are totally with the center, that very totality will make you capable of seeing the wrongness of it. Seeing the wrongness of it, there will be a change -- not brought by you but of its own accord. The insight will bring the change.

So this is my suggestion, Amitabh: if you feel that saying yes is difficult, then look -- somewhere there is a great no, which is resisting, fighting with the yes. It is better to go with the no. If the no is right, then there is no problem. If the no is not right, then by going into it you will see that it is not right. Seeing it, that it is not right, it drops. And then a totally new quality of yes arises in you which will not be imposed, cultivated, enforced in any way. It will come from the center to the circumference.

Always live from the inside out, never vice versa. People are doing just the reverse -- they are living from the outside

towards the inside. They pay more attention to their circumference, to their conscious mind, to their intellect, to the head. Hence the difficulty. Hence people look in such anguish -- continuously tired, dissipated, fighting. And there seems to be no end to this fight.

The center can never be defeated by the circumference: this is an absolute law. There has never been any exception, and there never will be. So never move into a futile fight. The circumference is impotent against the center, the center has all the energy. The circumference has only words -- the circumference has logic, explanations, philosophies. But the center has all the vitality.

God is in the center. Man is on the circumference. Never put your man against God, otherwise you will be defeated. There is no way to defeat God. Be with God if you want to be victorious.

And if sometimes it is no, then let it be no. Trust it. This is what I call trust and this is what I call yes. Say yes to the center, even if the center is saying no -- then you have to say yes to that no. And go with it, and TOTALLY. If the center is right, fine. If it is not right, the very going into it will help it to disappear from your being.

And then, and only then, yes will arise. Then yes is a song, a celebration, in which the center and circumference embrace each other, dance together. When the center and the circumference dance together, there is joy.

The fifth question

Question 5
WHY DO PEOPLE WANT TO BE RICH?

WHEN ONE IS RICH, one does not have to be smart. And that's a big relief. That's why people want to be rich. Nobody wants to be intelligent; richness can afford to be stupid. You can see the faces of rich people -- you will always find a kind of subtle stupidity. The more rich a person is, the more you will find that he does not live, he vegetates. You will not find the sign of life in his eyes. People want to be rich so they can afford to be stupid -- it is a great relief. If you really want to be intelligent, who cares about being rich? If richness comes as a consequence of being intelligent, that's another matter -- but who bothers about it? It is not a direct goal.

And the difference is great. Intelligent people also become rich. Intelligence is REAL richness -- whatsoever they do, they succeed. So they become rich, but their richness has a different quality to it: they enjoy their richness, they use their richness. A person who just wants to be rich will become rich but will not be able to use it -- he will not have enough intelligence to use it. In fact he was trying to become rich so that he need not be intelligent.

If an intelligent person becomes rich then richness opens great doors -- of music, of literature, of science, of art, of sculpture, of poetry. All these things become available. But the goal should not be richness. The goal should always be more life, intelligent life, abundant life.

The sixth question

Question 6

WHY DO MEN GO ON LIVING IN THE SAME OLD RUT OF MISERY?

THEY DON T KNOW that there is any possibility of being blissful. They have lived so long in misery that misery is equivalent to life -- they have become accustomed to it.
Do you know? -- poor people never rebel, because they become accustomed to poverty. Of course, rich people CANNOT rebel, because all rebellion will go against them. Then who rebels? It is always the middle-class people who rebel.
Karl Marx, Frederick Engels, V.I. Lenin, Mao Zedong: all these people belong to the middle classes. All revolutionaries are born in the middle classes -- why? They talk about the revolution of the proletariat, but no proletarian seems to be interested in the revolution.
The proletarian has become accustomed, the poor man thinks this is all there is to life -- he has relaxed into it. He has lived in it, he has no other taste. How can he imagine any other kind of life?
The middle-class person has some taste of richness, and some taste of misery, poverty. He is in between. He becomes rebellious.

You ask: WHY DO MEN GO ON LIVING IN THE SAME OLD RUT OF MISERY?

First, they don't know that anything more is possible. They have given up. They say, "This is life -- this is all there is to it." And then naturally it is better to go on living in the

same old type of misery than to change it. Change brings even more misery.

You become accustomed to a certain pain. If you have a headache, and you have lived with the headache for years, you have become accustomed to it. Would you like to change it for a stomach ache? If you think it over, you will decide it is better to have the old: "At least now I can cope with it. And who knows what the new will bring? And then I will have to learn again."

So people remain glued to a certain vicious circle of misery; they go on moving in the same rut. It seems easier. And the more you become acquainted with it, the less it hurts.

Thirdly, they are afraid to drop it. Even if a chance arises to drop it, they will become very much frightened. Because it is like an old love affair -- a great friendship has arisen. Now they won't know how to live without a headache, now they won't know how to live without jealousy. All that they have known up to now has been part of their jealousy, possessiveness, anger. Now if God suddenly appears and says, "I can take all your miseries away... '

Just think: one fine morning you open your eyes and God is standing in your room and he says, "I can take away all your misery." Will you be ready to give up all your miseries? You will suggest, "Give me a little time to think it over. This is so abrupt -- give me a little chance." You will not be able to give it up immediately, because then how will you live? This is your whole script, this is your story; without this story you will feel very empty. And people would like to remain miserable rather than be empty.

And bliss is emptiness. Bliss happens only when you are empty.
Hence, Ikkyu's insistence again and again: "Be empty. Be a nothing, a nobody." There is no self, just pure emptiness. In that pure emptiness, bliss grows. Bliss blooms only in the soil of emptiness. And who is ready to live in emptiness? People like to live surrounded by junk. It feels good, you feel rich -- this junk is yours, that junk is also yours, everything is yours. Sitting in the middle of it, you are a king.
Empty? Nothing to claim as mine? All empty... and great panic will arise in you.
That's why people don't call their misery 'misery'. To call it misery creates problems -- they give it different names. Somebody says, "It is my karma." Somebody says, "There must be something hidden in it, a great message from the unconscious." Somebody says, "Fate, kismet." Somebody says, "It is God's will. And God is wise, so if he is doing this to me there must be a reason in it."
These are explanations to decorate your misery -- to make it a little softer, a little more polished, sophisticated.

Two hippies are standing on a corner, grooving the scene. Just then, a huge safe falls from twenty stories high, crashing right behind them. "Hey man, did you hear that! What was it?" says the first hippy.
The second hippy closes his eyes, smiles serenely and says, "E flat."

And that is happening every day. But you go on finding beautiful explanations: "E flat." Those explanations are

consolations. Your whole life is collapsing, but you go on inventing new ideas. Your whole life is nothing but wounds, but you go on covering them with beautiful flowers.

Stop it! Look into the wounds as they are -- don't decorate them. If you really want to get rid of the wounds, never decorate them. Look directly, immediately, into the wounds. They stink, there is pus, it is horrible, it is ugly. But it has to be looked into.

And leave the wounds open! Because to leave the wounds open is one of the sure ways to cure them. And don't hide your miseries. And before you can ever be able to drop your miseries you will have to learn a few other things... First, you will have to learn to live with the new. That's what sannyas is all about -- a gesture to live a new style of life. You will have to learn to live with the new, only then can you drop the old.

Secondly, you will have to learn to live in emptiness. That's what meditation is all about. Only then can you drop your junk.

And thirdly, you will have to live with people who are blissful, so that you can have a little whiff, a taste. You will have to live in SATSANG. You will have to look into the eyes of someone who has arrived, so that you can have a little taste -- a little sweetness enters into your being, and you can see. And you can be thrilled and stirred again, and a great longing arises in you, seeing that life is not all misery, that God too happens, that nirvana is also possible. That is the meaning of being with a master, that something of the beyond is available. If you miss, it is because of you, not because it is not there.

Live in close affinity to some window from where you can see the distant stars. Yes, they will be distant -- but once you have seen them you will never be the same again. And you will have to start learning from your past experience. People never learn. People learn from books but they never learn from their experiences. And in books there is nothing to learn. All that there is to learn is in your experiences.
Listen to this Sufi story:

Mulla Nasruddin went to the market and saw a big bushel of hot chilli peppers on sale. He bought them, returned home, and began to eat. A little while later, his disciples came and saw the Mulla with tears streaming down his face, his mouth and tongue burning. "Mulla, Mulla, why do you go on eating them?" As he reached for another, Nasruddin replied, "I keep waiting for a sweet one."

You have lived in miseries, but you are waiting for something sweet to happen. And this world is nothing but hot chillis. But you go on waiting for some sweet chilli. "Maybe this one, or the next, or the next" -- you go on hoping against hope.
Drop all hope.
Yes, there ARE blissful experiences, but they are not from this so-called life that you have lived up to now. They come from the beyond, they come from a separate reality.

The seventh question

Question 7

OSHO, THE OTHER DAY YOU SAID THAT SOME PEOPLE ARE BORN BUDDHIST. I MUST BE ONE OF THEM, BECAUSE I ALWAYS FEEL DEEPLY IN TUNE WHEN YOU SPEAK ON BUDDHA OR IKKYU. THIS IS MY NATURAL CLIMATE. BUT I REMEMBER THAT I ALSO FELT LIKE THAT WHEN YOU WERE SPEAKING ON JESUS, YOGA, TAO, SUFISM... PLEASE HELP ME TO FIND OUT WHICH IS MY TRUE NATURE.

SUGEETA, you are a natural Rajneesh freak.

The last question

Question 8
I HEAR SO MANY STORIES ABOUT YOU, ALL CONTRADICTING EACH OTHER. EVEN ABOUT YOUR PHILOSOPHY, NO TWO DISCIPLES OF YOURS SEEM TO AGREE. WHY IS IT SO?

I HAVE NO PHILOSOPHY AT ALL. So how can my disciples agree on anything? I have no dogma, no creed. My assertions are not philosophic, but poetic. My assertions are not about the truth, they are only devices to help you awake. For one disciple I create one device, for another another. How can they agree?
They will agree only when both have become awakened; their awakening will be the agreement. But when two persons are awakened they have nothing to say. They may laugh -- their laughters may agree. Or they may cry out of joy -- their tears may agree. But statements can't agree.

You must be new here. Don't be bothered by it. Because I have no philosophy, there can't be any agreement.
Secondly, each disciple is personally related to me. My relationship is personal. It is not that you are following a certain philosophy -- you are being with a master, not with a philosophy. While I am alive why bother about the philosophy? Leave it for people who will come later on when I am gone. Then there will be much philosophical work -- research and Ph.D.'s and D. Lit.'s. Leave this for other stupid people; you need not bother about it.
You are here with me: quench your thirst. Why should you be asking my disciples about my philosophy? Even if you ask me, you will not find any consistency. One day I say one thing -- and another day is another day! And I have no commitment to the past. When I say something today, I am not thinking at all of all the yesterdays that have passed. I am not obliged in any way to be consistent with the past. And a man who is always consistent with the past is a dead man. In fact he should not live any more -- what is the point? If he is just going to be consistent with his past, then it is better to close his life.
I am still alive. What I will say tomorrow nobody knows, not even me. It is not decided yet; it will happen. You will be surprised by it and I will be surprised by it -- I am always surprised by my own statements.
And then there are more than sixty thousand sannyasins now. And only very intelligent people become interested in me. Mm? -- this is not a place for mediocres. Only very intelligent people gather courage enough to come close to me. Sixty thousand sannyasins means sixty thousand philosophies -- and each person has his own way of

understanding what I am saying. And it is perfectly fine; it has to be so. How can you understand that which I am saying? You can understand only that which YOU are hearing. And there is bound to be a great distance. I say something from my state of consciousness, you hear from your state of consciousness.
Slowly slowly, the distance will become smaller and smaller. And one can hope that one day the distance disappears. But then you will be SILENT.

It happened: Mahakashyap was given the flower by Buddha, as a token "Whatsoever can be said has been given to others. And whatsoever cannot be said, I am giving it to you, Mahakashyap." People gathered. They asked Mahakashyap, "Now tell us, what happened?" And he laughed.
In the Buddhist scriptures there is not a single statement made by Mahakashyap after this. Before, also, he has not been mentioned. He suddenly comes to such prominence that all Buddha's other disciples just disappear, and Mahakashyap becomes the most prominent one. One fine morning, Buddha gives him the lotus flower and says, "This is the transmission of the lamp, or transfer of the message beyond scriptures. I have given to you, Mahakashyap, what I cannot give through words." Naturally, people were intrigued, interested. But no statement was made by Mahakashyap, except for a simple saying which has been reported. And that simple saying is this: "My master is saying it so beautifully -- what is the point of my saying it in any other way? He is doing it

perfectly well; I cannot improve upon it. Whatsoever I say will be degrading it, so I will keep quiet."

In old Taoist monasteries, it was an ancient rule: "Say something only if you can improve upon silence." It was written in all Taoist monasteries, on the main entrance gate: "Say something only if you can improve upon silence. Otherwise keep quiet."

What is the point of saying something if you cannot improve upon silence?
So when a disciple comes very close to me he will not have anything to say. Meanwhile, he can say many things but they will only represent HIS state of consciousness.
Remember always -- have you read Buddhist scriptures? They always start with this statement: "I have heard such..." All Buddhist scriptures start with "I have heard." Why? It is a significant statement. This statement is made by Ananda, Buddha's great disciple who, when Buddha died, recounted all the stories that Buddha had told -- the parables, the answers, the sermons. But he always starts with "I have heard..." The meaning is: "I don't know what Buddha said, I know only what I have heard. This is MY statement of what I have heard."
Remember, when somebody asks you, "What does Osho say?" say it the way Ananda said it. Say: "I have heard..." Don't claim, "This is what HE says." The only claim, rightful claim, can be this: "This is what I have been hearing -- this may be so, this may not be so."

A hillbilly boy from Nashville, Tennessee, announces to his folks: "I's a'goin to Knoxville, to fetch me a wife."
A few days later, he returns with a nubile young sweetheart called Mary Lou. She is introduced to all the family, cramped around the kitchen table of their tiny shack.
Come six o'clock, his father says, "Well, my boy, I guess you two deserve the family bedroom now. Your Maw and Paw can sleep down here." So the happy couple go off upstairs. Half an hour later, a shotgun blast rattles the timbers. And then the son clambers slowly down the steps from above.
"Whatever happened?" inquired his mother.
"I shot her," said the son.
"Why?"
"She was a virgin."
The boy's grandpa, who had sat quietly through all these proceedings, was first to break the thunderstruck silence.
"Son, I guess you did the right thing -- if she was no good to nobody in HER family, then she ain't no use to any of us!"

Or this second story:

Thor came down from Mount Olympus to find, and make love to, a mortal woman. He was handsome and irresistible, so in a short time he found the woman and they jumped right into bed. Now, he was no ordinary lover -- he was the god, Thor -- and the love-making went on for a night and most of the next day.
Mission accomplished, he left -- but then thought perhaps he wasn't being fair since he hadn't told the woman that she

had been making love with a god. So he went back to her house and knocked on her door and said, "I just thought I should tell you that I am Thor."
"You're thor!" she moaned. "I can't even walk!"
Take It Easy, Vol 2

Chapter #12
Chapter title: In The House of the Moon
10 May 1978 am in Buddha Hall

THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT:
WHEN WE UNDERSTAND THIS,
IT IS ONLY A TRANSITORY WORLD
WE LIVE IN HERE.

DEEPLY THINKING OF IT,
I AND OTHER PEOPLE --
THERE IS NO DIFFERENCE,
AS THERE IS NO MIND
BEYOND THIS MIND.

EVERY SPRING WHEN YOU SEE
THE CHERRY BLOSSOMS BLOOM,
FEEL WITH PAIN
THE BREVITY OF YOUR LIFE!

THE ORIGINAL MAN
MUST RETURN TO HIS ORIGINAL PLACE;
WHY SEEK THEN
THE NEEDLESS BUDDHA?

THE MORNING DEW
FLEES AWAY,
AND IS NO MORE;
WHO MAY REMAIN
IN THIS WORLD OF OURS?

WE PRAY FOR OUR LIFE OF TOMORROW,
EPHEMERAL LIFE THOUGH IT MAY BE;
THIS IS THE HABIT OF OUR MIND
THAT PASSED AWAY YESTERDAY.

DO NOT TAKE IT TO HEART;
THE REAL WAY
IS ONE, ITSELF AS IT IS;
THERE ARE NOT TWO, OR THREE.

THE ESSENTIAL TEACHING OF GAUTAM THE BUDDHA is not a teaching at all, but an awakening. A way to become more aware. He does not give you a doctrine about existence, but he gives you a methodology to see that which is. He is not concerned with God, he is not concerned with the other world beyond. His whole concern is you -- the awareness within.
Hence Buddha has been misunderstood by almost everybody. The religious people have not been able to understand him because he does not talk about God. They have not been able to appreciate him because he does not talk about the other world. And all the religions have depended on the other world. They are against THIS world and for some illusory world somewhere there in the future -

- beyond this life, beyond this body, beyond this moment. Their whole world is a fantasy world. They persuade people to sacrifice the real for the unreal, they persuade people to sacrifice that which is for that which is not yet and may not ever be. They persuade people to sacrifice the present for the future -- how can they understand Buddha? Because he does not talk about the other world at all. He is not an other-worldly one.

But he has not satisfied the materialists either, the atheists either. Because they think this is all that there is -- eat, drink, be merry. And Buddha says: This is not all that there is. You are living only on the surface of things. There is a depth to things -- but that depth can be known, fathomed, only if depth to you go deeper into your own being, into your own consciousness.

The more conscious you are, the more intensely you live. The more conscious you are, the more reality becomes available to you. You EARN reality only through being conscious. When one is absolutely conscious, one is absolutely real.

Naturally, the materialists, the this-worldly people, cannot agree with Buddha, because they say, "This is all. The surface is all, the outside is all, there is no inside to it." So nobody is agreeing with him. The religious don't agree, the irreligious don't agree. His approach is a very radical approach -- it is against the worldly, it is against the other-worldly. He brings a new light, he brings a new understanding. That understanding he calls 'mindfulness'. You have to understand this word 'mindfulness'. If you can understand this single word 'mindfulness' you will have understood Buddha's whole being, his whole approach.

And he is one of those who have known. If you want to ask anybody, ask a man like Buddha.
But his approach is a methodology, not a doctrine. It is a way of life. People live like robots, they live mechanically. Buddha says: Live non-mechanically. Each of your acts has to be luminous with awareness. And then each act starts revealing reality to you.
And he does not make any distinction between the profane and the sacred -- there is none. The profane is the sacred, if you live it consciously.
Just going for a morning walk -- if you can walk consciously, this is prayer. There is no need to go to any church. Prayer has no relationship with a church or a temple, prayer has something to do with your quality of awareness. You can do a thing prayerfully, and the thing may be anything, cleaning the floor, cooking the food, washing the clothes, taking a bath, going to sleep.

It reminds me of one of the most beautiful stories about Buddha's closest disciple, Ananda. Ananda lived with Buddha for forty years -- and he lived like a shadow. He never left Buddha for a single moment, not even in the night; he would sleep in the same room where Buddha was sleeping. He had taken a promise from Buddha...
When Buddha became enlightened, Ananda came to him to be initiated. He was a cousin brother of Buddha and older than Buddha. He asked Buddha, "I am your elder brother. Once I am initiated, I will be your disciple. Then whatsoever you say, I will have to do -- then I cannot say no.

That is the meaning of disciplehood -- a person decides, "Now I will say yes to my master, whatsoever he says. If he says 'Jump and kill yourself' I will jump and kill myself." Surrendering the no is the secret of disciplehood.

So Ananda said, "I am going to be your disciple. Before I become your disciple, as your elder brother I want one promise. Right now I am your elder brother and I can order you" -- the old Indian tradition -- "you are my younger brother and I can say this to you. You have to give me this promise, that you will never tell me to leave you. I will stay with you; wherever you go I will be with you. I will follow you like a shadow, I will serve you like a shadow. Even in the night I will be sleeping just by your side, continuously ready to serve you."

Buddha promised. And Ananda lived with Buddha for forty years. No other disciple lived so close. But because he was so close he started taking Buddha for granted -- naturally. He was so close, he started forgetting Buddha. He was so close that he never tried what Buddha was saying. And the day came when Buddha dropped his body...

Many who had come after Ananda had become enlightened. Ananda was not yet enlightened. He wept bitterly. His misery was great; there was no consolation. Now suddenly he became aware that forty years had been a wastage. "I lived with this man -- a rare opportunity, very rare. To find a Buddha is rare, and to live with a Buddha for forty years continuously -- it has not happened before, it may not happen again. Forty years in a long time. And still I have missed."

He stopped eating food, he stopped all kinds of other activities. He decided to become enlightened before it was

too late -- it was already late. Day and night, he was trying to be aware...

And a great council was going to be arranged soon -- all the enlightened disciples were going to gather together to collect the sayings of Buddha. Ananda was not invited. And he was the most reliable source, obviously -- nobody had lived with Buddha so long, nobody had as much information as he had. Nobody had listened to Buddha so much -- morning and evening, day and night, he was always there, just watching. Whatsoever Buddha had said, he had heard it. And he had a miraculous memory, absolute memory -- he had the power of absolute recall. But still he was not invited to the council.

It was not possible to invite him. He had known Buddha, his word was reliable, his memory was perfect -- but he had no inner validity. He himself was not yet a Buddha. Yes, to collect facts he was the right person. But what about truth? And facts and truths are different dimensions. A fact may be a fact and yet may not be true. And a truth may be true, yet may not be a fact.

Truth is not the sum total of all the facts -- truth is something more. Facts are mundane, superficial. Truths are not on the surface, they are inner. Ananda could say everything factual, but he had no inner validity. He himself was not a witness. So even those who had not lived with Buddha were called to the council, but not Ananda.

He worked hard, he staked all. Each moment he was trying to be aware, alert, mindful.

And the last night came -- tomorrow morning the council was going to gather. Ananda was going mad: it had not happened yet. He was becoming more and more tense and

he was putting in all that one could put, all that was humanly possible. He was ready to die for it.
The middle of the night had come and nothing had happened yet. And he was driving himself crazy. For days he had not eaten, he had not slept, he had not taken a bath -- there was no time to waste. One o'clock, two o'clock, three o'clock, four o'clock in the morning... and he was just on the verge of either going mad or becoming enlightened. It looked more like madness: he was exploding, he was falling apart.
Then suddenly he remembered, Buddha had always said: Be aware, but in a relaxed way. Be aware, but without any tension. Attention without any tension. Calm and quiet. Alert, but with no strain.
That memory came in the right moment -- he relaxed. He was so tired, dead tired, that he went to bed. When he was just going to put his head on the pillow -- fully aware, relaxed -- he became enlightened. The moment his head touched the pillow, he became enlightened.
He slept, for the first time in his whole life, a different kind of sleep. He was asleep as far as the body was concerned, but his inner light was aflame. Deep within his being, he was alert and aware.
Morning came, and he was still asleep. Other monks came to see whether he had been able to make it. They looked in the room, and it had the same fragrance as that of Buddha -- the same luminosity, the same grace and grandeur. And Ananda was fast asleep but his face had the light, the light that comes from within. Even in his sleep he was mindful. There was grace, there was a silence surrounding the room, there was a new space.

He was invited immediately. He asked the other monks, "Why? What has happened now? Why were you not asking me to come to the council?" And they said, "Just one day ago, your memory was just the memory of the outside of things. Now you know from the inside -- you yourself have become a Buddha.

BUDDHAHOOD MEANS WHEN YOU BECOME SO ALERT that even in your sleep the alertness continues as an undercurrent. Even when you die, you die fully alert -- now there is no way to lose your alertness, your alertness has become your nature.

This is the essential message of Buddha. And unless you understand this, you will miss all the sutras of Ikkyu. Many have commented on the sutras, and particularly the Western commentators go on missing the point -- because they think what the sutra is saying is a philosophy. The best commentator is R. H. Blyth -- but even he misses, because he also seems to have no inner validity. He thinks these sutras are pessimistic. They are not. Pessimism has nothing to do with Buddha. They look pessimistic because they go against your so-called optimism.

Buddha does not give you any hope. But his message is not that of hopelessness. He takes away hope, and with hope he takes away hopelessness too. That is very difficult to understand, unless you have an inner validity. He destroys all optimism, but remember, he is not a pessimist. Once there is no optimism, how can there be pessimism? -- they go together. His vision of life is not dismal, but it looks dismal to people.

Even R. H. Blyth, who is the most perceptive commentator from the West on Ikkyu's sutras, goes on missing the point. He goes on showing where Buddha is wrong, he goes on saying where Ikkyu is morbid.
If you look at the sutras themselves, without making any effort to be mindful, you will miss the whole point. These sutras are just a device to make you mindful.

Buddha gave an example of just how mindful we should be. He told of a person who was ordered to walk through a very crowded marketplace with a water jug, full to the brim, balanced on his head. Behind him walked a soldier with a big sword. If a single drop of that water were to fall, the soldier would cut off his head. Assuredly, the person with the jug walked pretty mindfully. But it has to be mindful in an easy way. If there is too much forcing or strain, the least jostling will cause the water to spill. The person with the jug has to be loose and rhythmic, flowing with the changing scene, yet staying very attentive in each moment.

That is the kind of care we should take in developing awareness: a relaxed alertness.
These two words look diametrically opposite -- they are. Because whenever you are relaxed you lose alertness, and whenever you are alert you lose relaxedness. And unless they both happen together you will go on missing Buddha's message. It is a very strange message -- it wants you to bring this polarity together. It is the highest synthesis of human consciousness: one polarity is relaxedness, another polarity is alertness, attentiveness.

If you are only attentive then sooner or later you will be tired of it. You cannot be attentive for twenty-four hours; you will need holidays. You will need alcohol, drugs, to drop out of that attentiveness.

That's what is happening in the West. People have become more attentive; attentiveness has been cultivated. The whole educational mechanism forces you to become more attentive. Those who are more attentive succeed, those who are less attentive fail. It is a very competitive world -- if you want to succeed you have to be very attentive. But then it tires you. Then the tension becomes heavy on the head, then it drives you neurotic. Then madness becomes a very very natural by-product of it.

Many more people go neurotic in the West than in the East. The reason is clear: in the West, attentiveness has been practised, down through the ages. It has paid much. The technology, the scientific progress, affluence -- all that has come through being attentive. In the East, people have remained in a relaxed state. But if you are relaxed without being attentive, it becomes lethargy. It becomes passivity, it becomes a kind of dullness. Hence the East has remained poor, unscientific, non-technological, starving.

If Buddha's message is rightly understood, there will be a meeting of East and West. In Buddha, both can meet. His message is of relaxed attentiveness. You have to be very very relaxed, and yet alert. And there is no problem; it is possible.

And I say it to you from an inner validity: It is possible. And only this possibility will make you a whole man, a holy man. Otherwise you will remain half -- and a half man is always miserable, in one way or other. The West is

miserable spiritually, the East is miserable materially. And man needs both -- man needs a richness of the inner and the outer, both.

With Buddha, a new age can dawn. And the secret is simple: learn relaxed awareness. When you are trying to be attentive, simultaneously keep in mind that the body should not become tense. It should be relaxed, loose, in a kind of let-go.

I like this story of Ananda becoming enlightened when his head touched the pillow. You cannot find a better place to become enlightened. Remember it.

And Buddha has not given you any objects to meditate upon. He has not told you to meditate on God, he has not told you to meditate on a mantra, he has not told you to meditate on an image. He has told you to do the small things of life with a relaxed awareness. When you are eating, eat totally -- chew totally, taste totally, smell totally. Touch your bread, feel the texture. Smell the bread, smell the flavour. Chew it, let it dissolve into your being, and remain conscious -- and you are meditating. And then meditation is not separate from life.

And whenever meditation is separate from life, something is wrong. It becomes life-negative. Then one starts thinking of going to a monastery or to a Himalayan cave. Then one wants to escape from life, because life seems to be a distraction from meditation.

Life is not a distraction, life is an OCCASION for meditation.

Walking, just be watchful of the breath going in, the breath going out. You are putting one of your feet ahead: watch, feel it from within. You are touching the earth: feel the

touch of the earth. And the birds are singing and the sun is rising... One has to be multi-dimensionally sensitive. This will help your intelligence to grow; this will make you more brilliant, sharp, alive. And religion SHOULD make you more alive, more sensitive. Because life is God, and there is no other God.
Buddha would have agreed with Toscanini...

On Toscanini's eightieth birthday, someone asked his son what his father ranked as his most important achievement. The son replied, "For him, there can be no such thing. Whatever he happens to be doing at the moment is the biggest thing in his life -- whether he is conducting a symphony or peeling an orange."

Peel an orange as if you are conducting a symphony, and you will be coming closer and closer to Buddha. Peel an orange as if you are painting the greatest painting in the world -- with that alertness, with that care, with that love, with that totality. Peel an orange and be multi-dimensionally aware of it -- the smell that is coming from it, the feel, the touch, the taste. Then a small orange, an ordinary orange, is transformed -- transformed by the quality of the consciousness that you bring to it.
And if life can be lived in this way then religion is not life-negative -- it affirms. It does not take you away from life -- it takes you INTO it, to the deepest core of it. It takes you into its mysteries.
That's my approach too. And any religion that has to be maintained separate from life -- a prayer that you have to do in the temple, and a meditation that you can do only in a

Himalayan cave -- is not worth much, because you cannot do it for twenty-four hours. Even the man who lives in a Himalayan cave will have to go to beg for his food, will have to collect wood for the winter that is coming, will have to protect himself because the rain is there, will have to think of something because in the night the wild animals are there. Even in that cave he will have to do a thousand and one things. YOU cannot simply meditate for twenty-four hours, it is not possible.
But Buddha makes it possible. He says: Don't separate meditation from life -- let them be together. Turn each opportunity of life into meditation. Do it fully aware, alert, watchful, witnessing.

A disciple had come to see Ikkyu, his master. The disciple had been practising for some time. It was raining, and as he went in, he left his shoes and umbrella outside. After he paid his respects, the master asked him on which side of his shoes he had left his umbrella.
Now, what kind of question...? You don't expect masters to ask such nonsense questions -- you expect them to ask about God, about kundalini rising, chakras opening, lights happening in your head. You ask about such great things -- occult, esoteric.
But Ikkyu asked a very ordinary question. No Christian saint would have asked it, no Jain monk would have asked it, no Hindu swami would have asked it. It can be done only by one who is really with the Buddha, IN the Buddha -- who is really a Buddha. The master asked him on which side of his shoes he had left his umbrella. Now, what do shoes and umbrellas have to do with spirituality?

If the same question was asked to you, you would have felt annoyed. You would have felt that this man is no master at all. What kind of question is this? What philosophy can there be in it?
But there is something immensely valuable in it. Had he asked about God, about your kundalini and chakras, that would have been nonsense, utterly meaningless. But this has meaning. The disciple could not remember -- who bothers where you have put your shoes and on which side you have put your umbrella, to the right or to the left. Who bothers? Who pays so much attention to umbrellas? Who thinks of shoes? Who is so careful?
But that was enough -- the disciple was refused. Ikkyu said, "Then go and meditate for seven years more."
"Seven years?" the disciple said. "Just for this small fault?
Ikkyu said, "This is not a small fault. Faults are not small or big -- you are just not yet living meditatively, that's all. Go back, meditate for seven years more, and come again."

This is the essential message of Buddhism: Be careful, careful of everything. And don't make any distinction between things, that this is trivia and that is very very spiritual. It depends on you. Pay attention, be careful, and everything becomes spiritual. Don't pay attention, don't be careful, and everything becomes unspiritual.
Spirituality is imparted by YOU, it is your gift to the world. When a master like Ikkyu touches his umbrella, the umbrella is as divine as anything can be. And if you touch even God, God will become trivia. It depends on your touch.

Meditative energy is alchemical. It transforms the baser metal into gold; it goes on transforming the baser into the higher. The more meditative you become, the more you see God everywhere. At the ultimate peak, everything is divine. This very world is the paradise, and this very body the Buddha.

The sutras.

THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT:
WHEN WE UNDERSTAND THIS,
IT IS ONLY A TRANSITORY WORLD
WE LIVE IN HERE.

OUR REAL HOME IS NOT THE MIND. The mind is just a caravanserai -- good to stay for the night, good for an over-night's stay. But remember, in the morning we have to go. The mind is not your real home. The mind creates only dreams -- and how can dreams be your real home? The mind creates only desires -- and how can you live in desires?
And that's what people are doing and why they are suffering. They are trying to live in desires. They are trying to live in that which is not -- that's what desire means. They are trying to live in the future. How can you live in the future? The only life possible is in the present -- and the mind is never in the present, it is either in the past or in the future. It is always in that which is not. It exists only with non-existence -- with existence it disappears. And we have made our homes in the mind.

Just watch your mind and you will see the point. Either you are thinking of the past, which is no more, and you are wasting your energy. Or you are projecting into the future, which is not yet -- again you are wasting your energy.
Live here! Live now! Now is the home.
But the mind does not allow you to live in the now. If you are in the herenow, the mind disappears. If you are in the mind, now and here don't exist for you.

THE MOON IS THE HOUSE...

The moon is a symbol of dreaming, of hallucinating. That's why mad people are called lunatics -- they live in the moon, they live through the moon. The moon is your dreaming faculty, the moon creates fantasies in you -- it is unreal, imaginary.

THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT...

The moon, your dreaming faculties, create the house. The house is false. And then of course the mind becomes the master. The mind can be master only with the false. With lies the mind is perfectly at ease, with truth it becomes frightened.
That's why the closer you come to meditation, the more and more fear arises in you. The closer you come to me, the more and more your mind says, "Escape from here." The closer you come towards me the more fear. You can make it a measurement: you can know if you are becoming very much afraid of me that means you are coming closer -- you

MUST be coming closer. If you are becoming afraid of meditations, that simply shows one thing, that the mind has become apprehensive -- now there is danger. One step more, and it may be too late and you may have reached the point of no return.
Mind is perfectly at ease with hallucinations, and mind creates all kinds of dreams. Not only in the night, remember -- even in the day. When you are fully awake... at least, you think you are fully awake -- you can't be, because a fully awake man becomes a Buddha. When you are asleep with open eyes -- that's what I mean by 'fully awake' -- watch. Just close your eyes and look within, and you will find just dreams flowing there.
It is like the stars: in the day you can't see them -- but don't believe that they have disappeared; they are there. In the night you will be able to see them. In the day they only disappear because the light of the sun is too much.
Exactly is the case with your dreaming faculties. In the night they are very clear. In the day there are so many other occupations, they go into the background -- but they are there. Close your eyes any moment of the day, stand in the middle of the road and close your eyes, and you will be surprised: the dream is there. Some dream is going on. It goes on without your cooperation -- it continues.

THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT...

And the mind can remain the master only if dreams are there. Hence the mind has always been in search of drugs, hallucinogens, which create new illusions. It is not new -- it

has nothing to do with the modern generation and the young people, it is as old as man. It existed in the Rigveda it was called SOMARAS. It was the LSD of those days. Down through the ages, man has been searching for drugs, because drugs help your dreaming faculties. They make your dream more colourful, psychedelic, more real, more solid. And they can supply you anything that you ask: if you want SAMADHI, marijuana will give it to you. But the samadhi will be just a dream. It will not transform you, it will not change you, it will not bring any radical transmutation in your being -- you will remain the same. Or you may fall even lower than before; you may regress.

THE MOON IS THE HOUSE,
THE MIND IS THE MASTER IN IT:
WHEN WE UNDERSTAND THIS,
IT IS ONLY A TRANSITORY WORLD
WE LIVE IN HERE.

If you don't understand, dreams become real. If you understand, what you call reality ITSELF becomes a dream. Just see the point of the sutra -- it is one of the most significant sutras. If you don't understand, then even dreams look as if they are real. If you understand, if you become aware, if you become alert and you see into things, even that which you had always been thinking was real is no more real. Then all is a dream.
That is the meaning when Buddha says, "The world is a dream." He is not condemning it, remember. He is not saying "Renounce it" -- how can you renounce a dream? He is not saying, "Escape from it" -- what is the point of

escaping from a dream? He is simply saying, "Know it as it is."

And remember, many people ask me, "If it is a dream, and we KNOW it is a dream, will it stop?"

It will not stop, because it is a collective dream. You can stop your private dreams by understanding them. You cannot stop collective dreams -- they don't depend only on you, they depend on the collective mind.

It is as if you are sitting in a movie house and seeing the film. The film is a dream -- you know it, there is nothing on the screen. But sometimes you forget; you become very excited, you become very identified, and it starts taking on a reality for you. Then you remember. Then you relax again in your chair and you know that this is just a game, shadows moving on the screen, and there is nothing.

But feeling this, that there is nothing, it is just like a dream, will not stop the movie -- the projector will continue. IT does not depend only on you. But one thing will change: you will relax. You will not be perturbed, you will not be disturbed. The story will continue, you will remain aloof; there will be a distance between you and the story. You will not become a character in it, you will not become obsessed by anything in it.

Buddha says: With understanding, what you have been thinking of up to now as real, that too becomes unreal. By 'unreal' he does not mean that it will disappear -- it will continue.

For example, you think this is your wife, this is your child, this is your husband. If understanding arises, if you become more meditative, the woman will not disappear because of your meditation -- the woman will be there. But the dream,

the identification that "This is my wife" -- that idea of possessiveness will be gone. The woman will be there in all her beauty, in fact more so -- because the moment you possess a woman she becomes a thing. Possessiveness is ugly, it is violent; possessiveness is cruel. Whenever you possess somebody, you are insulting them. How can you possess a person?

The woman will be there but she will be no more a wife, you will be no more a husband. The child will be there -- he has come through you but he does not belong to you. You will not claim him; you will not use the child for your ambitions in the future. You will not ride on the child, you will not force the child, you will not mould the child according to your desires -- who are you? Everything will continue, but in a totally different light...

I, you, possessiveness, ownership -- these things will disappear. And just think -- when there is no possessiveness, no I, no you, what silence will descend on you, what peace will prevail!

WHEN WE UNDERSTAND THIS,
IT IS ONLY A TRANSITORY WORLD
WE LIVE IN HERE.

Then this whole world is just a transitory world -- we are here only for the moment and then we are gone. Why be so worried about it? If it is only such a transitory world, why be so much concerned about it?

Somebody has insulted you -- what difference does it make? Within a few years, nothing will be heard of you and him. And dust will fall unto dust and disappear. How many

millions of people have lived on this earth before you? And they were also worried like you -- somebody insulted them, somebody said something, or when they were passing on the road somebody smiled, laughed, ridiculed them. And they were hurt and they were wounded...
And where are those people? What happened to those friends and those enemies? And while they were here, how much fuss they were making!
Buddha simply says: If you understand, you will not make much fuss, that's all. You will pass through the world without making much fuss. That is real renunciation, that is sannyas -- passing through the world without making much fuss, without taking it too seriously, without taking it so significantly. It is nothing -- a tale told by an idiot, full of fury and noise, signifying nothing. Enjoy the story, but don't think that it is something serious.

DEEPLY THINKING OF IT,
I AND OTHER PEOPLE --
THERE IS NO DIFFERENCE,
AS THERE IS NO MIND
BEYOND THIS MIND.

Deeply thinking of it, becoming aware, meditating over it -- over all the relationships and all the entanglements and all the complexities of life...

DEEPLY THINKING OF IF,
I AND OTHER PEOPLE --
THERE IS NO DIFFERENCE.

We are just waves in the same ocean.

AS THERE IS NO MIND
BEYOND THIS MIND.

And there is only one kind of mind -- the illusory mind. When my illusions have disappeared and your illusions have disappeared, what will be there to make us separate, distinct? Our illusions are our boundaries. That's why people cling to them, because they are your definitions. A man says, "I am beautiful, you are ugly" -- he is defining. A man says, "I am very intelligent, you are not so intelligent" -- he is defining. A man says, "I am so strong, and you are weak" -- he is trying to define.
Our definitions are nothing but our illusions. If you drop all illusions, how will you be able to demark yourself? What boundaries will exist then?
"I am a Hindu and you are a Christian. I am a woman and you are a man. I am black, you are white. I am educated, you are uneducated. I am this, you are that." We are trying to create definitions so we can feel who we are. But all our definitions are just illusions.

AS THERE IS NO MIND
BEYOND THIS MIND.

This dreaming mind, this lunatic mind, this mind which thinks of the past and the future and never arrives in the herenow -- this is the only mind. Once this is dropped, what is the difference? What is the difference between a black man and a white man? What is the difference between a

Christian and a Hindu? Once the mind is dropped, all distinctions disappear. That is reality. That is one.

EVERY SPRING WHEN YOU SEE
THE CHERRY BLOSSOMS BLOOM,
FEEL WITH PAIN
THE BREVITY OF YOUR LIFE!

THIS IS THE POINT where R. H. Blyth remarks, in ZEN AND ZEN CLASSICS, "This verse has something morbid in it."
It has nothing like that; it is not morbid. R. H. Blyth must have become frightened by this verse, some fear must have arisen in him -- he is protecting himself. This is a simple statement:

EVERY SPRING WHEN YOU SEE
THE CHERRY BLOSSOMS BLOOM,
FEEL WITH PAIN
THE BREVITY OF YOUR LIFE!

It is a simple statement. And anybody who watches will feel it -- and will feel it with pain! Such a beautiful life, and so fragile? Such splendour, and so momentary? Such beauty, and so transitory? Such beautiful people, and just ripples on the ocean -- one moment here, and then gone? Who can avoid the pain?
If you see, then each roseflower will remind you of the pain of life. What is the pain? The pain is that beauty should be eternal, that love should be eternal, that truth should be

eternal. Truth, and momentary? Love, and transitory? Beauty, and just a dream?

This is the pain. There is nothing morbid in the verse, it is not possible. Ikkyu is not a poet, Ikkyu is a Buddha. Whatsoever comes out of him can't have any morbidity. Something must have been wrong with R. H. Blyth's mind -- maybe he became afraid of the truth of the verse. Reading it, translating it, commenting on it, he may have thought of his woman, he may have thought of flowers, he may have thought of the spring, and he may have become afraid.

We don't want to see this fleetingness of life; we want to cling. We want to believe that this is going to remain. When you fall in love with a woman you want to believe that this is going to be eternal. And you know, and everybody knows, that here on this earth nothing can be eternal.

You know. But you don't want to know that you know. You want to hide it, you want to believe that "Maybe it has not happened to others but it may happen to me. I may be the exception." When a flower blooms in your garden, you would like to believe that "In other people's gardens flowers wither away, but in my garden, no. How can God be so angry with me? A miracle will happen -- my flower will remain."

But there are no miracles, no exceptions. The law is absolute.

EVERY SPRING WHEN YOU SEE
THE CHERRY BLOSSOMS BLOOM,
FEEL WITH PAIN
THE BREVITY OF YOUR LIFE!

This pain is not to make you sad, remember. That's where people go on missing these sutras. This pain is just to make you more ALERT -- because people become alert only when the arrow goes deep into their heart and wounds them. Otherwise they don't become alert. When life is easy, comfortable, convenient, who cares? Who bothers to become alert? When a friend dies, there is a possibility. When your woman leaves you alone -- those dark nights, you are lonely. You have loved that woman so much and you have staked all, and then suddenly one day she is gone. Crying in your loneliness, those are the occasions when, if you use them, you can become aware. The arrow is hurting: it can be used.

The pain is not to make you miserable, the pain is to make you more aware! And when you are aware, misery disappears. So there is nothing morbid in the verse. But this has been an argument against Buddha, down the centuries, that Buddha's approach towards life makes people miserable. No, it is not so -- life is miserable, Buddha simply makes you aware of it. And he wants you to become aware so that something can be done, so that life need not be miserable.

There is another kind of life possible. There is a life which has no momentariness; there is a kind of life which is eternal. But you can attain to that only if you are finished with this so-called life -- if your attachments with this life are broken. And of course when an attachment is broken there is pain.

Use all occasions. Don't hide your wounds. That's why Blyth says there is something morbid in it -- he is saying,

"Why open your wounds again and again? WHY go on looking at the wounds? Forget them! Look at the positive side of life. Why think of other things? Why think this flower will die?"
But whether you think it or not, the flower is going to die. And Buddha's insistence is this: if you know that THIS flower is going to die, there is a possibility to attain to that flower which never dies. That lotus can open within you. But if you remain obsessed with these flowers which come and go, then that lotus will remain unopened for ever.

THE ORIGINAL MAN
MUST RETURN TO HIS ORIGINAL PLACE;
WHY SEEK THEN
THE NEEDLESS BUDDHA?

THE ORIGINAL MAN IS THE GOAL OF BUDDHISM. What is meant by 'the original man'? The original man is man without the mind, the original man is man without any conditioning. The original man is the natural man.
We condition, we culture, we cultivate. We create certain types of minds -- Hindu, Christian, Jain, Buddhist. These are all the unnatural man. A Christian is an unnatural man, so is a Hindu. The natural man cannot be Christian or Hindu. The natural man is simply a kind of is-ness, empti-ness -- with no ideology, with no character, with no morality, innocent, childlike.

THE ORIGINAL MAN
MUST RETURN TO HIS ORIGINAL PLACE...

And the way to return to that original place, to that original space, is awareness.
You have been conditioned. You have been taught what to be, how to be, and you have been following that conditioning automatically. You are living like a robot. Buddha says: This robot-like existence has to be dropped. De-automatize it. And the only process to de-automatize you is to become more alert. Do whatsoever you are doing with more awareness. And you will be surprised that the more alert you are, the less rigid you become; the more alert you are, the more unpredictable you become. The more alert you are, the more you function without your habits. Otherwise you function just as habits, you go on functioning through habits.
When somebody asks a question, just wait for a moment before you answer. Just see for a moment whether the answer is automatic. If it is automatic don't give that answer, you are being a machine. Respond. Somebody asks, "Do you believe in God?" and an automatic answer comes, "Yes, I am a Catholic Christian." Is this YOUR answer? or has this answer been given to you by others -- by your parents, teachers, church? If you were brought up in a Mohammedan country or if you were brought up in a communist family, can you imagine the same answer?

One of my friends went to Soviet Russia. He was a Buddhist monk -- a very intelligent man, a world-famous author. In a primary school, he asked a small child, "Do you believe in God?" The child laughed and said, "God? People used to believe, in the past. God is a myth." A small

child saying "God is a myth. People used to believe in God -- now who is so stupid as to believe in a God?"
And the boy asked, "Do YOU still believe in God?"

If you are brought up in a communist country you don't believe in God, you believe in Karl Marx. But it is the same. You don't believe in the Bible, you believe in DAS KAPITAL -- but it is the same.
Belief comes from others. The original man has no belief. Drop belief systems and you will become original. When you answer, remember: is it your answer, authentically yours? Is it your response? Or is your mother speaking through you -- your father, your priest, your teacher? Just listen a little watchfully, and you will be surprised -- you will be able to hear exactly the voice, who is speaking: your mother, your father, your teacher. But then this is mechanical.
Drop it. It is better to say, "I don't know." At least that is your answer closer to truth, closer to God. Because truth is God, and there is no other God.
In small things go on watching how you behave. Do you react? Or do you respond? From reaction, lean more and more towards response. Reaction is conditioned, response is aware.
This is Buddha's technique to transform you. Slowly slowly, the original man arrives. Slowly slowly, the conditioned man disappears. If you don't help the conditioned man, it has to go -- it lives through your help, it can live only through your cooperation. You nourish it, you feed it.
Stop nourishing it. Let it die of starvation!

THE ORIGINAL MAN
MUST RETURN TO HIS ORIGINAL PLACE;
WHY SEEK THEN
THE NEEDLESS BUDDHA?

And this is a beautiful statement. Ikkyu says: Don't be bothered about the Buddha, don't start seeking the Buddha. Seek the original man, and you will find the Buddha! And if you start searching for the Buddha you will never find the original man.

You must have heard about the famous book of Thomas a Kempis, IMITATION OF CHRIST. Now, no Zen man can even think of such a title: "Imitation of Buddha" -- no, impossible. And Kempis' book is so famous that it is almost second in importance to the Bible itself. Imitation of Christ? But if you are searching for Christ you will become an imitator -- that is bound to happen. You will start ACTING like a Christ or like a Buddha. You will start pretending; you will start cultivating a certain character, a certain structure. And slowly slowly you will become more and more unoriginal.

Nobody can become a Christ and nobody can become a Buddha. But everybody can become an original man. Your originality has to be sought within YOU. You have to go withinwards, you have to dig there deep inside yourself. Your sources are there; you are not to look outside. Buddha may be very beautiful -- so what! If you imitate, you become ugly, because all imitation is ugly. And what will you do if you want to become a Buddha? You will start walking like him, you will start talking like him, you will

eat what he eats, you will move the way he moves. But this will be only on the surface. Deep down, you will remain the same stupid person you have always been.
This will be creating an illusion. Again you have created a moon-house, and the mind will become the master.
The great teachers have always been against imitation. Don't try to become a Buddha, try to become an original man -- and that is the way to become a Buddha. But when you become a Buddha by finding your original man, this will be a new expression of Buddhahood. It will not in any way be a repetition of the old Buddha. Once is enough. And it is good -- just think of a world where there are so many Buddhas and so many Christs and so many Krishnas, just think of such a world. It will not be worth living in! Wherever you go, you come across Christ. The milkman comes, and there is Christ. And the postman comes, and there is Christ. You will commit suicide, you will become so tired of Christs!
No, it is good that God never repeats. One Christ is utterly beautiful, one Buddha is beautiful. When you attain to your original nature, it will be a new expression of God -- a new phenomenon, a new splendour, a new song never sung before.

WHY SEEK THEN
THE NEEDLESS BUDDHA?

THE MORNING DEW
FLEES AWAY,
AND IS NO MORE;
WHO MAY REMAIN

IN THIS WORLD OF OURS?

JUST REMEMBER ONE THING: everything is fleeing away, it is a flux. We are like morning dew -- the sun will rise and we will disappear. Before it happens, do only one thing: become aware of your innermost core. Before the dewdrop disappears, become aware of your innermost core -- because in the disappearing dewdrop there is something which never appears and never disappears. In this fleeting world, there is something which is utterly eternal.

WE PRAY FOR OUR LIFE OF TOMORROW,
EPHEMERAL LIFE THOUGH IT MAY BE;
THIS IS THE HABIT OF OUR MIND
THAT PASSED AWAY YESTERDAY.

And what are you asking for tomorrow? Have you ever thought about it? It is just a repetition of your yesterday. Maybe a little more modified, a little more painted, a little more sophisticated, a little more decorated -- but what are you asking for tomorrow? You will ask for your yesterday. And what was yesterday? Were you really happy yesterday? Just out of old habit, we go on praying and asking for the past to be repeated again and again in the future.
Stop all this! Let the past disappear from your mind, and don't ask for it again. Live in the moment without any expectation from it -- and then great is the benediction. When you can live the moment without expectation, infinite blessing happens. But when you ask for some

expectation to be fulfilled, you are only frustrated; nothing happens.
The blissful man is one who lives without expectations, who simply lives -- who is not asking that "Things should be like this." Who knows how to live fully alert, whatsoever happens. In life he is aware, in death he is aware. In happiness he is aware, in unhappiness he is aware. In success he is aware, in failure he is aware. He has the secret key.
That secret key is awareness. He does not ask for anything else now. He knows the art of transforming every situation into blissfulness. The grace of awareness transforms even hell into a heaven.

DO NOT TAKE IT TO HEART;
THE REAL WAY
IS ONE, ITSELF AS IT IS;
THERE ARE NOT TWO, OR THREE.

This is the last sutra of Ikkyu.

DO NOT TAKE IT TO HEART;
THE REAL WAY
IS ONE, ITSELF AS IT IS.

IT IS THE ULTIMATE RADICAL STATEMENT. It says: Life is the way, as it is. Do not try to change it. Do not ask for some other life, do not ask for paradise. Life, as it is, is as it should be. If you are missing it, that simply shows one thing, that you are fast asleep -- that's all.
Awake, and all is as it should be.

You need not be a saint. You need only one thing -- to be awake. There are no sinners and no saints, there are only people who are asleep and people who are awake. The only difference in people is this: somebody is asleep and somebody is awake.

That is the only difference between a Buddha and you -- not much. You are exactly a Buddha. You have just not opened your eyes yet. You are still living in the house of the moon: you are still allowing the mind to be your master. You have not searched for awareness, you have not shaken yourself into wakefulness.

Do not worry because you are a fool or a sinner. Folly and wisdom, illusion and enlightenment, salvation and damnation, are at bottom one thing. There is in reality only one world -- however we divide it into scientific and poetic, finite and infinite, absolute and relative, this and that. Those divisions are all mind things. The world is one -- it is neither poetic nor scientific. The world is one -- it is neither good nor evil. The world is one -- it is neither hell nor heaven.

This is the only world there is.

All that is needed is to be awake to this world -- to be awake to the sunrays, to be awake to the greenery of the trees, to be awake to the birds and the traffic noise, to be awake to the people around you, to be awake to yourself. Awareness is the key word. The very word 'Buddha' means one who is aware, one who has awakened. And see the difference: other religions say to you, "Become good, become moral, become saints." Other religions condemn you as sinners, other religions condemn you as being unworthy as you are.

Buddhism has no condemnation. Buddhism has no idea of the original sin. And Buddhism does not teach you to become saints -- because what will you do? If you want to become saints, what will you do? You will repress the so-called sins. And repressed, they will be there in your unconscious -- they will not leave you. They will boil there within you; they will drive you crazy and perverted.

How can you become a saint? What will you do? You are angry: what will you do to become a saint? Repress the anger! You are sexual, what will you do? Repress sex. But sex will be there -- repressed, it will go deeper into your roots. It will poison your whole life. It will start happening in perverted ways, it will start dominating you from the back door. Your life will not be transformed by repression.

Buddhism has no idea of sin and no idea of saintliness. Buddhism says: Simply one thing has to be done. People go on doing wrong things, not because they are bad but because they are asleep. See the difference. And how can you expect a man who is asleep to do right things? People are somnambulistic.

Have you seen somebody sleep-walking? There are people, and many, who can: almost one out of ten people, ten percent of people, have the capacity to walk in their sleep. If there are one thousand people here, then many of you can walk in your sleep. But when a person walks in his sleep, naturally he may stumble upon something, he may hit his head against the wall. You will not call him a sinner -- or will you? You will not condemn him, you will not send him to hell for eternity -- that seems to be too cruel. All that is needed is to wake him up! And that wakefulness will change everything.

Buddhism says: There is only one sin, if you want to call it a sin, and that is sleep, unawareness. And there is only one virtue, if you want to call it a virtue -- that is awareness, wakefulness. Buddhism is a very very scientific religion, psychological to its very roots. The greatest psychological insight yet.
Take It Easy, Vol 2
Chapter #13
Chapter title: The Real Israel
11 May 1978 am in Buddha Hall

The first question

Question 1
LAST NIGHT, IN A DREAM, I FOUND MYSELF ON A GIRDER HIGH IN THE AIR MOVING TOWARDS SOME DOOR OF SAFETY. THEN MY CLOTHES BEGAN TO GET CAUGHT ON SPLINTERS OF IRON, AND NEXT THE GIRDER BEGAN TO SPLIT. I TOLD MYSELF TO KEEP CALM, NOT TO LOOK DOWN, TO FORGET THE DANGER AND JUST DO ONE THING AT A TIME. THIS I WAS MANAGING AND YET NOT MANAGING. THEN I HEARD MYSELF SAY TO MYSELF, "WELL, YOU COULD ALWAYS WAKE UP." SO I DID.
COULD ONE WAKE UP OUT OF THE NIGHTMARE OF THE MIND JUST LIKE THAT?

YES, SOMENDRA. THAT IS THE ONLY WAY TO WAKE UP -- there is no other. It is only a question of remembering that you CAN wake up. Nothing else is needed, no other effort, no method, no technique, no path. Just a remembrance that "This is my dream." A remembrance that "I have decided to dream it -- and the moment I decide not to dream it, I will be awake." Once your cooperation is withdrawn, the dream is nullified.

If you are living in misery, you are creating it. And nobody else can take it away from you unless YOU decide not to create it any more. Your hell is your work. All that you are is your self-creation. In a single moment, you can awake.

This is one of the greatest messages of Zen and Buddha, that time is not needed. If effort has to be made, then time is a must. But if one can awake without an effort, with just the idea, then time is not needed.

That's why you come across immensely beautiful and unbelievable Zen stories -- enlightenment happening so easily, one cannot believe it. A master hits the disciple, and in that moment the disciple is enlightened. What has happened?

Just the other day, I was telling you the story of Ananda. The moment his head touched the pillow he became enlightened -- all samadhi was his. What happened in that moment? Just the same.

Somendra, your dream is one of the most important dreams one can ever dream. It has a great spiritual significance -- it is a key dream. Don't just think about it as a dream and don't forget it. A key has been delivered to you in your dream. Now use it for the greater dream that you go on seeing the whole day with open eyes: wake up.

The second question

Question 2
HOW DO YOU KNOW JESUS, BUDDHA, KRISHNA, ZARATHUSTRA AND LAO TZU?

BECAUSE I AM THEM. And you are also them. Wake up and know. Krishna or Buddha or Christ are not part of history, they are part of your being. They are stages in your being. You need not go into history to know about Christ -- and those who do, they are being simply stupid.
You have to go inwards. You will not meet Christ in Israel, you will not meet Christ by going backwards twenty centuries. Just go within -- there is the real Israel. It is not a question of going INTO time, it is a question of going beyond time. And your consciousness exists beyond time this very moment.
The question is relevant. People go on wondering how I know about Ikkyu. I know nothing about Ikkyu, but I know about myself. And that is where I can know anybody who has ever become awakened. It is not a question of knowing Ikkyu as a person, or Krishna or Christ. They are not persons, they are the ultimate in awareness. If YOU are aware, you know them.
That's why I say to you: If sometimes you come across some of my statements about Christ which don't agree with the Bible, forget the Bible! Or correct it -- at least you can correct your copy. Because what I am saying is not a historical research. I am not proposing any thesis, I am simply saying that which has happened to me. It can't

happen otherwise -- it could not have happened otherwise, ever. The taste of enlightenment is the same. To whom it happens, it makes no difference. In what time, what age, what country, it makes no difference. It is an eternal timeless experience.
Once you have known yourself, you have known all the Buddhas of the past. And not only that, but all the Buddhas of the future too -- even those who have not yet happened. In knowing yourself, you come to know all.

The third question

Question 3
I DON'T FEEL COURAGEOUS, JUST VERY VERY LUCKY -- THAT SOMEHOW AGAINST ALL ODDS AND IN SPITE OF MY STUPIDITY, I AM HERE. AND THAT AFTER THREE AND A HALF YEARS YOU HAVE STILL NOT KICKED ME OUT. AND THAT I DON'T GET THE URGE TO LEAVE.
IT SEEMS TO ME THAT IT WOULD TAKE MUCH MORE COURAGE TO GO BACK INTO THE WORLD AND LIVE WITHOUT YOU AND WITHOUT ALL THAT YOU HAVE BROUGHT ME.
EVERY DAY I FEEL TRANSPORTED INTO YOUR BLISS, AT LEAST FOR MOMENTS, AND THE PEOPLE AROUND ME ARE A JOY TO BEHOLD.
HOW CAN YOU SAY IT TAKES COURAGE? OR AM I NOT WITH YOU?

The question is from Arup.

ARUP, IT TAKES COURAGE OR CRAZINESS. And you are crazy. Either crazy people can be with me, or courageous. Those who think logically, cleverly, calculatingly, they can't be with me. Courage is also an aspect of craziness. Craziness is much more than courage, but courage is also an aspect of it.

What IS courage? It means, in spite of all that your mind is saying, your logic is saying, your sanity is saying, you still go. You know the danger, you know the risk, still you go. In spite of all your knowing, you choose to go into a certain experience -- that is courage.

Courageous people are also crazy, although craziness has much more to it than courage. It is much more vital; it has more dimensions to it. And to go into the unknown, how can a man who remains calculating be with me? He will always calculate.

There are people here who are continuously calculating -- they take very calculated steps. But they will go on missing. Their steps cannot be vital enough, and their steps cannot be quantum leaps. Because they calculate, they remain within the boundaries of their knowledge -- they remain within the known. How can you calculate about the unknown? How can you think about that which you have not known yet? You have to throw all your knowledge to the winds, only then can you enter into it.

So sometimes it happens, fools arrive and the so-called wise lag behind.

In love, in prayer, in meditation, in God, a kind of crazy courage is a must. Once you have entered into that world, then no courage is needed. It is just the first triggering point. Once you have entered into the world of the divine,

once you have tasted something of it, then Arup is right -- to leave it will be crazy, to leave it will need immense courage. In fact, to leave it will need great stupidity. And to go back into the world will be impossible -- it doesn't happen, it can't happen.
I have heard:

A man noticed that his car had a flat tire, so he stopped and proceeded to change the wheel. The car was parked in front of an insane asylum, and as he worked on the wheel change, one inmate watched him very closely through the fence. The motorist was careless and he accidentally dropped the wheel nuts down a nearby sewer grill. What to do?
After a while, the inmate called to the motorist and suggested using one nut from each of the other three wheels to hold on the fourth wheel.
"That's a very clever idea," said the motorist. "It makes me wonder why you are locked inside those walls."
"That's simple, too," said the inmate. "I am in here because I am crazy, not because I am stupid."

Arup, you are here because you are crazy. And now it is impossible to go away. That point has already been crossed. There is a point -- before that point, one can escape if one wants to escape. Once that point is crossed, then you are beyond recall. Then even if you go away from me, you will not be able to go away from me. Then wherever you are, you will find me within you. And wherever you live, you will live in my climate.

There comes a point of communion, a meeting of the souls. Once that has happened then the point of no return has arrived.
It is courageous, crazy -- even to think of God, to search for God, to devote and dedicate your life to God. To move into meditation is to move into nowhereness. And what is the utility of it? Nothing tangible in your hands, nothing you can show to the world that you have achieved.
The world will never know what you have achieved. It will remain an inner experience -- inexpressible, ineffable. Only YOU will know, or those who have arrived at that experience. They will be very few and far between. The whole world will laugh at you. They will think you have fallen into a trap, you are hypnotized, you are wasting your life. And the people who will say this are in the majority -- they have always been in the majority. They laughed at Christ, they laughed at Lao Tzu, they ridiculed Buddha, they were against Mahavir, they are against me.
And they will take all kinds of revenge on you; they will not allow you to live peacefully. This is very strange. Buddha was not trying to disturb anybody in any way, he could have lived peacefully with his disciples. But people wouldn't allow that.
What was Jesus doing? He could have moved with his disciples into the mountains, meditated, prayed, talked about God and the kingdom of God. What harm was he doing to people? But they were angry, they were in a rage, they were mad at him. They killed him.

Why does it happen again and again? If you are with me, the whole world is going to be against you. To be with me

is risky. It is not a simple choice -- you are choosing me against the world. The world is big, the majority has all kinds of power. And they will be against you and they would like to destroy you -- although you are not doing anything to them. Why do they become so panicky?
There is a subtle phenomenon that happens. The moment anybody starts moving towards God, everybody who is living in the ordinary mundane world becomes afraid, because suddenly the presence of the seeker makes them feel that they are wasting their lives. Suddenly the joy on the faces of those who pray and meditate, suddenly the dance, the change, the transformation in people's lives, in their beings -- the laughter, the love -- and people who are running after money and power become suspicious about their own endeavours. What are they doing? Is it right?
A great doubt arises in them -- that's why they become so angry. You create doubt in their life. And they were living in such certainty, they were so absolutely certain that their life was the right life. And there comes a Christ or a Buddha, and his presence shakes them up. They can never again be so certain: doubt has entered into their being. They are angry because of that doubt.
Now, my sannyasins are not doing anything to anybody. You can't find more peaceful, more loving people than these; they are not doing any harm to anybody. But the society is going to be more and more against you. And the society is going to try in every way to prevent you. This is strange, very strange, but there is a subtle logic in it...

Just a few days ago, Maneesha asked a question: "Osho, was the idea of moving to Kutch just a device?"

It was not, Maneesha. I wanted to move to Kutch, everything was planned. But the politics of the country made it almost impossible to move. It is because of the mischief of Morarji Desai that we could not move. But WHY should the prime minister of this country be interested where I am going, where my people are going, what we are doing? We are not making any politics -- my people are the most non-political in the world; we think politics is just stupidity.

But that's why. Suspicion arises, doubt arises: if I am right, then they are all wrong. And if this idea spreads... and it can spread like fire. Truth has a potential -- even if you crucify it, it spreads.

Jesus was not destroyed by crucifixion. In fact it helped: Jesus became a great force in the world because of the crucifixion. Truth cannot be killed. But it can be delayed. People will be against you. Hence it is courageous to be with me. And I cannot give you anything -- except nothing. That's what Ikkyu says: "I would like to give you everything, but we Buddhas don't have anything else except nothing."

I can give you only nothing -- that is my present. And you will be risking your all. Your life, your respectability, your family, your finance -- you will be risking all. Risking all for nothing? You must be crazy.

The fourth question

Question 4

MY PARENTS KEEP ON SAYING THEY WANT ME TO LEAD A 'USEFUL' LIFE AND DO SOMETHING 'USEFUL FOR SOCIETY'. AM I? ARE SANNYASINS?

BARKHA, the society wants you to be reduced to a commodity. To say it politely they say, "Do something useful.' They are saying, "Be useful. Function as a commodity so that people can use you. Be a machine, efficient, functional."

The society has been doing that, down the ages -- reducing people to utilitarian commodities. But they talk as if they are saying it out of great love. And I am not saying that your parents are cheating you -- they may be simply repeating what THEIR parents have done to them. That's how it goes on, generation after generation: the same diseases are being handed on. THEIR parents must have told them, "Be useful -- otherwise you will be a nobody, a hobo. Do something for which society pays you. The more it pays, the more your work has been useful."

The utility of a certain thing is decided by money, how much money you can get out of it. Now, how much money can you get out of meditation? You cannot get any money out of meditation; you may even lose that which you have. While you are meditating, somebody may rob you. And you cannot do both things -- meditating and keeping an eye on your money bag -- that is impossible.

Love is not a utility. You can be as loving as possible, but you will not become famous because of your love. See: people become famous because of their violence, not because of their love. How much you have the power to kill -- that makes you famous. The more power you have to

kill, the more important you are. Love? Who cares about love? It is good for poets to talk about it and painters to paint about it and mystics to sing about it. But these people are not the real people -- they are not the real society, they exist on the fringe. They are always on the outer fringe. The society somehow tolerates them, that's all. But the society does not need them.

One of the most calculating thinkers of the world, Plato, decided that in his ideal society called "Republic", poets would not be allowed; there would be no place for poets. Why was this man so much against poets? The only reason is, they talk nonsense.

Poetry cannot be reduced to any utility. Sannyas is poetry -- poetry in life, poetry as living.

Your parents must be worried, I can understand. They feel for you -- although their feeling is not ENLIGHTENED, still they feel for you. They must be worried: "What is going to happen to my child? If one goes on meditating and dancing and singing, then from where is the money going to come? And who is going to support you? How will you live? Where is the security?" They must be worried about you.

I can understand their sympathy, but their sympathy is ignorant. Life can be lived in a poetic way -- SHOULD be lived in a poetic way. Life should not be reduced to any utility, and yet you can earn enough. But always remember Jesus: "Man cannot live by bread alone." You should not become just a bread-producer, a bread-earner. Bread is needed, but bread is needed only so that you can sing a song. The bread is needed for the song, the song is not

needed for the bread -- the bread is a means, it is not an end.

Once your perspective changes, life will have a totally different significance. It will not have utility but it will have significance, which is far more important. You will earn -- needs are not many, needs are very few. Any intelligent person can fulfill his needs very easily. But when needs become the whole life and you are nothing but a means, then needs cannot be fulfilled -- they become neurotic.

Neurotic needs are called desires. That's what Buddha calls them -- neurotic needs. Bread is needed, but you don't need a great treasure. Clothes are needed, but one need not be mad about clothes. One is not here just to go on collecting clothes. Yes, it is beautiful sometimes to put flowers in your hair, to have a garland of flowers or just a rose in your buttonhole. But you are mad if you are running after diamonds and wasting time. Any stone, any beautiful stone from the beach will do. A seashell will do.

There is no need to put your whole energy and life into things which are really unimportant, insignificant. But that's how people are living. They live for the bank balance. Once they have started living for the bank balance they completely forget what the use of the bank balance is; they go on increasing it.

Andrew Carnegie, one of the richest men of the world, was once asked: "You could have stopped earning any time, because you always had more than you needed." He said, "Yes, that's right -- but I could not stop. I had forgotten HOW to stop."

Once you get into things it becomes almost impossible to stop. Now he knew that he had more than he needed and there was no need to go on earning. But he worked from the morning till late in the night. Even the day he died he was working -- late, up to twelve in the night he worked, and by twelve-thirty he died. And he was ill, and the doctors were saying, "You need rest."

But how can you rest? The whole life becomes money-oriented -- money means utility.

An intelligent person knows that money is not the goal. And remember, I am not against money, but money is not the goal. There are two kinds of people: those who are for money, and those who are against money. Both are unintelligent. An intelligent person is neither for nor against. He knows that money has some utility, it fulfills certain needs -- you need clothes, you need a shelter, you need food, so it is perfectly all right. But you need not make money your god.

Barkha, you say: MY PARENTS KEEP ON SAYING THEY WANT ME TO LEAD A 'USEFUL' LIFE AND DO SOMETHING 'USEFUL FOR SOCIETY'.

This is a very strange logic. This is being told to everybody.

I have heard: A mother was saying to her child, "Serve others. Service is religion. God has created you to serve others." And the child must have been an intelligent child -- he said, "Okay, so God has made me to serve others. Why

has he made others? To serve me? This looks so absurd. I can serve MYself, they can serve THEMselves -- that seems so simple!"

"Do something useful for the society"? What is useful? Become a teacher in a school? Yes, that is useful -- you can destroy beautiful new children in the name of education. That is utilitarian -- you can condition them. Teachers are the vehicles for the past to destroy the future. That's what education is all about. The dead trying to control the living: that's what education is. The teacher is just a vehicle. That's why he is respected so much.

The respect has a reason in it: he is the door from which the past enters into the present. All your dead parents and their parents and their parents, they are all working through the teacher to destroy a small child. They have not lived themselves, they wasted their life -- now they don't want this child to live. They want to also mould this child into a certain pattern. They would like him to become a clerk, then it is useful for the society. Or they would like the child to become a soldier, then it is useful for the society. Or they would like the child to become an atomic physicist, then it is useful for the society.

Create war, it is useful. Exploit people, it is useful Destroy people, it is useful.

Your parents must love you, that's why they are worried. Feel thankful for their love, but beware: their love is ignorant. It has no light in it, it is dark, it is dangerous. Feel grateful that they think of you, but don't be trapped by them.

What utility has a rose-flower? And what utility have these birds who are singing? this cuckoo far away, calling you -- what utility? What utility do stars have? and the mountains? and the rivers?

Existence is a celebration. It is not a marketplace, it is a festival, it is a carnival of joy. It is dance, it is song, it is love. It has no utility. It is not a means to any other end, it is an end unto itself.

That's what I teach you: Be joyous, be a celebrant. Love life utterly, live life utterly. And of course that is taken for granted that you will be intelligent enough to provide bread and butter for yourself. And that is not such a big problem -- it can be very easily arranged, with very little effort. One need not waste one's whole life for it.

So, Barkha, make your parents understand what is happening here to you. My people are not going to be beggars; I am against begging. The new commune is not going to beg for anything -- it will be a productive commune, it will itself produce whatsoever it needs. But it will not reduce people to utilities. All that is done is done only so that you can celebrate, so that you can sing, so that you can dance.

Dance is the goal. Everything else has to be just a part. And if YOU are joyous, you help people to be joyous. If you can laugh, you create ripples of laughter in existence. That is the real service. I don't think that if you become a soldier or you go and become part of an army, you are serving society. You are dangerous -- you are an enemy, you are destructive. You are in the service of death, not in the service of life. If you are creating atom bombs, you are not serving anyone.

Do you know? Before Albert Einstein died, somebody asked him, "If another chance is given to you and God is willing for you to come back to the earth, what would you like to become?" He opened his eyes, and said, "One thing is certain -- never again a physicist, never again a scientist! I would rather become a plumber."

There is a reason, great experience in it, great repentance in it. Albert Einstein knows perfectly well that he has wasted his life and he has been the cause of Hiroshima and Nagasaki -- that he has been even more dangerous to humanity than Adolf Hitler. There is a possibility that any day the whole world may disappear and the reason and the cause will be Albert Einstein. But when he was discovering atomic energy he thought he was being of great use to the society.
Please avoid being so useful to the society. Plant a rosebush -- enough of the Hiroshimas and Nagasakis. Water a small plant: let there be a little more green in the world, a little more red in the world, a little more gold in the world. Play on a guitar: let there be a little more music in the world, a little more harmony in the world. Love. Love for love's sake.

The fifth question

Question 5
I HAVE BEGUN TO FEEL THAT THERE IS ANOTHER WAY TO MISS THE POINT: RATHER THAN BEING TOO SERIOUS (WHICH I CAREFULLY AVOID) I

HAVE BECOME TOO SILLY. I DECIDED THAT I AM TOO INTELLIGENT TO TAKE LIFE SERIOUSLY, SO I MOVED TO THE OPPOSITE SIDE OF THE PENDULUM.

I HAD BEEN FEELING QUITE COMFORTABLE AND DIFFERENT IN THAT SPACE, BUT NOW I'M FEELING VERY VERY CONFUSED. THE ONLY THING I CAN SEE IS THAT I AM STILL MISSING THE POINT.
PLEASE HELP ME.

SARJANO, THAT'S HOW THE MIND FUNCTIONS -- it moves from one extreme to another. That is the mind's way to avoid change; that is the mind's trickery, deception. And it is really a very subtle deception, because it seems such a great change. When you move from one polarity to another, naturally it seems such a great change. What change can be more great than this?
You were eating too much, and then you start fasting. Naturally you think this is a great change. But the mind has deceived you. Whether you eat more or you fast, you remain obsessed with eating. You have not changed. Your concentration is still on food -- you are still thinking of food, fantasizing about food. On the surface you have moved so much, it seems a one-hundred-and-eighty-degree turn: you were eating too much and now you are fasting. You were running after women continuously, chasing -- and now whenever a woman passes by, you simply close your eyes and say, "Hare Ram, Hare Ram..." You think you have changed! You are the same, you have just moved to

the opposite polarity. The mind has deceived you -- you are still obsessed by women, you are still thinking of the woman, you are obsessed.

But this has been happening -- and not only with you, Sarjano. Millions have been deceived by this cleverness of the mind. People move to the monasteries... There are monasteries where no woman has ever been allowed in, for thousands of years -- not even a small girl has ever been allowed in. But the people who live in these monasteries continuously think of women and nothing else. They can't think of anything else; their whole mind becomes possessed by the thought of feminine energy. And these are the people who think that they have changed. They have not changed.

Mind's greatest and most clever trick is, when you want to change, when you insist for change, it goes from one polarity to another. It says, "Look -- what more do you want? I give you all."

Sarjano is an intellectual author. He must have been very serious, authors are serious people. Then, listening to me, trying to understand me, coming closer to me -- and he is in love with me -- something started happening. He had a small satori experience, and that day he decided, "No more seriousness." He moved to the opposite pole, he became silly. He started writing very silly letters to me. And he must have been thinking that he is turning Zen...

Then when I said that this is stupid, naturally he became confused. Now where to go? Seriousness was wrong, now silliness is wrong -- now where to go? I have closed both the doors. That is one of the devices. I would like you to be exactly in the middle -- neither serious nor silly, neither for

money nor against money, neither obsessed with eating nor obsessed with fasting. I would like you to be just in the middle.
Buddha has called his way 'the middle path' -- MAJJHIM NIKAYA. And that is one of the most important things to be understood: when you are exactly in the middle, you transcend the polarity. The exact middle is the transcendence point. Then you are no more serious and no more silly, then you are simply conscious. Then all modes disappear, patterns disappear; then one is simply aware.
I can understand your confusion, Sarjano. First I closed one door, the door of seriousness. You immediately turned to another door, the door of silliness. Now I have closed that door too. Naturally you are feeling suffocated -- where to go? You cannot go to the first, you cannot go to the second, and there is no other door. And I know it, there is no other door.
Now be just exactly in the middle. And if you can come to that balance which I mean by saying 'exactly the middle' you will be surprised: all doors disappear, you are transported into another world. You are no more in the mind. Mind means excess, mind means exaggeration.
I have heard:

An old maid married a farmer. The first night produced no sexual activity, and none occurred for over a year.
One day as she was watching the farmer plowing in a distant field, he threw down the plow and came running into the house. He rushed up to her, tore off her clothes, and laid her right on the living-room floor.

Things seemed promising at that point, but about a year went by with no more sex. Again, one day as she was watching him with the plowing, he threw down the plow and came running towards the house.
Rather than have all her clothes torn off again, she undressed and found a comfortable place to lie down on the floor.
The farmer burst in, took one look at her and shouted, "Get up, you sex fiend, the barn is on fire!"

These people who live in polarities... One year fasting, and then this mad love-making. One year of no anger, and then a murder. One year of living in celibacy, and then you are BOUND to fall into indulgence. And the indulgence will come like a revenge -- it can't be natural. Your life will move like a pendulum, you will always remain torn apart. And then indulgence will again take you into celibacy -- and it is a vicious circle, it can go on for ever.
You have dropped seriousness, there is no need to choose silliness. That is the same thing! Now you are just standing on your head.
And Zen can give that feeling to many people. There is a kind of Zen becoming prevalent in the West which is not real Zen, it is just another extreme. People enjoy it just because of the extremity of it.
For example, you have always heard that Jesus is God and Jesus has to be worshipped. And Jesus has not to be even thought of as human, he is born of a virgin. He lived a superhuman life -- all those miracles are just to prove that. For twenty centuries, the whole effort of Christian theology has been this, to prove that Jesus is divine, is not human.

People have become tired in the West -- tired of Jesus, tired of the Virgin Mary, tired of the miracles, tired of this superhuman bombastic exaggeration. Then suddenly they come across Zen statements. A master says, "If you meet Buddha on the way, kill him immediately." This looks beautiful, far-out. That's what people are really hankering to do. Enough! -- twenty centuries of worship, one is fed up. One would LIKE to kill Jesus.

That's what Friedrich Nietzsche did when he declared, "God is dead." What he was saying was, "Enough! We have heard about you enough. Now it is time: we want to get rid of you."

So when you come across Zen statements like "If you meet the Buddha on the way, kill him immediately" it is such a relief. But you don't know who said this. The man who said this had been worshipping Buddha for thirty years. And the day he said it, that day he had also worshipped in the morning. And after he said it, by the evening he was worshipping again. The disciples who had heard him say this could not believe it -- and when they saw him worshipping again they asked, "What are you doing? Just today you said, 'If you meet Buddha on the way, kill him.' Now why are you worshipping?"

And he said, "Because I love him. And because he even ALLOWS himself to be killed, my love grows more. He does not want me to cling to him, because that will become a barrier. He wants me to drop him too. Hence my gratitude is even more.

But if you just see the statement taken out of its context, it becomes silly. You hear of a Zen master just hitting a disciple on the head with his staff and a great satori

happens. Now these stories are becoming very prevalent in the West. And people think this is beautiful -- just a single hit. But you don't know; the man had been meditating for twenty-six years. That was the last thing, he was ready for it. Those hits from the master have to be DESERVED -- one has to be worthy of them, one has to be capable of receiving them.

Zen masters use words for Buddha which no other tradition has ever used. And that is possible only because their love is tremendous.
It is said that when Buddha was born he declared: "There is no one higher than me, above or below." And Ikkyu is reported to have said, "If I had been there I would have killed this guy immediately and thrown him to the dogs." And Ikkyu was worshipping Buddha, morning and evening, with tears in his eyes -- dancing around his statue, bringing flowers for him. If you don't know Ikkyu's whole context you will miss the point. He is saying it out of great love -- his love is so great that it can be said. He is not offending Buddha. Buddha will understand -- he will smile, he will know.
But Ikkyu is not being silly. He is neither serious nor silly, he is simply spontaneous. When he feels like worshipping he worships. When he feels like throwing him out he throws him out too...

He used to live in a hut, and there was no Buddha statue there. A few soldiers were passing by and they stayed the night in Ikkyu's hut. And they saw the man, and the beauty of the man -- he was a Buddha himself.

And they said, "You look so much like a Buddha, and yet you don't have a Buddha statue here? We have a picture -- we will present it to you." But Ikkyu said, "Take your picture with you, because the place is already much too crowded. Don't you see? It is such a small hut, we both cannot live here! Only one can live here."
But they could not understand. They laughed, and they still said, "You keep this picture, this will not take much space."
So he kept it. He hung the picture on a pole and told Buddha, "Now be here. And don't ask for any reverence from me and don't ask for any worship. I am not going to take care of you, and I am not asking any favours from you! This place is already much too crowded, and you know it! But if you insist, be here."
And next morning, he is worshipping. Tears in his eyes...

Now, to understand this man is difficult, difficult because we don't know the spontaneity. That moment was THAT moment, this moment is this moment. And he is so one with Buddha, he can throw all formalities to the wind.
But if you throw the formalities to the wind -- knowingly, with effort, deliberately, just so that you don't look serious -- you have missed the point.
Now, Sarjano, you have tried to be serious, you have tried to be silly. Please don't try anything any more: just be. Just be natural, as you are. And sometimes you will be silly and sometimes you will be serious -- it is okay. Just be simple, don't try to be anything in particular. If you try to be anything in particular you will go on missing the point. If you don't try to be anything in particular, you have got it.

The sixth question

Question 6
WHAT IS AWARENESS?

A story:

GENERAL GEORGES METAXAS, the late dictator of Greece, was invited to pilot a new flying boat while he was inspecting a Mediterranean air base. He flew it himself, and all went fine until the commander who was accompanying him observed that he was about to make a landing on the air dome.
"Excuse me, General, but as this is a flying boat, wouldn't it be better to come down on the ocean?"
"Oh, of course, Commander, I don't know what I was thinking of!" Metaxas recollected himself and made a successful landing on the water. As he got up from the controls, he said, "Commander, I certainly appreciate the tact you used saving me from that incredible blunder I almost made."
Saying that, he opened the door and stepped out into the sea.

The seventh question

Question 7
PLEASE HELP ME TO UNDERSTAND WHAT IS HAPPENING IN THIS RELATIONSHIP. I AM SO ATTACHED AND SO RESISTING, SO ECSTATIC AND SO WRETCHED AND HIDDEN. I SEE NO WAY

BEYOND THE CONTRADICTIONS. YOUR GUIDANCES TO ME REMAIN A SEEMINGLY IMPOSSIBLE MYSTERY. OSHO, WHAT IS IT, A DEPTH I'M NOT FALLING IN?
P. S. IS A RELATIONSHIP A SORT OF KOAN?

The question is from Madhuri.

YES, MADHURI, THE BEST KOAN THERE IS IS LOVE, is relationship. That's how it is being used here. A relationship is a puzzle with no clue to it. Howsoever you try to manage it, you will never be able to manage it. Nobody has ever been able to manage it. It is made in such a way that it simply remains puzzling. The more you try to demystify it, the more mysterious it becomes. The more you try to understand it, the more elusive it is.
It is a greater koan than any koan that Zen masters give to their disciples, because their koans are meditative -- one is alone. When I give you the koan of relationship it is far more complicated, because you are two -- differently made, differently conditioned, polar opposites to each other, pulling in different directions, manipulating each other, trying to possess, dominate... there are a thousand and one problems.
While meditating, the only problem is how to be silent, how not to be caught in thoughts. In relationship there are a thousand and one problems. If you are silent, there is a problem. Just sit silently by the side of your wife and you will see -- she will immediately jump upon you: "Why are you silent? What do you mean?" Or speak, and you will be

in trouble -- whatsoever you say, you are always misunderstood.
No relationship can ever come to a point where it is not a problem. Or if sometimes you see a relationship coming to a point where it is no more a problem, that simply means it is not a relationship any more. The relationship has disappeared -- the fighters are tired, they have started accepting things as they are. They are bored; they don't want to fight any more. They have accepted it, they don't want to improve upon it.
Or, in the past, people tried to create a kind of harmony forcibly. That's why, down the ages, women were repressed -- that was one way of sorting things out. Just force the woman to follow the man, then there is no problem. But it is not a relationship either. When the woman is no more an independent person the problem disappears. But the woman has also disappeared. Then she is just a thing to be used; then there is no joy, and the man starts looking for some other woman.
If you ever come across a happy marriage, don't trust it on the surface. Just go a little deeper and you will be surprised. I have heard about one happy marriage...

A hillbilly farmer decided it was time to get married, so he saddled his mule and set off for the city to find a wife. In time, he met a woman and they were married. So they both climbed up on the mule and started back for the farm. After a while, the mule balked and refused to move. The farmer got down, found a big stick, and beat the mule until it again began to move.
"That's once," the farmer said.

A few miles later, the mule balked again, and the entire scene was repeated. After the beating, when the mule was moving again, the farmer said, "That's twice."
A few miles later, the mule balked for a third time. The farmer got down, got his wife down, and then took out a pistol and shot the mule in the eye, killing it instantly. "That was a stupid thing to do!" the wife shouted. "That was a valuable animal and just because he annoyed you, you killed him! That was stupid, criminal..." and she went on like this for some time. As she stopped for breath, the farmer said, "That's once."

And it is said, after that they lived for ever in married happiness.
That is one way of solving things, that's how it has been done in the past. In the future, the reverse is going to be tried -- the husband has to follow the wife. But it is the same thing.
A relationship is a koan. And unless you have solved a more fundamental thing about yourself, you cannot solve it. The problem of love can be solved only when the problem of meditation has been solved, not before it. Because it is really two non-meditative persons who are creating the problem. Two persons who are in confusion, who don't know who they are -- naturally they multiply each other's confusion, they magnify it.
Unless meditation is achieved, love remains a misery. Once you have learnt how to live alone, once you have learnt how to enjoy your simple existence, for no reason at all, then there is a possibility of solving the second, more complicated problem of two persons being together. Only

two meditators can live in love -- and then love will not be a koan. But then it will not be a relationship either, in the sense that you understand it. It will be simply a state of love, not a state of relationship.

So, Madhuri, I understand your trouble. But I tell people to go into these troubles because these troubles will make you aware of the fundamental problem, that you, deep inside your being, are a riddle. And the other simply is a mirror. It is difficult to know your own troubles directly, it is very easy to know them in a relationship. A mirror becomes available: you can see your face in the mirror, and the other can see his face in your mirror. And both are angry, because both see ugly faces. And naturally both shout at each other, because their natural logic is, "It is YOU, this mirror, which is making me look so ugly. Otherwise I am such a beautiful person."

That's the problem that lovers go on trying to solve, and cannot solve. What they are saying again and again is this: "I am such a beautiful person, but you make me look so ugly."

Nobody is making you look ugly -- you ARE ugly. Sorry, but that's how it is. Be thankful to the other, be grateful to the other, because he helps you to see your face. Don't be angry.

And go deeper into yourself, go deeper into meditation. But what happens is that whenever a person is in love he forgets all about meditation. I go on looking at you -- whenever I see a few persons missing, I know what has happened to them. Love has happened to them. Now they don't think that they are needed here. They will come only when love creates much trouble and it becomes impossible

for them to solve it. Then they will come and ask, "Osho, what to do?"
When you are in love, don't forget meditation. Love is not going to solve anything. Love is only going to show you who you are, where you are. And it is good that love makes you alert -- alert of the whole confusion and the chaos within you. Now is the time to meditate! If love and meditation go together, you will have both the wings, you will have a balance.
And the vice versa also happens. Whenever a person starts moving deep in meditation, he starts avoiding love, because he thinks if he goes into love his meditation will be disturbed. That too is wrong. Meditation will not be disturbed, meditation will be helped. Why will it be helped? Because love will go on showing you where there are still problems, where they are. Without love, you will become unconscious of your problems. But becoming unconscious does not mean that you have solved them. If there is no mirror, that does not mean that you don't have any face.
Love and meditation should go hand in hand. That is one of the most essential messages that I would like to share with you: Love and meditation should go hand in hand. Love and meditate, meditate and love -- and slowly slowly you will see a new harmony arising in you. Only that harmony will make you contented.

The last question

Question 8
IS PSYCHOLOGY OF ANY USE, OR NOT?

IT DEPENDS. If you really want to change, it is of no use. If you only want to pretend that you are changing, then it is of much use. If you only want to play around with the game of change, then it is of much use. Then you can go on unearthing your dreams, desires, associations, and you can go into many many kinds of therapies -- and now there are many available in the world. In fact life is too short to finish all the therapies...

You can go shopping -- many alternatives are available. If you become tired of Freud then you can go to Jung, if you become tired of Jung then you can go to Adler -- and so on and so forth. If you become tired of individual therapies then you can go to group therapies. But this is just playing the game of transformation. You are not really into it, it is a facade.

If you are REALLY interested in transforming yourself, then do what Somendra did in his dream: wake up. There is no need to go on analyzing the dream.

Now if you look at Somendra's question...

LAST NIGHT IN A DREAM I FOUND MYSELF ON A GIRDER HIGH IN THE AIR, MOVING TOWARDS SOME DOOR OF SAFETY.

You can go to a psychoanalyst and he will start analyzing each word. What is the meaning of the symbol, girder, high in the air? It is phallic.

Now you will be in trouble. Now he has produced something, an idea in your mind -- now you will start thinking, "Phallic...?" He has turned, twisted, the dream

into a sexual dream. It has nothing of sexuality in it, it is a simple spiritual dream. But psychology does not believe in spirituality, it only believes in sex. Everything has to be reduced to sex.

LAST NIGHT IN A DREAM I FOUND MYSELF ON A GIRDER HIGH IN THE AIR...

High in the air? Go to the Adlerians and they will say, "You must be suffering from an inferiority complex, Somendra. People who suffer from an inferiority complex, they always think of flying high, going high. That is a kind of substitution."
Now the analyst has opened another track. Now you will start becoming worried about the inferiority complex: "How to drop the inferiority complex?"

LAST NIGHT IN A DREAM I FOUND MYSELF ON A GIRDER HIGH IN THE AIR, MOVING TOWARDS SOME DOOR OF SAFETY.

Door of safety? Then you must be feeling very insecure. Now, these are such obvious explanations. And if you go to some outlandish psychotherapist he may find some outlandish ideas...

THEN MY CLOTHES BEGAN TO GET CAUGHT ON SPLINTERS...

He may suggest, "Always dream in the nude -- otherwise you may get into trouble."

And there can be a thousand and one explanations, all futile. The simple thing is that a dream is a dream. And the most important thing is to know that you can always wake up, that at any moment you can disconnect yourself from the dream.
THIS very moment, you can disconnect yourself from the dream. And the whole dream disappears, girder and all. All the interpretations are just imaginary. They can be made to look very valid; great arguments have been proposed for them and against them. And people are not even becoming aware that when you go to one psychoanalyst he gives one explanation -- go to another, he gives another; go to a third, he gives another. And ALL explanations seem to be right. They are all rationalizations. And they don't help at all, they don't transform your being.
I have heard:

A great psychologist told his assistant that today three applicants were coming in to be interviewed for the secretarial opening, and to please pay close attention to what was going on -- this was to be an experiment in psychological insight.
The first woman came into the office and provided the usual information -- name, experience, etcetera. Then the psychologist nudged his assistant for attention and asked her what two and two was. Her reply was, "Well, if you add them together, the answer is four." She was asked to wait while the other applicants were interviewed.
The second woman was brought in. After all the information was given, the psychologist again nudged his assistant and asked her what two and two was. Her reply

was, "If you write them two two, one behind the other, the answer is twenty-two." She was asked to wait outside.
Then the third woman was brought in. After all the preliminaries, the assistant was again nudged for attention, and again the same question was asked about two and two.
"Well," she replied, "if you add them, the answer is four, but if you write them one behind the other, the answer is twenty-two."
Asking her to wait also, the psychologist asked the assistant if he understood what had been going on. (This is psychology!) The assistant said he understood everything except the two-and-two question.
"That simple question, that one simple question, lends much psychological insight into each of them," replied the great man. "The first woman was very positive. Two and two are certainly four. The second one was more imaginative. A two written after a two is certainly twenty-two. And finally, the third woman answered both ways, so she is positive WITH imagination."
"Okay," said the assistant. "I can understand that -- but which one would you pick?"
"That's simple," said the boss. "The one with the big tits, of course."

Psychology seems to lead nowhere. It just goes round and round with great explanations, with great rationalizations, and finally you are the same.

And the really really last question

Question 9

WHAT IS YOUR MESSAGE IN SHORT?

Take it easy.